Awake!

1962

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The Church—Part of the World? PAGE 5

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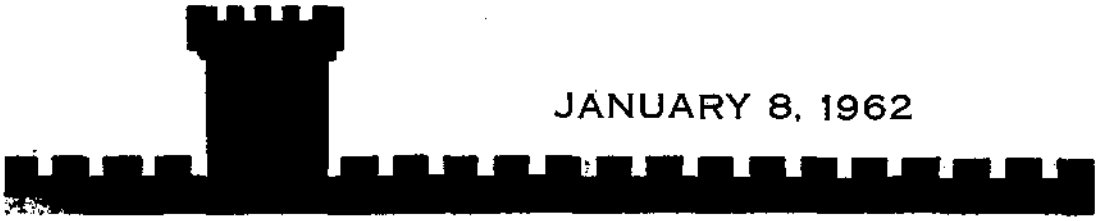
Why People Are Fighting the Police PAGE 20



JANUARY 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be *unfettered by censorship and selfish interests.* "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting *sure hope for the establishment of a righteous New World.*

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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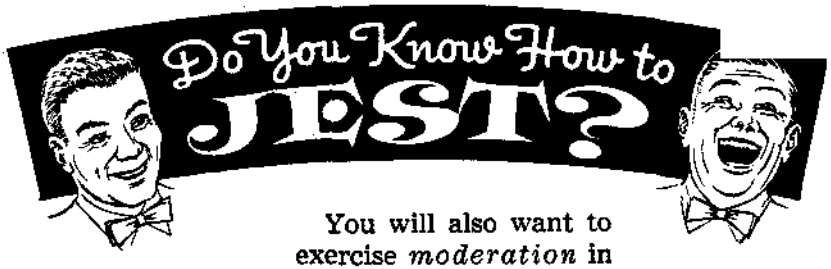


EVERYONE enjoys a fitting jest. It can do much to brighten things up and make the daily routine of life more interesting and enjoyable. That skillful jesting takes a sense of humor, wit, a keen and observing mind and a vivid imagination is generally taken for granted. However, not always appreciated is the fact that good judgment, self-control, honesty and fellow feeling are also required. Otherwise our jesting may well do more harm than good by needlessly offending others. As noted in the definition by Webster: "Jest commonly implies raillery, sometimes a sportive sally, designed to promote good humor *without wounding the feelings of its object.*" Yes, a jest should be such that all are able to join in the laugh.

Do you want your jesting to be in good taste? Then watch, for one thing, your *manner* of jesting. Your jests will offend more than they will entertain if they violate the laws of propriety. If your jests are crude, coarse or unduly boisterous, they are likely to be as much out of place as a pneumatic drill, such as is used to rip up pavements, would be in the hands of a dentist. As one of Aesop's fables concludes: "Clumsy jesting is no joke."

You will also want to exercise *moderation* in your jesting, especially if it is in the nature of teasing. Anything can be overdone, and so also jesting can become a nuisance or a bore if overindulged. After all, jesting is like spice in food; we do not make a meal of spices. So our daily speech should, in the main, be sober and make sense, be informative and constructive, letting jests serve as spice.

For your jests to be fitting you must also watch your *timing*. There is "a time to weep and a time to laugh." When disaster or misfortune strikes, or when another is suffering keen mental or physical anguish, may not be the time to jest, to make light of the situation. On the other hand, a jest properly timed can do oh so much good in the way of easing tensions or relieving embarrassing situations!—Eccl. 3:4.

Above all, if you want your jesting to be in good taste you must consider your *subject matter*. Here in particular you will need good judgment and empathy. Certainly it would be poor judgment to use matters that are of life-or-death concern as the backdrop for clowning.

As for the use of empathy, here husbands in particular need to be on guard. Do not make your wife's weaknesses or failings the butt of your jesting, to the amusement of others but to her deep hurt. Why not try the exaggerated compliment? It also gets laughs and she will love it! If you must jest about weaknesses, jest about your own, as New York's Mayor LaGuardia did on one occasion long ago: 'When I make a mistake, I make a good one!' Yes, remember the definition of jest and so steer clear of failings and handicaps of others, especially if they cannot do anything about them.

ARTICLES IN THE NEXT ISSUE

Are You Reaching Out for Equality?
Overcoming Problems of Insect Control.
Which Way, UN?
"Finance Counselors" Hastened Our Business Ruin.
Nature's Rambling Pincushions.

Also ruled out as fit subjects for jests are correction and discipline. Those who make such "wisecracks" show that they despise counsel and, in the Bible, are therefore properly termed fools. (Prov. 1:7) That is what caused the downfall of ancient Israel: "They were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, . . . until there was no healing." Wisely Christians are counseled: "Do not belittle the discipline from Jehovah," as by such jests.—2 Chron. 36:16; Heb. 12:5.

Closely related to such unfitting jesting is that which makes light of righteous principles and righteous indignation. For example, when there was widespread criticism because United States President Kennedy had appointed his own brother, who it was charged had never had a law practice of his own, as attorney general, he on one occasion dismissed it with the clever jest: "I must say that I am somewhat surprised at the criticism about my appointing my brother to be Attorney General. I don't see what is wrong with giving Bobby a little experience before he starts to practice law." In a similar vein, when one of his cabinet members created a scandal by overeager activity in selling $100 seats for a banquet, Kennedy, at this banquet, thanked this erring member for the publicity the banquet had received, doing so with a straight face. A jest, yes, but was it fitting?

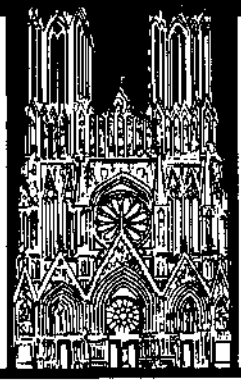
Among the most common forms of jesting to be censured is what the Scriptures term "obscene jesting." It more often betrays a lack of ability to jest than skill at jesting and comes in the same category as the modern novel that sells by reason of its lewd scenes rather than because of its literary merit. While dirty or smutty jokes usually call forth the loudest laughter, it is wholly unbecoming for all who profess to be Christians either to indulge in such jests or to encourage them by laughing at them.—Eph. 5:4.

It has been said that religion is not a fit subject for jesting. As a rule that is true, for more can usually be done to help an individual who has mistaken beliefs by reasoning than by ridicule. But there are occasions when public ridicule of false religion is fitting. A case in point was the time Elijah taunted the prophets of Baal that perhaps their god had gone to the privy and therefore they should call louder. —1 Ki. 18:27.

No question about it, jesting can do much to brighten things and make them more interesting. But let us exercise care that we do not thoughtlessly or willfully abuse our skill by failing to consider what is right and the feelings of others. Let good judgment and consideration for the feelings of others be the two feet that carry our jests forward.

BY "AWAKE!" CORRESPONDENT IN FRANCE

The Church —PART OF THE WORLD?



IT ALL started on a trip to England. In a historic old church a guide pointed to a portrait of fat, smiling, King Henry VIII—who beheaded two of his six wives—and said: "I'll bet his wife didn't ask him where *he'd* been the night before!"

In surprise I took a second look, and asked myself: "Whom are they worshiping? Why should a man's picture be a part of a *church's* decoration just because he was a king, especially when everyone knew he violated Christian principles?"

Jesus told his disciples: "You are no part of the world, but I have chosen you out of the world."* Yet just a brief look around "Christian" Europe will show that, to an amazing extent, religion has, rather than converted the world, actually become a part of it.

The Sacred Scriptures, read in all of Christendom's churches, call religious leaders who become friends of the world "adulteresses," who do not remain faithful to Christ, the one whose bride they profess to be. (Jas. 4:4) Yet the extent to which religious leaders have swapped favors with violent kings, and have even directly appointed them to their positions, is astounding, as I continued to discover.

In *History of Catholicism in France* (*Histoire du Catholicisme en France*), written by Roman Catholic professors, I read that the church's moralists of the sixth to the eighth centuries "never seemed shocked to see the king enrich himself and part on a war of plunder." However, they felt he should not use this power "to his sole profit," but should also support the Catholic Church. The obvious result of such a situation was that, as this book says, such kings "lived surrounded by priests."[1]

It was in such a climate that Clovis, the fifth-century king of Gaul, lived. A popular French history says: "Intelligent and cunning, without scruples, Clovis knew first how to gain the powerful protection of the Catholic clergy by his marriage with Clotilde and his conversion."[2]

In the world-famed cathedral at Reims, I saw a bas-relief of Clovis' baptism. In this church decoration a dove is shown descending miraculously from heaven bearing a "Holy Phial" of anointing oil for the king's consecration. This legend that Clovis' anointing was miraculous is still supported by the Roman Catholic Church, which keeps a reproduction of the phial in the Reims cathedral treasury. The original was smashed by French revolutionaries who wanted nothing more to do with the kings.

History of Catholicism (*Histoire du Catholicisme*), published by the *Presses Universitaires de France*, says that "crimes,

* If that sounds strange to you, read it for yourself in the Gospel according to John, chapter 15, verse 19.

debauches, violence, ignorance" mark the entire Merovingian dynasty Clovis started.[3] Yet Saint-Germain-des-Prés, Paris' oldest church, served for a thousand years as a mausoleum for these brutal kings.

Dagobert's "Crown of Saints"

King Dagobert, of the seventh century, is said to have been surrounded by a "crown of saints." However, they criticized his "licentious" life only "in secret," and the only one of these "saints" who was willing directly to reproach the king's misconduct was exiled, according to the Church-approved *History of the Church of Paris* (*Histoire de l'Église de Paris*), page 59.

This same book says that "lies, luxury, assassinations, cruelties without name, perjuries of all sorts gush through the entire life" of this dynasty.[4] While ancient kings may have been expected to act that way, it is impossible to imagine real followers of Christ supporting them. The result of the Roman Catholic Church's having done so, in disobedience to Christ's instructions, is shown in *History of Catholicism* (*Histoire du Catholicisme*), page 25, which says: "After the period of respite of Dagobert's reign (629-639), the Frank church was in complete decadence, like the royalty."

Papal States and Charlemagne

In 751 the Merovingian dynasty was replaced by a new line headed by Pépin, who was solemnly anointed by Pope Stephen II. This act, some historians say, marks "the beginning of monarchy by divine right."[5]

Pépin returned the favor by intervening for the pope against the Lombards in Italy, setting up the Papal States, and thus making the pope a political ruler with land, the need for an army, rebellions to put down and wars to fight, as all histories of the Renaissance show.

After reading these things, I went back to the "Gospels," read in all of Christendom's churches. There I read what Jesus, the Founder of Christianity, had done. I read that he stayed clear of politics, that he refused to be made king, that it was Satan who offered him the kingdoms of the world, that he refused to accept Satan's offer, and that he said his kingdom is no part of this world. (You can verify this for yourself in Matthew, chapter 4, verses 8 to 10, and in John, chapter 6, verse 15, and chapter 18, verse 36.) Yet the pope, claiming to be Christ's vicegerent, became, as French schoolbooks put it, "a temporal sovereign, having lands and subjects like other kings."[6]

Pépin's son Charlemagne was crowned emperor by Pope Leo III in the year 800. This "leader of the Christian world," said to have been "crowned by God," engaged in fifty-five military campaigns in forty-five years, had several wives, and, I learned, slaughtered 4,500 prisoners—yes, *prisoners*—in a single day!

Knights and Nobles

After Charlemagne died, his descendants fought over his "Christian" realm. His empire split up. The countries of Europe fought against themselves, and for their respective kings and feudal lords, murdering, pillaging, looting and covering the continent with blood.

"Starting with the twelfth century," a history widely used in French schools says, "the ceremony of dubbing [a knight] became a religious ceremony: the young man passes a night in prayer, confesses, communes; his arms are placed on the altar, then blessed, and it is the priest who returns them to him asking him to use them to defend the Church, the widow and the orphan."[7] The blessed arms, often used against neighboring Catholics who served another feudal lord, obviously added to the

number of widows and orphans who needed defending.

The Roman Catholic Church became so wrapped up in the state that even Church-approved histories admit "it could not devote itself entirely to the spiritual."[8] The nobility and the Catholic Church ruled, but for the masses life was hard. The Isaac-Béjean *History* (*Histoire*), used in French schools, says: "Sometimes, in their despair, the peasants rose up in revolt: always the repression was unmerciful."[9]

An example was at the twelfth-century French pilgrimage center of Vezelay, located in a charming area some 140 miles south of Paris. The guidebook now sold beside that famed hilltop basilica tells of conditions under church rule "somewhat more oppressive than under other feudal lords—taxes running as high as one third of their produce, no rights even of fishing freely in the Cure [which runs through the valley below the town], and no possibility of legal appeal."

In 1149 "the abbot ignominiously fled before the menacing citizens," and "the monks were besieged by townsmen occupying even the tower on the façade of the basilica." It was not through improving the conditions, nor through converting the people, but "under threat of imminent intervention from King Louis the Young," that, three years later, "the abbot was allowed to return to his post."[10]

Four hundred years later the people of Vezelay again revolted, taking the side of the Huguenots in the Wars of Religion. The guidebook says that, in view of their long-standing quarrel with the religious authorities, "this was probably only to be expected."[11]

The Catholic Church canonized King Louis IX of France (1214-1270) less than thirty years after his death, making him the famed "Saint Louis." He went to mass every day, wore a hair shirt against his flesh and had himself scourged on Fridays. He said it was better to be a leper than to have committed a mortal sin, but apparently he did not consider killing his fellow man to be a mortal sin, for his well-known piety did not keep him from spilling the blood of "infidels," demonstrating exceptional cruelty toward "heretics," and showing himself "very favorable toward the establishment of the Inquisition in France."[12]

Protestantism

The Protestant movement, I discovered, was little different. In some Protestant lands the sovereign is the actual head of the church. After all, it was in England that this subject first caught my interest.

In Saint George's Chapel at renowned Windsor Castle, near London, the Church and State are so entwined as to be almost indistinguishable. Each stall of the choir contains "the arms of a knight, placed there upon his installation," says the *Official Guide to Windsor Castle,* page 24. It boasts that "there is no finer assemblage of heraldic enamel in the world."

Martin Luther, in the famous movie the Lutherans made about him, finally decided that he would have to bow to the will of the princes—something Jesus and his disciples never did!

Further, some princes seem to have accepted Protestantism for their own advantage. The well-known Isaac-Béjean *History* (*Histoire*) charges, page 242: "For the princes, it was above all a means of enriching themselves in stripping the Church of its wealth."

Whether that was true in the majority of cases or not, the sixteenth-century Wars of Religion prove that both sides leaned on political rather than spiritual power.

The French Revolution

In the seventeenth century a French cardinal, Richelieu, became the true head of

the French state. Rather than saying his goal was to preach the truth of God's Word, and the equality Jesus preached for all men, this leader of the Catholic Church said: "My first aim was the majesty of the king, the second the greatness of the kingdom."[13]

Richelieu was succeeded in his political post by another cardinal, Mazarin, who is described in French history books, not as being an honest man of God, but as being cunning, greedy and amassing "a huge fortune by the most scandalous means."[14]

But time was rolling on. When the French Revolution erupted in 1789 the Bastille was not the only thing that was destroyed. Wild mobs attacked *both* privileged classes—the clergy and the royalty, both extremely rich amidst terrible poverty. Churches were invaded, ransacked, secularized. Huge Catholic Church properties were seized. A fantastic number of images were smashed, many of them being viewed as symbols of the royalty and feudalism. Broken images and empty niches on the front of churches throughout France still stand as silent witnesses to those violent days.

Napoleon

In 1804, hardly ten years after this destruction, Pius VII crowned Napoleon I in Paris' cathedral of Notre Dame. This further entry into politics did not greatly aid the church, however, since Napoleon promptly invaded the Papal States and took the pope prisoner.

Napoleon, who did his part in covering Europe with blood, is, I learned, still honored by the French Church. The sanctuary of the world-famed cathedral of Notre Dame in Paris is enclosed by a wrought-iron grille that bears his monogram and imperial crown. The Church of the Dome at *Les Invalides* in Paris is almost entirely a monument to his honor. Twelve colossal figures represent his major military campaigns, and attention is focused on his huge funeral monument in the large open crypt—the church's central position of honor. Whatever Napoleon did for France, and whatever the French think of him, the thousands of tourists who come from lands his armies ravaged must wonder whether this church is not dedicated to a prince of war, instead of to the Prince of Peace who came out of Nazareth.

Modern Results

Today's religions continue their political activities, despite Jesus' statement that his followers are "no part of the world," just as he was "no part of the world." (John 17:14) The entry of Christendom's religions into politics despite Jesus' instructions has not made politics Christian, but has lowered Christendom's standards far beneath those specified in the Holy Scriptures.

Rather than conquering the world to righteousness, Christendom's religion has, by this political activity, "become identified with upper-class élites," as *Time* magazine for April 17, 1961, said. "Christian Democratic" movements have endeavored to appeal to the larger working classes, but even this effort is being made politically instead of spiritually.

The churches have not accomplished their primary duty. They have not done the work to which Jesus and his disciples gave their full time. Despite all the effort they have put into politics, they have not built a solid faith among even the masses of their own members.

This is not just our opinion. The Paris Catholic weekly, *Christian Witness* (*Témoignage Chrétien*), stated publicly that only *one out of ten* members of a typical Catholic parish is a "real Christian," and that the church cannot even make itself understood to the majority of the people.

In the same areas, however, Jehovah's witnesses, who do not meddle in politics, are teaching their neighbors what the Holy Scriptures really say and are building a solid faith among these people.

These Witnesses—the Catholic Church would call them "lay" workers—are ordinary men and women, from all walks of life, who, like Jesus and his apostles, see the need for really teaching the truth of God's Word. They have put aside politics' disappointing entanglements for the far more important spiritual development Christ preached, and they give their time freely, without pay, to teaching it to others.

The results of this truly *Christian* method of building faith are outstanding, as is proved by the tremendous expansion of the Witnesses' preaching, both here in France and in the rest of the world.

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13 *Histoire* (Isaac-Béjean), page 253.
14 *Ibid.,* page 255.

The Book of Books

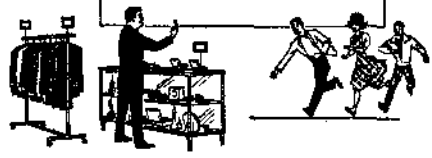
Professor Ernst Würthwein of Tübingen, Germany, in his book *The Text of the Old Testament* makes some interesting observations as to the motives that prompted men to devote their lives to preserving and making understandable the words of the Bible:

"No other book in world literature has been copied, printed, translated, read and studied, as often as the Bible. On no other work has so much effort been expended in an attempt to preserve, understand and explain it. We recall the Sopherim and the Masoretes with their severe rules and punctilious examinations, the translators, the monks during the Middle Ages in their quiet cells drawing letter after letter, the interpreters, first of all Luther, who, as is well known, dedicated the greatest part of his interpretative work to the Old Testament.

"What was the real deep-seated motive behind all this interest in the Biblical Word? Certainly not the interest in a venerated relic that people were striving to preserve because of its antiquity; how much literature just as old or even older than the Old and New Testaments has disappeared with only scanty reports and gratifying findings made from time to time testifying to their one-time existence. It was something else that caused them to concern themselves with the Bible time and time again and to see to it that it would be preserved for their contemporaries and descendants: the knowledge of its meaning for each and every generation, the knowledge that this was the flowing fountain of life because here God himself was speaking."

"The most widely held opinion among the Greeks who had been affected by the Old Testament was that this book and the entire universe belonged together and were to be treated with equal importance. Regardless of the different opinions they held as regards the book, the one that appeared the safest was that it was a parallel creation to the world, was just as great and complete as it, and that both great creations stemmed from the one same author. What other book in the history of thinking man has ever been similarly appraised?"

"Selling DEBT to Youngsters"



IN HIS book *Buy Now, Pay Later*, Hillel Black throws some shadows of doubt on the educational value of teen-agers' buying things on credit: "For the debt merchant teen-age credit promises new vistas of wealth. When the exponents of credit for children contemplate this cornucopia of riches, they manage to achieve a rare glow. One of the most forceful is Kay Corinth, merchandise director of *Seventeen Magazine*, which claims to reach one-third of all female teen-agers in the United States. . . . Here is an excerpt from a speech she made in 1959 before the Credit Management Division of the National Retail Merchants Association. . . .

"'O.K., so we have more customers from the teen-age market. (An estimated twenty-seven million by 1967.) But how about the "dough" they have to spend? Are they worth the expense of carrying their accounts? That's what we're really interested in. Bernice Fitz-Gibbon, advertising's greatest woman, coined a wonderful phrase when she named them the "Teen Tycoons, because they are so rich!" A moment ago I told you that 39 per cent of all teen-age girls work, and they earn 2.6 billion dollars. With what this group earns, plus allowances from families, the dollar figure on the female side of the market is 4.2 billion dollars! Add to that gift money.' . . .

"The market potential of both boys and girls is at least ten billion dollars, Kay Corinth adds. By 1967, it should reach fifteen billion.

"In their effort to partake of these childhood riches, some debt merchants have actually set up credit plans for twelve- and thirteen-year-olds. . . . Even though almost all stores have predetermined limits as to the amount youngsters can charge, revolving credit, the plan most frequently offered, can keep teen-agers in perpetual debt if they continue to charge new purchases before the old purchases have been paid up.

"While selling debt to youngsters, the credit managers are convincing parents that 'the credit habit' is good for their children. As one credit manager said, it gives 'young adults an early education in how to use credit, planning purchases, and assuming responsibility.' . . .

"Perhaps one could find childhood debt justifiable if it taught youngsters the true cost of credit. But this lesson is ignored in the debt merchants' appeal to both parents and children. For example, all that one program tells its young customers is: 'The terms will be two dollars weekly plus a small service charge to be paid for from their own allowance or earnings.' Not even a monthly percentage is quoted. Not only is it impossible for youngsters to calculate the true annual interest rates but the service charges are frequently greater than the charges applied against adult accounts. . . .

"The service charge for revolving credit usually amounts to 1 1/2 percent a month, or 18 percent true annual interest in a year. However, several states have passed legislation that permits minimum charges far in excess of 18 percent. . . . *Consumer Reports* observed: 'In New York State, for example, the legal minimum charge is 70 cents a month. At that rate, a Junior Account of $25 would cost $8.40 a year in carrying charges; that's 33.6 per cent in true-annual-interest terms. . . . In California and Florida the legal minimum is $1.00 a month. This comes out to $12 a year, or 48 per cent in true annual interest for such an account. In Kansas the minimum is $15, or 60 per cent at true annual interest. And in Montana the legal minimum is a generous $20 a year; on a $25 teen-age account that amounts to an interest charge of 80 per cent.'

"One wonders whether parents would be so agreeable in allowing their children to get the debt habit if they knew their youngsters paid out of their own pockets a tuition of between 33 and 80 percent for their credit education."

IN DEFENSE OF Liberty

WHEN the Memorial Auditorium in Pittsburg, Kansas, U.S.A., was rented by Jehovah's witnesses for a religious meeting, practically every patriotic group in the city packed out the weekly meeting of the City Commission to express their objections. Although the city attorney warned the commission that it could not legally deny the auditorium to the Witnesses, it bowed to the emotional demands of the patriotic groups and voted to deny them its use.

Before the commission cast its vote against religious liberty the minister of the First Methodist Church in Pittsburg, Lloyd H. Rising, made a plea in defense of freedom. He told the commission: "My thinking here today will be unpopular with those present, but I must point out that the way freedoms have been curtailed in other countries was started with the curtailment of small, weak and unpopular groups such as Jehovah's witnesses. Members of this religious group are citizens and taxpayers. If their rights are curtailed, then the time may come when the rights of Methodists, Presbyterians, Baptists and other groups will be curtailed. It always has been my feeling that the strong should bear the burden of the weak. Thus, I must speak for freedom, lest my freedom some day becomes curtailed."

Radio station KOAM also voiced objection to the commission's action. Among other things, it said: "It is the conviction of the management of this station that the commission could only have reached its decision on the basis of their individual, personal prejudices and the pressure put on them by groups opposing the Jehovah's witnesses. The commission thus completely ignored its legal responsibility to all the people of the city and, further, the commissioners openly flouted the laws which they are sworn to defend. Now, if the legal body of the city of Pittsburg can ignore the law and act on the basis of emotion, how can they expect any citizen to obey any of the laws that the commissioners themselves have passed? It is by such actions that the very legal foundation on which our nation is based begins to crumble.

"Rioters and lynch mobs are groups labeled as acting on the basis of emotion. Elected officials are sworn to act on the basis of law. . . . The Pittsburg City Commission has flouted the law. It has completely ignored the very legal procedure it is sworn to defend. Historically throughout the world and throughout the years such has marked the beginning of the end of liberty and justice for all."

In one of the classrooms at a Pittsburg school the action taken by the commission in denying the auditorium to Jehovah's witnesses became an all-morning discussion. At the conclusion of this discussion, which was conducted by the teacher, a vote was taken of the students. They overwhelmingly were opposed to the commission and in favor of permitting Jehovah's witnesses to use the auditorium. Thus students joined their voices with the many good citizens who manifested their disapproval of the commission's attempt to trample on religious liberty.

One week after the decision was made the commission convened again for its regular meeting. The first order of business was its liberty-destroying decision of the previous week. A man stood up in the gallery and stated that he would like to present a petition signed by thirty-three citizens of Pittsburg, requesting that Jehovah's witnesses be permitted to use the Memorial Auditorium for their three-day convention. After a lengthy discussion the City Commission changed its previous decision and granted permission for Jehovah's witnesses to use the auditorium.

Three weeks before the assembly was due to begin, the Pittsburg Ministerial Alliance passed a resolution asking the police department to provide protection for Jehovah's witnesses so they might have a peaceful meeting. They said they made the request "because of reports of rowdyism planned to embarrass the Witnesses during their convention."

Because of these people who stood up in defense of liberty, liberty was not buried in Pittsburg.

MATHEMATICAL SHORT CUTS

THE quickest route to the answer of a mathematical problem is, of course, the shortest one. But that short route is unknown to many people. They know only the long and, oftentimes, more difficult methods of reaching the solution to a problem. Possibly you have seen persons who can quickly calculate in their heads a problem for which you may require paper and pencil, or they may calculate rapidly on paper problems that call for extensive figuring on your part. They may have caused you to feel like a dullard with figures. There is no need to feel that way. You too can learn the short cuts they use.

Fast Multiplication

Suppose you want to multiply a number by five. How would you do it? A quick way is to add a zero to the number and divide by two. For example, 223 × 5 is the same as 223 × 10 ÷ 2. This illustrates an important point that many people overlook.

It is easier to multiply by 10, 100, 1000, and so forth, than by any other number above one. All you have to do is add the same number of zeros to the number you are multiplying as there are zeros in the multiplier. If the multiplier is 10, add one zero; if 100, add two zeros, and so on. Although this is very basic mathematics, few people take full advantage of it.

Consider a different example. Suppose you are multiplying by 25. A quick and easy way is to take advantage of the fact that 25 is one quarter of 100. So multiply the other number by 100, adding two zeros to it, and then divide by four.

When confronted with the problem of multiplying by a number that is a little greater or a little less than 10, 100 or 1000, you can save time by rounding off the number. Suppose you want to multiply 2743 by 99. Instead of multiplying by 99, round the number off to 100. Add two zeros to the multiplicand, so it becomes 274300, and then subtract 2743 from it. That will quickly give you the answer. If the multiplier is 101, round off to 100 and add 2743 instead of subtracting it. Multiplying by 15 can be just as easy.

Note that the number 15 consists of our friend, number 10, and the number 5, one half of 10. So multiply the multiplicand by 10 and then add to that product half of the same product. To illustrate: 782 × 10=7820. Half of this product is the same as the product of 782 × 5. Adding 3910 to 7820, we get 11730. It is even easier to find the answer to multiplications that involve the number 11.

As a problem take 34 × 11. To multiply this by the long way you would do it as shown at the right. Note that the multiplicand, 34, is repeated in the process, with the 3 and the 4 being added. You can make this simple addition without going through the long method of multiplying. When you write the multiplicand, leave a space between the 3 and the 4 and insert there the sum of the two numbers. That is your answer, 374. Consider another

```
  34
× 11
  34
 34
 374
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example: 72 × 11. Adding 7 and 2, we write 792 as the correct answer. See how simple that is? Now when the sum of the two numbers exceeds 9, all you have to do is to add 1 to the left-hand digit like this: 99 × 11=1089 (9[18]9).

Numbers involving more than two digits can be multiplied by 11 by merely adding them from right to left, with the first and last number of the multiplicand remaining unchanged. As an example, let us take the problem 15923 × 11. Working from right to left, the first number in the answer is the 3 in the multiplicand. The next one is 3 plus 2, equaling 5. The next is 2 plus 9, equaling 11. Carrying one, the next is 9 plus 5 plus 1, equaling 15; the next, 5 plus 1 plus the 1 carried, equaling 7, and then put down the final digit in the multiplicand, giving 175153 as the answer. You can understand why this method works when you remember that in multiplying a number by 11, you merely add the number to itself after shifting one of them to the left by one space. It is the same as multiplying first by 10 and then adding to this the multiplicand.

With almost the same ease it is possible to multiply any number between 12 and 19 with any other number in that range. Suppose we consider the problem shown at the right. To find the first part of the product, multiply 7 × 4. This gives you 28. Note the 8, then carry the 2 and add it to the sum of 7 plus 4, which gives the result of 13. Put down the 3 and carry 1. Now multiply the tens and add the 1 (1 × 1 + 1=2). That gives you the final number in the answer. But what can be done with the multiplying of two-digit numbers between 20 and 99?

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 17
×14
238
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With very little more effort you can multiply any two-digit number by another two-digit number. Of course, multiplying by multiples of 10, such as 20, 30, 40 and so on, involves nothing more than adding a zero to the multiplicand and multiplying by 2 or 3 or 4, as the case may be. It is when you are confronted with such problems as the one shown at the right that you may be slowed down. The short cut for multiplying such numbers is not difficult. The first step is to multiply 4 by 3, getting 12. Put down 2 and carry 1. In the next operation you cross multiply 3 × 3, getting 9. To this product add the 1 that you carried, giving you a total of 10. Hold onto this figure while you perform the next operation. Cross multiply 2 × 4. Take this product, 8, and add it to the 10 you are holding. This gives you 18. Put down 8 as your next figure in the product of your problem and carry 1. The final step is to multiply 3 × 2 and add the 1 you carried. This gives you the final digit in your answer. By means of this method you will find that many calculations with two-digit numbers can be done in your head. Although this method can also be used for squaring a two-digit number ending in 5, there is a faster way of doing it.

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 34
×23
782
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A splendid short cut for squaring any two-digit number ending in 5 can give you the answer in two quick operations. Suppose we consider the problem shown at the right. To get this answer, multiply 5 × 5 and put down 25 as the first part of your answer. Add 1 to the multiplier in the tens column, giving you the number 3 in this case. Multiply this with the number in the tens column of the multiplicand, 3 × 2. This gives you 6, and that is the final figure in the product. Here is another example as shown at the right. The problem is squaring 35. Seeing that the number ends in 5, you immediately know that the first part of the answer to the right is 25. Increasing the 3 in the multi-

```
 25
×25
625
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 35
×35
1225
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plier by 1, you multiply 4 × 3 and get the remainder of the answer, 12. Thus you have the final product, 1225. This is easy, but what about numbers that involve fractions?

Fractions in Multiplication

Fractions can complicate calculations, but not all of them need to slow you down. The short cut for multiplying 42 × 4½ is to change 4½ into a whole number to make calculating easier. Do this by doubling it. The result is 9. To avoid changing the total value of the problem divide the multiplicand by 2. With ease you can now multiply 21 × 9 and get 189 as the answer for 42 × 4½. Consider another problem, 369 × 5⅓. Simplify the multiplier by multiplying 5⅓ × 3, changing it to 16. Now to maintain the original value of the problem you must divide 369 by 3. This changes your problem to 123 × 16. Note that our friend, number 10, is in the multiplier. Take advantage of it. Multiply 123 by 10, for a product of 1230. To this add 6 × 123, which is twice the original number in the multiplicand. Your answer, quickly found, is 1968. This illustrates the point that you are not compelled to solve a problem with only the figures given.

These few examples of short cuts in multiplication can be very useful if you get them clearly in mind and make it a point to look for ways to simplify a problem. Closely related to multiplication is division, and, here too, there are interesting timesaving short cuts.

Division

As the number 10 is very helpful in simplifying the work of multiplication so it is helpful in the process of division. When dividing by 10, 100, 1000, and so on, move the decimal point in the dividend one place to the left for each zero in the divisor. Thus, 4921 divided by 100 is 49.21. When multiples of ten such as 20, 30 and 40 are used, all you need to do is move the decimal point in the dividend and divide by the digit in the tens column. Let us say you are dividing 162 by 20. First, divide by 10 by moving the decimal point so the dividend becomes 16.2. Now divide by 2, getting the answer 8.1. The same method can be used when dividing by 50, 60 and right on up to 90.

Here is another problem in which you can make good use of the number 10. Let us say you want to divide 3645 by 5. Since the answer will not be changed if you multiply both the dividend and the divisor by 2, let us increase 3645 to 7290 and 5 to 10. Now the problem becomes 7290 ÷ 10, and that, we can quickly see, is 729. But suppose the divisor is 25 instead of 5. This too is easy. Simplify the problem by raising the divisor to 100 by multiplying it by 4. Do not forget that you must also multiply the dividend by 4. Now divide by 100. In this case, 3645 × 4 becomes 14580. Dividing by 100, we get 145.8 as our answer.

Division with fractions can also be simplified. Consider the problem 133 ÷ 2⅓. Since we want round numbers with which to work, multiply the divisor and the dividend by 3. This gives us 399 ÷ 7. The answer can now be found quickly by dividing by 7, giving us 57.

If the problem is to divide 56 by 14, you can restate it by dividing both numbers by 2. It then becomes 28 ÷ 7. Remember that it is always easier to divide by a single digit than by two digits. Sometimes a two-digit number can be doubled so that you have only one digit by which to divide. The number 35 is an example. Doubling it changes it to 70. After moving the decimal point in the dividend, you have only 7 as a divisor. Single digits can often be obtained from a two-digit number by factoring.

Factoring is nothing more than separating a given number into component parts that have the given number as their product when they are multiplied together. Factors of 32, for example, are 8 × 4 or 16 × 2. Suppose we consider the problem 6560 ÷ 32. Since we want single digits, we will select the factors 8 and 4. Dividing 6560 by 4, we get 1640. Now we divide this figure by 8 to get the answer to our problem, 205. By thus factoring the divisor, you have a short cut in division.

Addition and Subtraction

Speeding up addition can be accomplished by adding more than one number at a time. In a column of figures, you can add digits in pairs or trios, especially when these groupings add up to ten or less. Note the examples at the right. If the column of figures is very long, you may find it helpful to break it into sections and write down separate totals at the side. After completing the column, add up these subtotals for the final sum.

5	4
3	5
1	6
4	4
4	8
2	2
19	29

By considering figures as whole quantities it is possible to add columns of two or three digits, working from left to right. For example, consider the addition at the right. Begin first with 15, add to it the next number in the tens column, making it 25, and then add the units, giving you 26, and so on. As you add, say: 15, 25, 26, 46, 48, 108, 115. With numbers of three digits, as shown at the right, begin with the hundreds column, saying: 216, 316, 376, 383. Working from left to right is not limited, however, to addition.

15
11
22
67
115

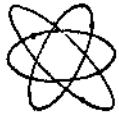
216
167
383

Subtraction can also be done by beginning with the hundreds column. Suppose you are calculating the problem shown at the right. Subtract first 200 from 500, thinking only of the whole numbers. As you subtract say: 548, 348, 318, 312. If the number 236 were 239, you would mentally say: 548, 348, 318, 309. Once you have this method of working with whole numbers clearly in mind you will be able to increase your speed in subtraction.

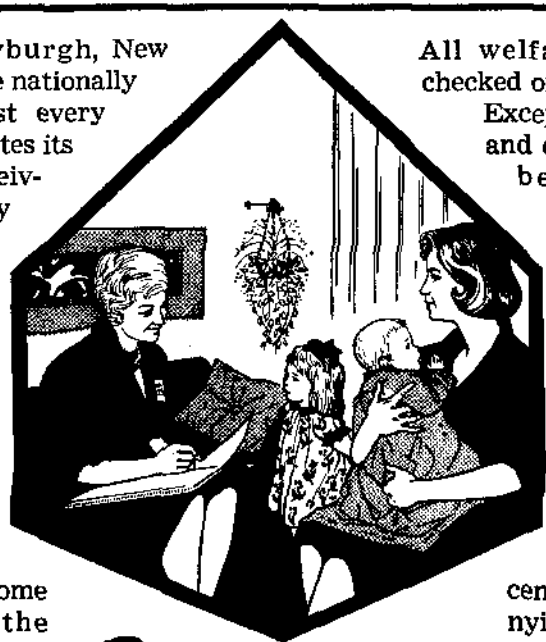
548
−236
312

It should be remembered that it is easier to add than it is to subtract. Therefore, if you have a problem such as subtracting 348 from 624, it is easier to increase 348 to 400 by adding 52 than it is to subtract it from 624. By also adding 52 to 624 the problem is changed to 400 from 676, and the answer becomes obvious, 276. Consider another example: $17.43 minus $5.89. The difference between an even $6.00 and $5.89 is 11 cents. This is the complement of $5.89, or the difference between it and the next higher unit of one hundred. Instead of adding this complement to the other figure in our problem, the minuend, as we did in the previous problem, let us subtract $6.00 from $17.43 first. Our answer is $11.43. Now we can add the 11 cents, giving us the final answer, $11.54. Some persons may find it easier to thus add the complement to the partial answer rather than to the minuend.

Whether you are subtracting, adding, dividing or multiplying, look first for a short cut to the answer. When you learn to recognize short cuts and learn how to use them, you will be able to calculate faster and more accurately. Remember, the quickest route to the answer of a mathematical problem is the shortest one.



Public Welfare



Does it make sense?

OVERNIGHT Newburgh, New York, had become nationally famous. From almost every part of the United States its city manager was receiving letters, and nearly all of them contained praise. The city also was featured in the public press, but the opinion there was more evenly divided between praise and blame. What attracted all this attention to Newburgh, this city of some 30,000 situated on the Hudson about halfway between New York city and Albany?

It was the announced purpose of its city fathers to have their public welfare make sense. They evolved a thirteen-point program that included the following:

Food, clothing and rent vouchers are to be given in lieu of checks where money is being improperly spent, as on liquor, gambling or moving relatives from the South.

Applicants who voluntarily quit their jobs are to be denied relief.

Any able-bodied person on relief who refuses work offered is to be cut off from relief.

No one family is to receive more money than the lowest take-home pay of a city worker having a family of the same size.

No relief is to be given to anyone already earning more than the lowest-paid city worker.

All welfare cases are to be checked on monthly.

Except for the aged, blind and disabled, all relief is to be limited to three months out of twelve.

"All mothers of illegitimate children are to be advised that if they should have any more children out of wedlock they shall be denied relief."

The two points of the program that received the most censure were the ones denying relief for more than three months out of the year and denying relief to mothers continuing to bear children out of wedlock.

Among those strongly condemning Newburgh's action was the Protestant *Christian Century* magazine. It lashed out at the officials of Newburgh as "trying to make cheap political capital out of stinginess, hardness of heart and an immature refusal to bear the full responsibilities of existence." *Commonweal*, a lay Roman Catholic weekly, found it most distressing "the way city officials have harped on the question of immorality and illegitimacy among those on the relief rolls." Others said that Newburgh's course was turning 'the clock back to the Dark Ages.'

Among those in the forefront in praising the city's action was a leading United States conservative, Republican Senator Goldwater. The news regarding it seemed

to him like a breath of fresh air. A letter to the New York *Times* noted that such states as Oregon and Rhode Island had similar laws governing welfare. And *Life,* America's foremost picture magazine, observed, among other things, that "Newburgh provides a healthy example of a local government assuming due initiative and responsibility."

No doubt the thirteen points did contain some weaknesses. To limit relief payments to three months out of the year was hardly being realistic, let alone humanitarian. And must children starve because they happen to be illegitimate? Apparently more enthusiasm and righteous indignation than clear thinking went into the formation of some of the points. Still the general opinion was that public welfare did not make sense, and Newburgh was to be commended for determining to do something about it.

In fact, statistics bear this out. Back in 1936, when the relief load for the entire United States was $3 billion annually, President Roosevelt stated that, with his New Deal measures, relief would be a thing of the past. But such proved to be a vain hope. Today, in spite of the New Deal measures, such as Social Security and Unemployment Insurance, which cost the United States $15.7 billion annually, relief has soared to $5 billion a year; 7.3 million persons being on relief.

Does It Make Sense?

Yes, it may well be asked if the way public welfare is being administered in the United States makes sense. For example, in Newburgh public welfare required more workers than the police force and cost more than the police and fire departments combined. There a city employee with eight children was earning $240 a month, whereas his neighbor with eight children and unemployed was receiving monthly $400. Does that make sense? As its city manager asked his state welfare superiors who were critical of his program: "What gives you the right to set standards for welfare recipients above that of those who work?"

Equally senseless is the way illegitimacy is being supported. In Newburgh it was reported, "it is not unusual for 20-year-olds among relief clients to have two or three children born out of wedlock," and in many cases "no apparent effort is being made to take legal action to make fathers of the children contribute to their support . . . Girls in their early teens are becoming mothers."

The same condition prevails throughout the United States. Provision for illegitimate children is made in the Aid to Dependent Children program. This is being done so well today that many an unwed mother on relief goes right on bearing children, knowing that she never needs to worry about where the money is coming from to provide for them. In the United States one out of six children receiving aid is illegitimate. In Los Angeles two out of five illegitimate children are conceived by women on relief.

Note some glaring examples: In New Jersey one woman on relief had fourteen children by ten different fathers and in a period of eighteen years had collected $61,000 relief to support them. In the same state another family, having twenty-three children, fifteen of whom were illegitimate, was drawing close to $1,000 a month in various forms of public welfare help.

In California a young mother with two children was deserted by her husband. Since then she has borne three more children, each by a different father, and today she receives $291 monthly to support herself and her brood of five. In that state also a youth, of just seventeen years, married and then deserted his wife after she

had given birth to three children. She now collects $257 monthly in ADC funds. The young man, after deserting her, went to live with a single girl and caused her to become an unwed mother, and so she now receives $141 monthly, which will be increased when she bears her second child, which already is on the way. Honest taxpayers who foot the bill for this man's immorality in deserting his wife and begetting children out of wedlock may well ask, Does all this make sense?

Commenting on the situation as it exists in many places, the *Saturday Evening Post,* August 5, 1961, editorialized: "It is rather curious that none of the comment included the suggestion that some effort might be made to round up the evasive father and shake something out of him before passing the responsibility for his get along to the community. After all, when a man who has been misguided enough to marry and have children deserts the same, the state goes to fabulous lengths to track him down and compel him to support his family. But the carefree fellow who fathers his kind without troubling a minister or justice of the peace to make it official is left undisturbed. To many this does not seem entirely fair! . . . According to *Newsday,* a Long Island newspaper, New York City spends $41 million annually for the care of 54,000 illegitimate children whose parents might have been more careful . . . Surely a community should have some defense against Bankruptcy by Bastardy."

Unemployment Insurance

Still another form of senseless public welfare are some of the provisions of unemployment insurance, which, however, vary from state to state in the United States. The law may allow one to be quite choosy about his job. If it is not exactly the type of work for which one was trained or that he is used to doing, if it pays less, if it involves considerable traveling or expense to get to it that is not paid for by the employer, the unemployed applicant is not obligated to accept it. In one state the law lets a man wait four weeks before looking for work and even stipulates that it is not necessary for him to look for work if times are very bad, making his efforts, most likely, futile.

Unemployment was originally tied in with need, but in many cases that has changed. Need may have nothing to do with it. Thus a captain of a fishing boat earned $25,000 during the first six months of the year, it being the fishing season. Then, there being no demand for fishing boat captains, he was able to apply for unemployment compensation in spite of his having earned $25,000 that year. Collecting insurance for being unemployed was not illegal in his case. As the welfare official observed: "Unemployment insurance has nothing to do with need. It is paid on wages earned. If a captain chooses to file for unemployment insurance at the end of the season, and there is no other suitable employment, he is entitled to it." And that regardless of how much he has earned. Does that make sense?

Then again, in such a state as New York, it is possible to collect unemployment insurance while being on a paid vacation. How so? If one is temporarily laid off immediately before or after one's vacation, he can collect insurance for the time he is laid off as well as for the vacation period immediately adjoining his layoff. Workers therefore scheme to get temporarily laid off the week before their vacations. Thereby they receive a three-week vacation and $150 in unemployment insurance instead of a two-week vacation and $100 for working the third week. Does that make sense?

The Remedy?

In criticizing Newburgh's relief program the speaker of the New York State Assembly said: "I'm just old-fashioned enough to think that nobody wants to go on relief if you give them job opportunity and a chance to raise their families decently." The modern tendency, however, is to get as much as possible for doing as little as possible, and, if possible, to get it all for doing nothing. As one employer expressed it: "The dismal truth is that no one today believes it is better to earn a dollar than to collect one. Work is preferred only if it pays twice as well. I have yet to meet the man who would rather work part-time for $50 at his regular hourly pay than to collect $50 in benefits." And how much inducement is there to work when, as in Newburgh, the man on relief could get $400 a month and the man who worked, $240?

To let public welfare abuses continue does double harm, to the ones paying for it and to the ones taking advantage of it. As President Roosevelt stated in his 1935 message to Congress, "Continued dependence upon relief induces a spiritual and moral disintegration fundamentally destructive to the national fiber. To dole out relief in this way is to administer a narcotic, a subtle destroyer of the human spirit."

As for the remedy: For one thing, a great aid would be to have legislation dealing with unemployment and relief in line with the Scriptural principle: "If anyone does not want to work, neither let him eat." This is what the officials of Macomb County, Michigan, did, with the result that in just one week half of the 650 men on relief had been put to work—and being made to do it, they found that they liked it!—2 Thess. 3:10.

Most welfare workers are greatly overburdened and therefore not able to discharge their duties properly. Employing sufficient workers and then requiring regular checkups would do much to improve the situation and have public welfare make sense.

While illegitimate children should not be left to starve, certainly the fathers who begot them should be held responsible for their support.

And perhaps most important of all is the instituting of a program of rehabilitation and training. Many persons who are unemployed can be taught to work at something else. Properly educated and trained welfare workers can do much to help a family to gain self-respect and seek to better its circumstances instead of depending only on public welfare. Thus a disabled veteran, who had been collecting more than $2,800 annually for seven years, was rehabilitated, trained to hold a good position in spite of his loss of a leg, and that at the cost of only $350.

More than one large city is reporting excellent results with this program: "The rehabilitation potential in ADC families was found to be much higher than expected. In almost half of the families the possibilities of achieving personal and economic independence within a reasonable period of time was excellent."

No doubt about it, by improving the laws, applying them more consistently and by an educational program, public welfare can make sense. But the present carelessly tolerant attitude toward public welfare does not make sense.

WHY PEOPLE ARE *Fighting the Police*

AN UGLY war has erupted between the police and growing numbers of the public. It is not a cold war either. Individuals and mobs are repeatedly assaulting police officers with fists, guns, knives, clubs, bricks, water-loaded bottles, rocks, beer cans, garbage, filth, bats and spiked boards. Patrolmen have been bitten, kicked, mauled, stabbed, beaten with their own clubs and shot with their own guns. Squad cars have been overturned and the roof of one caved in by a hurled cinder block.

The attack has been spearheaded around the world by rampaging youths. Last March, in Sydney, Australia, an English-born youth of fifteen was sentenced to fifteen years' imprisonment for killing a policeman. In East German industrial centers such as Leipzig and Dresden, young gangs have battled the police with clubs, knives and pistols. In Russia's far eastern city of Vladivostok, where thousands of young people have been assigned to new jobs, armed gangs have invaded dormitories and wielded iron bars and knives against unarmed volunteer police.

The most serious outbreak of "cop" fighting has broken out in the United States, where an FBI survey recently reported 48 police officers killed and 9,261 assaulted! Last June at Zuma Beach, twenty miles north of Santa Monica, California, a beach party erupted into a near-riot among thousands of youths. Fifty patrolmen were pelted with rocks, bottles and beer cans. In a Los Angeles amusement park a mob of 200 surrounded two officers who had arrested a boy for causing a disturbance. The mob grew to 1,000 as police reinforcements were rushed in. They were greeted with bats, boards and flying missiles. Five officers were injured and a prowl car was overturned. In San Gabriel, a suburb of Los Angeles, police who tried to enforce a ban on dancing after midnight were met by 300 wedding guests hurling beer cans and whisky bottles. On September 27, outside a police station in Newark, New Jersey, police were fought by several hundred youths, including many girls. A patrolman's gun was snatched and aimed at him until a fellow officer came to the rescue. As the result of being bitten a Philadelphia policeman recently suffered amputation of his arm.

The worst battleground is New York,

where more than 2,400 police officers have been attacked by criminals or mobs in a fifteen-month period. Squad cars carry white helmets to protect police against deadly missiles thrown from tenement roofs. And things do fly with damaging frequency.

When an officer recently asked a nineteen-year-old youth if he had seen the armed sniper who was threatening children, the youth grabbed the policeman's club and began beating him! Neighbors ran into the street chanting, "Police brutality! Police brutality!" From the rooftop came a brick aimed at the officer. It struck and killed a factory worker instead.

A riot recently developed from a Harlem "Calypso Parade" featuring scantily-clad girls. In the struggle a mounted policeman was knocked from his horse by a flying bottle. Eight fellow officers were also injured.

Hostility Increasing

A Brooklyn patrolman said that these attacks have been occurring for a long time, but now the newspapers are giving them publicity. However, veteran police commanders say public hostility is definitely increasing in recent years. FBI chief J. Edgar Hoover called it a "mounting wave of civilian attacks on police." This is supported by statistics in the United States. In the first seven months of 1961 Los Angeles reported 278 assaults—almost as many as reported in all of 1960, when 300 assailants were prosecuted. Attacks in Los Angeles have almost tripled in recent years. Likewise in New York, incidents in July were up one third from last summer. Records show that 1,399 officers were assaulted during the first eight months of 1961. In Philadelphia attacks increased 35 percent last year, when 57 officers were permanently disabled from active duty. An official there predicts that casualties in 1961 will be "considerably higher."

Why?

Blame for the growing public war against the police has been pointed in many directions. Some police suspect Communist influence behind the chant "Police brutality!" According to Lyman B. Kirkpatrick, official of the U.S. Central Intelligence Agency, the Communist international organization has a manual showing sympathizers how to organize riots against the West's police forces. However, this does not explain why Communist youth battles its own police.

The summer heat has also been blamed, because hot weather brings a noticeable rise in incidents. The weakness of this theory is that summer is always hot, while incidents increase each year.

Suspicion has also been pointed at the police patrol car. In premechanized years pavement-pounding officers earned the nickname "flatfoot," but they also earned the friendship of scores of shopkeepers, householders and children along the beat. When a troublemaker appeared in the neighborhood, the patrolman had friends to warn him. No such friendships can be made by officers cruising by in a squad car. Too often when a patrolman appears now, the neighbors assume he has come to arrest somebody. This is one way the policeman becomes a symbol of oppression.

Some low-income families tend to blame the community for lack of good jobs, housing or aid. Since the patrolman is the servant of the community and, in a sense, its ambassador, he becomes a further symbol of community oppression, real or fancied. When he tries to arrest one of their number, they want to champion the "underdog." However, this does not explain why howling mobs fight greatly outnumbered officers who are also numerical "under-

dogs." Very likely, racial and economic ties cause the public to prefer one "underdog" over the other.

Immigration from Puerto Rico and the southern states into northern cities of the United States is frequently blamed for increased crime and police troubles. Sociologists say this is to be expected. They recall the troubles in America at the time of past waves of immigrants from Ireland, Italy and Poland. In the difficult period of adjustment immigrants were faced with a shortage of good jobs and housing. Their resentment was aggravated by the burdens of authority and new restrictions. As a retired New York detective said: "The Irish gangs were the big problem when I was a young cop. But there is this difference: We generally had it out with fists or clubs. Now you get a knife or a zip-gun slug in the belly. But I think it will pass. They'll quiet down too, just like the Irish and the Italians and the Poles did. A better job, a better house, more money calms a fellow down." However, increased viciousness is not the only difference. The present immigration involves racial differences with all the prejudices that accompany them.

Police scandals such as the recent one in Denver, Colorado, greatly injure the reputation of law officers in general. By early October, thirty-five Denver policemen had been arrested for operating a safe-cracking ring! Recurring scandals deepen the public belief that police departments are riddled with bribery and graft. This may cause the criminal to ask: "What right does he have to arrest me?" Spectators may be inclined to agree, whereupon the stage is set for violence.

Poor police pay may also contribute to the diminishing respect for law officers. In England, where unarmed bobbies have enjoyed a rare esteem, things are not what they used to be. Said a prominent government official last year: "In the past the bobby was somebody who amounted to something in his community. But now he is so poorly paid in relation to the average worker that everybody looks down on him and nobody wants to be a policeman any more." Higher pay may reverse this trend.

Stark fear among court witnesses has further broken down the public cooperation upon which successful police work greatly depends. In England and America key witnesses in criminal prosecutions have mysteriously disappeared—a circumstance far too effective in sealing the mouths and dimming the memories of other witnesses. This is also bad for police morale.

Deep-rooted Malignancy

To stem the crime wave and heal the breach between police and public many remedies are urged, including more policemen and prosecutors, stiffer jail sentences, flying "commando" squads and more community-relations programs. But will these measures cure the disease or merely treat the symptoms?

Many police officials acknowledge that we are faced today with a general breakdown of public discipline and growing disrespect for law and order. This breakdown reflects the weak moral fiber of modern man. Everywhere lip service is paid to spiritual and moral values, but how many practice what is preached? Dishonesty in government, misrepresentation in advertising, cheating in marriage, business, schools and colleges, violations of traffic and game laws—all of it betrays the deep-rooted malignancy afflicting this generation. How easy it is for lawless people to view the arrest of a criminal as an attack on one of their kind! How understandably they fight for their own!

Today's smug sophisticated and materi-

alistic society feeds on a steady diet of violence, sex and scientific atheism that gushes from radio, television and printed page. Money has become their god, evolution their religion. Schools and churches honor the Bible as good literature—and little more. Would-be wise men scorn such Biblical wisdom as: "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself." (Prov. 23:13, 14) In place of fear of God parents teach their children to fear what their neighbors think. The need to walk with God is replaced with the urgency of keeping up with the Joneses.

Bible Is Right

The breakdown of public discipline had to follow the abandonment of Bible principles. No wonder Jesus told Christians to expect this "increasing of lawlessness." (Matt. 24:12) It is just this condition that was foretold to mark the end of this wicked system of things. It is not social reform that will change the picture; it is not merely new legislation that will curb lawlessness. It is God's kingdom that will wipe out those who practice lawlessness and it is his spirit that will fill the hearts of all who are granted life in his new world.

The Bible was right in predicting the moral failure. It shows what the outcome will be. It also tells one how to avoid being swept away with the lawlessness that surrounds us even now while this wicked world remains. To this day, where parents teach their youth to love Jehovah God and obey his laws there is the greatest respect for law and order. Loyalty to God inspires loyalty to neighbor. It does not fluctuate with the weather, strange surroundings, racial differences, public scandals or poor jobs and homes. Mob spirit does not break out among Christians with God's spirit. Youth that walks with God has no time to run with gangs. This has been the experience of officials around the world respecting the Christian witnesses of Jehovah. Believing and obeying the Bible is what makes the difference.

Behind the Iron Curtain

"HOW does the work of preaching the *good news go behind the Iron Cur*tain?" asked an American Witness visiting Europe.

"As Scripturally and as fruitfully as on the other side of the Iron Curtain," was the laconic reply. "It may be said," continued the Witness from behind the Iron Curtain, "that there is more zeal and greater unity in view of the dangers. You see, we come together only by handfuls, five or six. That one would come to a meeting without being fully prepared is unheard of; for, after all, you risk your freedom and perhaps your life every time you do meet with other Witnesses."

"An experience?"

"A Witness was making random calls—we cannot risk going from house to house. She met a woman who said she was busy and she should call again. Having some doubts as to the woman's sincerity and reason for having her return, the Witness failed to call back. Then one day the Witness met this woman in a cemetery and she asked her why she had not called back. She then told the Witness about her husband, who had been a political prisoner and as such was an assistant to the prison physician. One day this physician said to his assistant: 'Today we will be receiving some very remarkable prisoners. They are Jehovah's witnesses. I want you to take note of them; they are the finest people in all the world. None can compare with them in honesty, integrity and uprightness. In spite of all they have to suffer, you never saw such happy people. I never miss an opportunity to do them a good turn.' Today a Bible study is being conducted with this man and his wife."

GRADUATION DAY AT THE NEW GILEAD SCHOOL

FROM all parts of the world messages arrived at Brooklyn headquarters. "Congratulations on being first class to graduate from the new Gilead school," read one from Korea, "United worshipers in Turkey send their warm Christian love." From Australia: "4,500 down under send love and greetings." In England, Norway, Canada, Peru, Guatemala, Mexico, Japan and other far-flung parts of the globe the thoughts of Jehovah's witnesses on Monday, November 27, focused on the 100 graduating students of the thirty-sixth class of Gilead.

By 3:30 p.m. the main auditorium could hold no more—606 were present while another 114 overflowed into the second-floor lecture hall. At that hour the Society's president, N. H. Knorr, invited all to join in singing Kingdom song No. 88, following which Fred Franz asked Jehovah's blessing, noting that this day of special significance marked a forward step toward victory in the war against all untruth.

Parting admonition was then heard from each of the four Gilead instructors. Fred Rusk urged the graduates not to miss the purpose of their training by calling attention to themselves. They could continue to be something in God's sight only by remaining "good-for-nothing slaves" in their own eyes. Harry Peloyan cautioned that increased knowledge only pleases Jehovah when it is combined with Christian love. Only when used with love will their increased wisdom produce good fruit. Ulysses V. Glass declared that this class had had opportunities unknown to previous Gilead students. The past ten months favored them with more guest lectures, close association with the governing body and fellowship with the Brooklyn Bethel family. Having received so much to build them up, he said, they must now go out and build others up. Edward Dunlap, instructor and registrar, reminded the students from forty-five lands that they had not learned an American view of things or any other national viewpoint. You have learned "the Lord's way of thinking," he told them, "the methods that Jehovah God is having his people use."

Telegrams and messages of love and greetings were then read by Milton Henschel, one of the Society's directors. On behalf of the factory force, Max H. Larson, factory overseer, expressed the hope that the class had learned the importance of good organization, as the success of their ministry would depend greatly on their coordination of many vital theocratic activities. The Bethel Home servant, George Couch, speaking for the home staff, expressed appreciation for the students' godly devotion, willingness and kindness. He hoped that they would always display this mark of true Christians.

The Society's vice-president, Brother Franz, was reintroduced and said the prophecies of Isaiah 2:2-4 and Zechariah 8:23 came to mind as well as the crowds that came to Jerusalem at Pentecost. After enjoying sweet companionship, instruction and training at the apostles' feet those early servants of God went back home to begin their real work. So the graduates would return home to promote the big work of prophesying, which really edifies. Commenting on a prominent rabbi's statement that the world's great religions are dying, the speaker declared, "In fact, they are dead already, only they haven't buried the corpse—that will be done at Armageddon, but that is not so of the true religion."

He told the students that they must act as stopgap servants in the spirit of Isaiah 58:12, since they were trained to fill in responsible offices vacated in any future emergency.

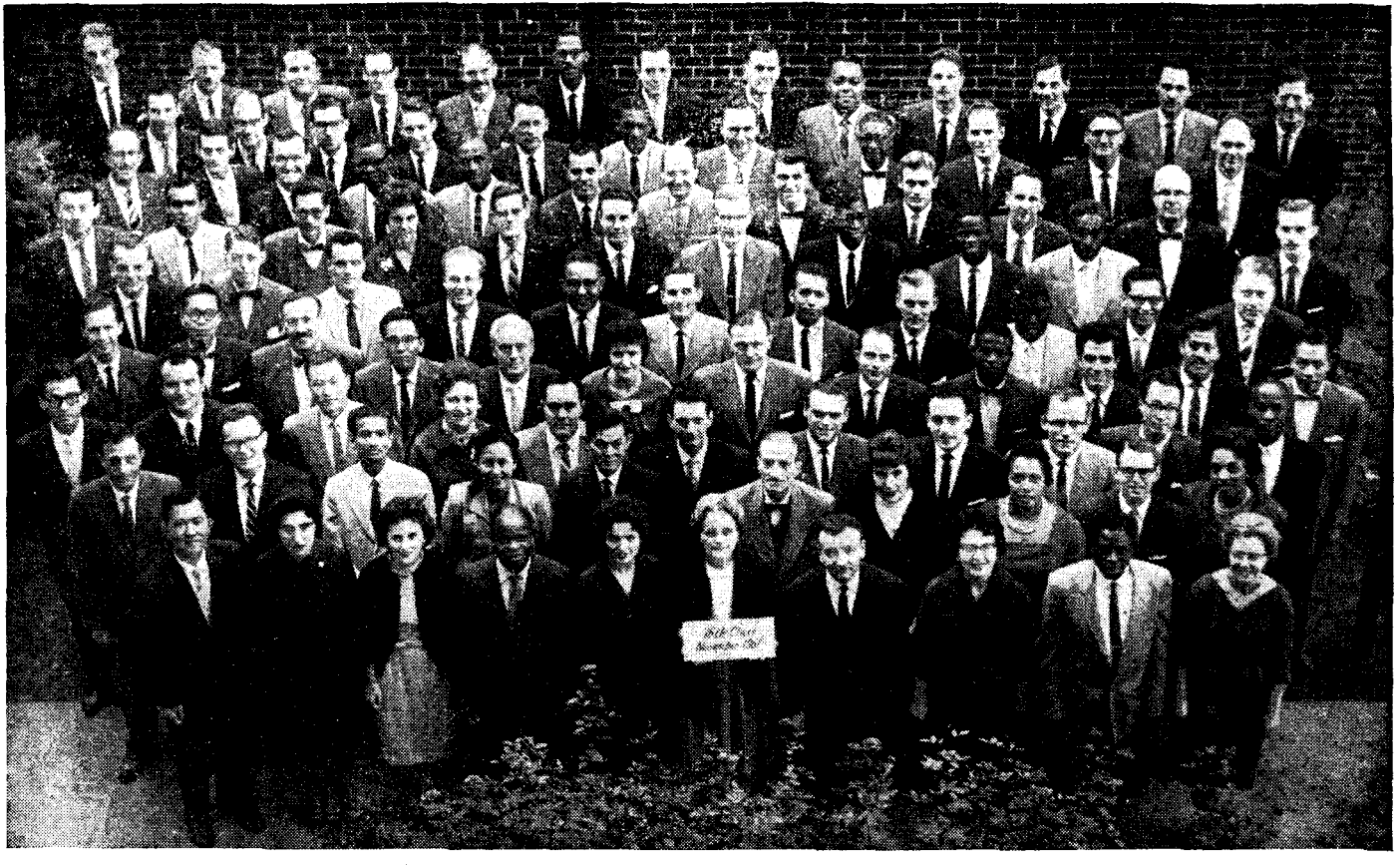
Attentive ears next listened to Brother Knorr's stirring talk encouraging them to be courageous and let their hearts be strong. (Ps. 27:14) "In the days that lie ahead every one of you and every one of us will need courage," said the president. Warning that Satan is out to make them compromise, he said it would be attempted through persecution and by internal corruption. Disfellowshiping a close associate who goes wrong may hurt more than going into a concentration camp, said the speaker, but it must be done when necessary to keep God's congregation clean. He reviewed the courageous example of such men as Joshua, Jesus and Paul and urged the graduates to use their increased zeal, courage, faith and unified heart to let their light shine everywhere.

Attention then fell on the neat row of white envelopes lying on the flower-adorned table behind the speaker's microphone. The time had come for the students to learn what privilege of service awaited them after Gilead. As they came up on the stage in alphabetical order they were identified by name and country, handed their white envelope, then told their new assignment. Many were the surprises as Brother Knorr announced appointments as branch servants, district and circuit servants, missionaries and special pioneers, translators, pressmen and Kingdom Ministry School instructors. Clearly the new Gilead course did more than train missionaries. The curriculum on doctrine, organization, field ministry and history provided trained servants to fill a wide variety of responsible assignments.

With diplomas and new assignments in hand, their excitement ran high. On behalf of the student body Leo Greenlees mounted the platform to read a unanimous expression of the graduates' thanks to Jehovah and his wonderful organization for the training received in the past ten months. They felt like plants that were taken in hand for special attention, then transplanted again in the open field. The students resolved to continue growing up as "trees" that would provide shade for others. Brother Knorr acknowledged it as a fine expression on the part of the student body. The graduation exercises were then adjourned for a special dinner to commence at 6:20 p.m.

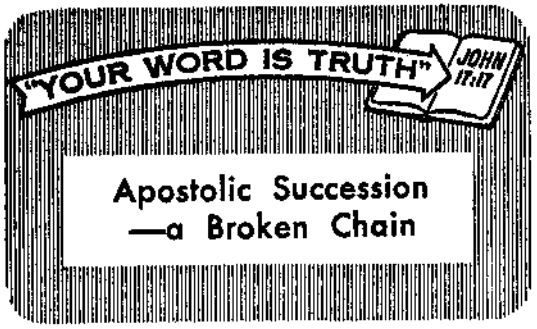
Refreshed by the evening meal, the joyful throngs reconvened at 7:30 p.m. for a streamlined *Watchtower* study. As Brother Knorr propounded the questions, selected students came to the microphone on stage and gave excellent and informative answers. Following the study, students from the various lands represented in the class came forward to give their parting remarks. One by one, forty-four students delighted the audience with heartfelt expressions of thanks to Jehovah and the Society. Mingled with love was good humor and playful satire about the school and hard-working instructors who had shown such patience and willingness to help. There were also some poetry, interesting experiences and deep appreciation for the loving helpfulness of the Bethel family.

When all selected had been heard, the president asked the graduates to take the love of the Bethel family to all everywhere. At 11:30 p.m. the pleasant occasion of Gilead's thirty-sixth graduation ended with Song No. 22 and Brother Knorr's prayer. The next day graduates began to head for fifty-three different lands. Soon the good effects of the new Gilead course would be shared by Jehovah's people around the world.



Thirty-sixth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Higa, E., Eslinger, F., Bachman, G., Ibanga, J., Pysh, M., Spahr, M., Cordonnier, A., Dickmon, J., Seide, M., Rendboe, I. **Second row:** Broad, A., John, W., Masilamani, R., Wenas, N., Kawasaki, R., Pantelidis, G., Brignolo, K., Green, B., Dickmon, T., Gay, D. **Third row:** Au, K., Brignolo, G., Park, I., Shalkoski, L., Bautista, W., Furrer, E., Hagen, R., Iribar, C., McBrine, J., Miura, T., Songor, F. **Fourth row:** Sallis, G., Salvatierra, W., Valentine, L., Wenas, M., Greenlees, L., Hutchinson, N., Jakobsen, E., Kulschewski, G., Opara, S., Psaltis, A., Bazan, J., Rubio, R. **Fifth row:** Allinger, G., Almati, L., Herrera, H., Kuokkanen, R., Gay, V., Eslinger, D., Amado, G., Piispa, V., Spence, S., Aleman, F., Uhlig, G. **Sixth row:** Bjorsvik, G., Campbell, M., Chan, D., Hanson, U., Marshall, G., Nykanen, J., Piet, G., Sinaali, M., Uzomaka, N., Thompson, M., Stepien, E. **Seventh row:** Bahus, P., Hutchinson, R., Bromwich, N., Darko, T., Kaunds, J., Machado, A., Rundel, J., Pysh, E., Archibald, E., Sellars, R., Spahr, D. **Eighth row:** Cowling, R., Furchtmann, H., Fayad, S., Johnson, W., Rendboe, L., Nowills, D., Reuter, G., Remmie, L., Shalkoski, H., Wall, L., Wynn, J. **Ninth row:** Lindstrom, D., Buckingham, G., Gosson, L., Jones, J., Metcalfe, F., Walker, A., Bachman, S., Bosshard, W., Green, A., Hanson, B., Sibrey, D., Tolenaar, J., Hubler, H.



Apostolic Succession —a Broken Chain

THERE was succession in the Jewish priesthood, and it was a succession that could be verified. However, when, after the seventy years' captivity in Babylon, doubt did arise, those priests who could not find their register among those that were recorded among the genealogy "were barred as polluted from the priesthood. Consequently the Tir·sha'tha said to them that they could not eat from the most holy things until a priest stood up with Urim and Thummim." (Ezra 2:62, 63; Neh. 7: 64, 65) Every precaution was taken to safeguard the priestly chain from doubt or suspicion. Such integrity to divine principle inspired national unity.

But why can no such unity be hoped for as a result of "apostolic succession" as taught in Christendom? One reason is that the so-called apostolic chain is fictitious. The claim of an uninterrupted apostolic succession is incapable of proof, in the first place. And in the second place, it is impossible to prove that Peter was ever in Rome. So the very first link fails to materialize.

If we take the period of four centuries and a half before the Reformation, during which the Catholic Church attained to its greatest height of power and splendor, any unity is seen to be of but a checkered and uncertain sort. Even before the Great Schism of 1378, when for thirty-six years there were two separate and opposing lines of popes, one at Rome and one at Avignon, again and again we come upon rival popes, both claiming to be the successor of Peter and possessor of Peter's authority. From A.D. 963, when Benedict V was set up as antipope to Leo VIII, down to A.D. 1328, when Nicholas V became the rival of John XXII, there were no fewer than nineteen antipopes, each of them hostile toward the others and in succession claiming to be the only lawful head of the Catholic Church, in opposition to the others. A council of the Catholic Church sat from November, 1380, till March, 1381, for the purpose of determining which was the real pope—Urban VI or Clement VII. This should not have been necessary if the facts were clearly known. In 1411 there were three who claimed to be the pope at the same time. And some years earlier, in 1044, Benedict IX, Sylvester and Gregory VI all lived in Rome and all three claimed to be pope at the same time.

The Catholic Encyclopedia refers to antipopes as "pretenders to the Papal Chair." It lists some twenty-nine of them. Yet some of the antipopes find mention in its list of popes. Why, if they are but pretenders? Catholic authorities admit that little is known about the early so-called successors, "however dim may be the figures of these early pontiffs." Also that "the dates are but approximate before 220." Still supporters of the "apostolic succession" boast an uninterrupted and unbroken succession in the popes of Rome. How can they so claim in view of the facts? If the line were known and uninterrupted it would not be necessary to change the list of popes, but the list has been changed many times.

On January 19, 1947, the new edition of *Annuario Pontificio* of the Catholic Church listed six changes in the list of popes. Thereby Catholic authorities admitted that a list that was supposed to establish direct connection with the apostle Peter and had

been used for many centuries was actually mistaken in six respects, two of the popes being found to be actually nonexistent and four, antipopes.

This new list was said to have been the result of two centuries of research. One might be led to believe from this that this list was final, but not so. The 1961 *Pontifical Yearbook* showed still further changes. This Catholic yearbook eliminated a tenth-century pope, Stephen VIII, from the list of apostolic succession. The New York *Times*, February 12, 1961, mentioned other questionable points. It stated that the *Pontifical Yearbook* for 1946 "listed as the third Pope St. Cletus, who reigned from the year 78 to the year 90, and as the fifth Pope St. Anacletus, who reigned from 100 to 112. The yearbook for 1947 had these two Popes as a single person." In view of the fact that such breaks have been uncovered in the so-called unbroken line of successors, what assurance is there that further investigation might not find still more gaps?

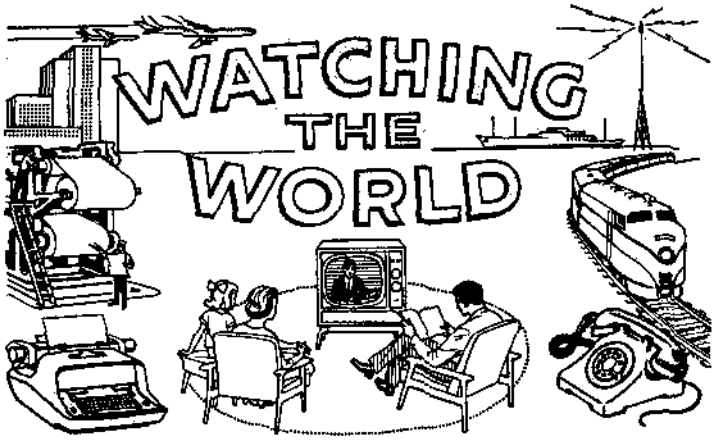
The variations in the list of popes are many. Samuel Edgar, in his writing, states: "Historians, for a century, differed in their record of the papacy; and the electors, in thirty instances, disagreed in their choice of an ecclesiastical sovereign." Even the most eagle-eyed writers, says the historian Cossart, cannot, amid the darkness of the early years of the Christian church, elicit a shadow of truth or certainty in the papal succession. It is also stated: "The rolls of the Pontiffs, supplied by the annalists of the papacy, are more numerous than all the denominations which have affected the appellation of Protestantism." How, then, can there be any certainty about an apostolic chain? There cannot be. Each historian, ancient and modern, has his own catalogue of popes, and scarcely two agree.

The following chart contains the variations of historians in the list of popes of the first century, exclusive of Peter. Cossart could not determine whether Linus, Clemens or some other should be considered second of the Roman popes, for Clemens, according to Tertullian, was ordained by Peter. Linus, however, according to the apostolic constitutions, was ordained by Paul. Yet today Linus is, by the Greeks and Latins, listed as the second pope of Rome.

Augustine, Optatus, Damasus and the apostolic constitutions	Linus	Clemens	Anacletus
Irenaeus, Eusebius, Jerome and Alexander	Linus	Anacletus	Clemens
Epiphanius, Nicephorus, Rufinus and Prosper	Linus	Cletus	Clemens

In his *Apostolical Succession* John Brown writes: "The earliest computation we have is that of Irenaeus (175-190 A.D.), and he leaves Peter out of the catalogue (Adv. Haeres., iii. 3. 3). If we are right in supposing that it is the list of Hegesippus which Epiphanius has preserved (Haer. xxvii. 6)—both Irenaeus and Hegesippus make Linus the first bishop, Anacletus the second, and Clemens the third. Jerome, on the other hand, at the beginning of the fifth century, makes Peter to be the first bishop, as do other early authorities." It is such variations and bold discrepancies that have introduced confusion, disorder and uncertainty that have made the doctrine of succession meaningless. "God is a God, not of disorder, but of peace," said the apostle Paul.—1 Cor. 14:33.

It is upon an extremely feeble foundation that the popes of Rome base their claim to be successors of Peter, a claim that history has boldly rejected and that the Bible firmly shows to be false, when it states that there are only "twelve apostles of the Lamb."—Rev. 21:14.



World's End Predicted

◈ Asian astrologers predict the end of the world on the night of February 2, 1962. That is the news coming out of Kuala Lumpur, the Malayan capital, where astrologers from many countries met recently. One of India's best-known astrologers predicted that on the night of February 2 floods and earthquakes will strike and the United Nations will collapse. Another said the world would explode like an overripe melon.

Nuclear Testing Protested

◈ Thanksgiving Day found college students from at least seven Eastern schools in the United States forgoing holiday dinners with their families to parade in front of the White House in Washington, D.C., in a silent fast and vigil to protest the resumption of nuclear testing. They carried placards reading: "Don't Poison the Air!" "Must We Follow Russia's Example?" and so forth. Students from colleges in upstate New York and the Middle West had maintained the vigil for ten days prior to Thanksgiving.

Religious Growth

◈ Membership in religious organizations continues to increase in the United States, only at a less rapid pace than in previous years. The 1962 *Yearbook of American Churches* gives a total membership for 1960 of 114,449,217 in 259 religious organizations, an increase over 1959 of 2,222,312 members. This is a 1.9-percent increase, compared to a 2.4-percent membership increase in 1959 and a 5-percent growth in 1958. In all three years the population increase was approximately 1.8 percent. The Roman Catholic Church, which considers as members all those baptized, including infants, registered a 3.2-percent increase in 1960. She reports a total membership of 42,104,900, or 23.6 percent of the United States population. Membership in 227 Protestant bodies was put at 63,668,835, or 35.4 percent of the population. The Jewish faith showed 5,367,000 members, and Eastern Orthodox churches 2,698,663, leaving 609,819 for all other faiths.

High-priced Painting

◈ On November 15 at an art auction in New York city one of Rembrandt's famous paintings was sold for the highest amount ever paid for any picture—$2,300,000. After only four minutes of bidding, which started at a record opening bid of $1,000,000, the painting, "Aristotle Contemplating the Bust of Homer," was sold to the Metropolitan Museum of Art. Rembrandt did the painting for a Sicilian nobleman, Antonio Ruffo, in 1652.

Clergy Response to Lack of Faith

◈ In its August issue *Redbook* published the results of a survey regarding the beliefs of today's theological students, who represented all major Protestant faiths. It revealed, among other things, that only 44 percent of them believe in the Bible teaching that Jesus was born of a virgin. *Redbook* reports in its November issue that its offices were flooded with letters, telegrams and phone calls, most of them aroused by the students' nonbelief in the virgin birth. "Perhaps the most interesting aspect of the response," it reported, "was that our mail revealed a consistent split between the attitudes of the practicing ministers and the churchgoers who wrote to us." Churchgoers generally were surprised and shocked. On the other hand, of nearly two hundred letters from practicing ministers, the large majority were entirely of a different tone. Typical of clergymen responses was that of a Methodist minister from San Gabriel, California, who said: "After twenty-four years in the ministry my basic comment would be that I am surprised that your survey is considered surprising. I was heartened by the dedication and independent thought revealed among our seminary students of the 1960s." A Congregational minister from Butte, Montana, wrote: "I am delighted that you have now found young ministers squaring up to public needs. How else will we build the Kingdom of Heaven on this earth?"

Virgin Birth

◈ Dr. Edward McGrady, vice-chancellor and president of the University of the South at Sewanee, Tennessee, replied to

a request for his opinion regarding the virgin birth of Jesus: "Personally I believe in the Virgin Birth. I know enough about genetics and embryology to know that science has no refutation to offer. One set of chromosomes is enough to make a whole body. This is no more extraordinary than that in a species of wasps, males ordinarily reproduce by virgin birth."

Religions Dying

◈ On November 19 Arthur Lelyveld, a Jewish rabbi leader in Cleveland, Ohio, declared that "the great religions of the world are dying although there are no visible death throes." He asserted in a speech in New York that "religion is simply no longer an effective force in our society, for it no longer is the measure by which a culture evaluates itself."

Gospel Edged Out

◈ Dr. Franklin Clark Fry, president of the Lutheran Church in America, accused Protestant churches of "neglecting to preach the word of God." "In this decade of expansion," he said, "I'm sorry to say the one and only casualty has been the Gospel. It has been edged out. . . . Pressure is on the pulpit now to assume the role of propagandist showing religion as the American way of life, the bulwark of democracy or other by-products. There is terrific activity among Protestants, but the Gospel has been all but bleached out."

Communism and Christendom

◈ John Coleman Bennett, dean of the faculty at New York city's Union Theological Seminary, pointed to the churches' responsibility for communism. He said: "The very atheism of Communism is a judgment upon the churches, which for so long were unconcerned about the victims of the Industrial Revolution and early capitalism and which have usually been ornaments of the status quo, no matter how unjust it has been. The temptation to turn the cold war into a holy crusade is ever with us, and insofar as we yield to it, we make impossible the tolerance and humaneness which must yet come into international relations if there is to be a future for mankind." Indicating how far he evidently feels Christendom has deviated from the course of right principles, he suggested the possibility that God may sometimes be on the side of the Communists.

Child Saves Family

◈ On November 23 little four-year-old Robin Stoll saved her entire family from possible death from carbon-monoxide poisoning. She awoke at 3 a.m. and smelled a peculiar odor in the house. She ran to her father's room, and when she could not shake him awake, she bit him on the arm. That got results. He then called the police, who administered oxygen to members of the family. Stoll had left the car's engine running in the garage, and the fumes had seeped from there into the house.

Hepatitis on Increase

◈ From the first of the year to November 15 public health figures revealed that hepatitis had struck more than 60,000 Americans. Dr. Donald A. Henderson, a Public Health Service surgeon, predicted that before the end of December the 1961 total would rise to 75,000 cases, or a 50-percent increase over the previous high of 50,000 cases registered in 1954.

Blood Transfusion Danger

◈ October's *Good Housekeeping* magazine reported that physicians say "that the main danger in transfusions today is the chance of getting viral hepatitis, a debilitating liver disease. It is estimated by some authorities that one patient out of every 200 to 500 receiving a transfusion gets hepatitis, and that one out of every 1,400 to 5,000 dies of this disease." The article explained the reason for the great danger: "At present, there is no way to filter the hepatitis virus from blood collected from a donor. Unless the donor tells collection agencies he has had hepatitis, there is no method of telling whether he may carry a hepatitis virus. . . . Medical authorities believe that from three to six percent of the population may unknowingly be carriers of this virus. Carriers can pass the disease on to anyone receiving blood they have donated."

What Is Erythorbate?

◈ One of the salts of erythorbic acid, sodium erythorbate, is listed as an ingredient on the labels of different food products. Since the word erythorbate looks similar to the word erythrocyte, meaning red blood corpuscle, some have assumed it is derived from blood. This, however, is not the case. Another name for erythorbic acid is isoascorbic acid, which is closely related chemically to ascorbic acid (Vitamin C). Ascorbic acid is used as a preservative in processing meats and as an antioxidant for prevention of browning of unprocessed cut fruit. To differentiate it, products containing isoascorbic acid identify it as erythorbic acid, and one of its salts is labeled sodium erythorbate.

Hasty Marriage

◈ When Sydney Thain, age 102, and 73-year-old Maud Franklin decided to get married after a whirlwind courtship of only five weeks some people said they had decided to get married rather quickly. Thain's reply was: "But we haven't much time."

◈ Charles C. Whittelsey, president of the New York engineering firm of Ford, Bacon & Davis, Inc., predicted that "many industrial raw materials and chemicals moving today by truck and rail will be transported by pipelines tomorrow." He envisioned the time when "pipelines will act as miles-long mixing vats in which raw materials are processed during transit." Whittelsey described this prospect at the American Society of Civil Engineers convention in New York during October. He observed that already coal mixed with water moves through pipelines over 100 miles through Ohio to a Lake Erie power station, and even solids are pumped short distances.

Danger to Children

◈ Poisoning poses one of the greatest threats to the health of young children. Aside from mechanical accidents, it is the commonest medical emergency treated in a pediatrician's office. According to Dr. Edward Press, health director of Evanston, Illinois, there are more than 300,000 cases every year of young children in the United States being poisoned. Between 400 and 500 of these die because of taking some form of solid or liquid poison. Some eighty children die as a result of drinking kerosene or some other petroleum distillate.

Problems of Family Life

◈ Gyula Denes, a pioneer in the development of psychodrama, an acting out of emotional problems, pointed to the problems that the modern world has forced upon family life. More and more women have assumed the role of leadership, wearing the pants in the family, so to speak. However, Denes explained: "A woman doesn't usually go into marriage with the feeling that she is going to rule." It is the man's lack of initiative, his indecisiveness and his failure to take the lead that are responsible for the domineering wife, Denes said. In turn, Denes blamed the highly competitive world for man's failure at home. All day long he has to compete with other men and when he comes home he has little energy left to interest himself in the problems of running the household. But that does not solve the problem. It is easy to blame someone else or to say that circumstances force the situation on one, but it is a wise person who meets the problem and does his part to solve it.

"Heaven or Hell"

◈ On October 2 twelve-year-old James Leeman Turner took his own life with a shotgun. He left a note explaining what prompted his suicide. He said "he was curious to know whether he'd go to heaven or hell when he died and decided to find out."

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Awake!

Are You Reaching Out for Equality?

Overcoming the Problems of Insect Control

Which Way, UN?

Nature's Rambling Pincushions

JANUARY 22, 1962

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Can you acknowledge a MISTAKE?

HAVE you never made a mistake? Have you always been correct with every decision you have made, every opinion given and every action taken? It is most unlikely that you would say Yes. Imperfect humans are certain to make mistakes, some more than others. The best they can do is to exercise great care so as to reduce the number they make. Edward J. Phelps, a United States jurist of the nineteenth century, observed: "The man who makes no mistakes does not usually make anything."

You may readily admit that you are not infallible, but when it comes to acknowledging an error do you strive to make people think you are? When confronted with a mistake do you stoutly argue that it is not an error, when in your heart you know that it is? Do you strive to twist the facts in order to justify what you have done rather than to admit humbly that you were wrong? Some persons are so stubborn in this respect that they never change their story. They will never admit an error.

Regarding them the poet Alexander Pope wrote:

"Some positive persisting fops we know,
Who, if once wrong, will needs be always so;
But you with pleasure own your errors past,
And make each day a critique on the last."

This is good advice. It is better to acknowledge ownership of your errors so you can dispose of them than to let pride make you stubbornly hold on to them. Such stubbornness is not showing respect for the truth.

God's Word requires people to "speak truthfully with one another." (Zech. 8:16) This must be done at all times. If out of pride one tries to hide the fact that he made an error by untruthfully denying it, he makes himself a liar. That is no way to win the approval of the God of truth, who says in his Word: "There will dwell inside my house no worker of trickiness. As for anyone speaking falsehoods, he will not be firmly established." (Ps. 101:7) Jehovah's approval comes upon those who are truthful in everything they do, not upon those who by tricky argument try to squirm out of responsibility for a mistake. Look what happened to King Saul when he tried to do that.

When Samuel brought Saul to task for failing to destroy all the cursed Amalekites and their possessions, Saul tried to argue his way out of responsibility for the

error. "But I have obeyed the voice of Jehovah . . . And the people went taking from the spoil sheep and cattle, the choicest of them as something devoted to destruction, to sacrifice to Jehovah your God in Gilgal." (1 Sam. 15:20, 21) Not until Samuel told him bluntly that Jehovah had rejected him did he finally admit that he had sinned. His self-justification is in marked contrast to what King David did when he was accused of a grave mistake.

The prophet Nathan rebuked David for committing adultery with Bath-sheba and having her husband, Uriah, killed. Instead of denying his error and taking the proud position that as king his integrity should not be questioned, David acknowledged his grave sin and showed true repentance. In remorse he said to Nathan: "I have sinned against Jehovah." (2 Sam. 12:13) David did not pretend to be right and innocent when he knew that he was not.

It is foolish for one to try to build up in the minds of other people the illusion that he is such a great intellect and so careful with what he does that he is never wrong. Anyone who has such an inflated opinion of himself needs to take a lesson from David in manifesting humility. He needs to realize that he is not flawless. What may seem impossible to him can happen. He can make mistakes. How much better it is to face up to them instead of trying to pin them on someone else or trying to argue around them!

No one can maintain the respect of others if he always insists that he is right, even when confronted with an obvious mistake. This continual self-justification becomes repugnant to them. How can anyone have confidence in a person who they know from past experience will sacrifice the truth to put on an appearance of being right?

If anyone talks to others about the necessity of living according to God's righteous principles, should he not live by them himself? When anyone becomes untruthful to avoid admitting a mistake, is he not showing disrespect for those principles? Is he not being like the scribes and Pharisees whom Jesus Christ rebuked for pretending to be righteous when they were not? He said: "You are those who declare yourselves righteous before men, but God knows your hearts." (Luke 16:15) Although a person may succeed in deceiving others for a while by efforts at self-justification, he does not deceive God. God knows the heart. It is best to be honest with oneself as well as with everyone else.

ARTICLES IN THE NEXT ISSUE

- In What Do You Believe?
- Emergency Foods.
- Meet the General Practitioner.

It is only proper to apologize for an error that inconveniences someone. It is adding insult to injury to deny one's error. There are times when a person may honestly not recall giving misinformation to a person. Nevertheless, he can make acknowledgment that it is possible that he made a mistake and, if he did, he did not do it intentionally. An apology helps to preserve good relations with the other person.

As long as mankind is imperfect, mistakes will be part of the lives of all. It is important to recognize this fact and not pretend that we do not make them. The Bible writer James said: "We all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also his whole body." (Jas. 3:2) Since none of us are perfect and everyone knows it, we should all be big enough to acknowledge our errors. Never forsake truth and honesty to avoid admitting that you made a mistake.

LEARN HOW AND WHERE YOU CAN FIND IT.

"TOMORROW'S world will not belong to the upper-class nations or the upper classes," wrote Saville R. Davis, managing editor of *The Christian Science Monitor*, January 30, 1958. "Tomorrow's world will belong to the many. Only the past now belongs to a privileged few. This is a democratic, not a Communist revolution," he declared. "It is a product of freedom. But its name is not Freedom. Its name is Equality."

Years ago Peter A. Kropotkin, Russian geographer and revolutionist, spoke of a similar revolution. He said that he saw a new form of society germinating in the civilized nations, a society that "must take the place of the old one: A society of equals."

The concept of equality has been a part of man's thinking from very early times. The Holy Scriptures furnish a meaningful framework for the idea of equality. Both the Hebrew and the Greek Scriptures steadfastly uphold the thought that all men have a common source in Adam and Eve, the parents of humankind. The common ancestry of man can be seen also in the Bible account of the Flood. Noah and his three sons were the only male survivors. All men today are descendants of them, hence related to one another in the one man Noah. The words of Jesus Christ and their application to the conduct of life, his life given as a ransom and its availability to all men everywhere demonstrate man's equality before God.

The proposition of equality, however, does not imply that all men are equal or ever will be equal to one another in every sense of the word. It is altogether too obvious that they are not and never have been equal in every way. The doctrine of "universal equality" is foreign to the Scriptures. The Bible does not support theories that argue for the equality of all things. In fact, it does not even teach the equality *of* Christ with God, which doctrine trinitarians uphold as true. Jesus Christ himself stated: "The Father is greater than I am." Since the Father is greater, then the Son is not equal to Him. Jesus' apostle Paul wrote the following concerning Christ: "Although he was existing in God's form [that is, spirit, he] gave no consideration to a seizure, namely, that he should be equal to God." These inspired Scripture texts conclusively demolish all thoughts of there being an equality with God.—John 14:28; Phil. 2:6.

As for there being equality between men and angels, the idea is as foreign as it is absurd. The psalmist pointedly states: God made man "a little less than godlike ones." If less, then man is not equal to them. Therefore, the doctrine of "universal equality" is without basis in fact.—Ps. 8:4, 5.

But what about men? Are they not equal to one another? Does not the Bible say that God "made out of one man every nation of men, to dwell upon the entire surface of the earth"? (Acts 17:26) Yes, this verse does say we all have a common origin, but it does not say that we are equals in every way, and it is quite obvious that we are not. Men vary in strength, talents and abilities. If they were equals in the absolute sense of the word, it would be silly to have competitive games, because they

would all end up in tie scores. We would not have a good, better and best among men. All doctors, teachers and political candidates would be considered of equal worth. But such is not the case. Even a cursory glance shows there to be a wide range of difference between men mentally, morally and physically. This is not objectionable, but pleasant. It is part of the beauty that we now enjoy in the grand variety we behold constantly before us.

The Equality Desired

Why, then, do men reach out for equality if variety is so desirable? What sort of equality do men seek? And is it attainable?

The idea of equality has its source in an individual's sense of his own worth. As a rule men feel confident that before God all men are equals, that there is no partiality with God. (Acts 10:34, 35) So the idea is born and persists that human relations should be nonpartial, that is, on an equal plane. When American journalist and humorist Finley P. Dunne declared: "One man is as good as another," he was expressing this concept.

The premise upon which men argue for equality is reflected in the words of Rob Roy. "Before I go any further," says Frank Osbaldistone in *Rob Roy,* "I must know who you are." "I am a man," is the answer, "and my purpose is friendly." "A man," he replied; "that is a brief description." "It will serve," answered Rob Roy, "for one who has no other to give. He that is without name, without friends, without coin, without country, is still at least a man; and he that has all these is no more." Yes, upon this basis man makes an appeal for equality with other men, the fact that man is man and no more, despite his status in life.

In his quest for equality, man desires, not equal physical strength and talents, but equal rights, freedoms and opportunities along with others in his community. He wants an equal opportunity to find employment, to work, to worship and to think. He desires an equal opportunity to speak without fear, hold opinions of his own, choose his own course, develop his talents, rear children, save and accumulate property honestly. He wants very much to be accepted by other men as an equal. But will this ever be on an earth-wide scale?

Demanding Equality

The question of race and equality is one of the biggest issues in Africa and Asia today. Managing editor Davis says: "The stigma attached by the West to these yellow and brown colored races of being inferior people has burned deep into their thinking. They resent it with all their strength. They are determined to be treated with the respect due to human beings, and if this is not done willingly they will reach to any extremes to compel it." That is precisely what is happening in the world today. These people are demanding equal rights with other people, and many of them are tasting the goodness of equality for the first time.

In the wake of the present drive for equality, dictators have fallen, old empires have been swept away, new governments have been born and the colonial yoke has been lifted off the necks of hundreds of millions of people. However, other hundreds of millions continue to live in abject slavery. But the fulfillment of the wish of those who won for themselves so-called equality has not been as joyful and rewarding as some had anticipated. In some cases it meant assuming greater responsibilities, the burden of which has led to controls, curtailment of freedom and deprivation.

Liberty and Equality

are words that go well together. Reformers in all ages have used them to arouse

the enthusiasm of the enslaved masses. However, equality and liberty do not come easily like a handout. If they did, it would not have been an unusual thing when, in 1776, a nation dedicated itself to liberty and equality. In fact, that dedication did not guarantee for all Americans equality. That struggle is still being waged by some people. The truth is that the very signers of the United States Declaration of Independence, who declared so eloquently that "all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness," could hardly have meant what they said to be taken literally. Because most of those signers were aristocrats; many of them were slave holders; some of them defended human slavery. They, no doubt, were simply stating the theory of democratic government as it was understood in their time. They merely laid stress on the contrast between the natural status of man as God created him and the legal status, which other men had imposed upon him.

The fact remains that the desired equality of all mankind is something that has never been actually realized by men, either prior to or since the signing of the Declaration of Independence. A limited equality has been won, yes; and limited freedoms, yes; but by far not an equality for all peoples everywhere. Equality is possible only where there is an equal distribution of the good things of life. And since that is quite impossible under the present system of things, the striving after a materialistic equality now is nothing more than a dream.

Equality Christianity Offers

In his book *Liberty versus Equality* W. F. Russell stated that even if there were peace and plenty among men, there still would not be liberty or equality; because, he says, the mind of man is burdened with the idea of fatality. He asserts, however, that "Christianity had solved the problem of liberty and equality. There was a world where all men would be free; there was a world where all men would be brothers, and have equality. But it was not this world,—it was the Future Life," he says.

Actually Russell's statement concerning Christianity is true only in part. While Christianity does proclaim a righteous new world to come where relative freedoms and equal rights and opportunities will be for all, it does not teach that men would have to wait for the full establishment of the new world before they could enjoy the benefits of Christianity. However, Jesus did say: "They are no part of the world, just as I am no part of the world." (John 17: 16) Christian rights and freedoms are not in the old system of things, they never were there and they are not there now. So to seek them there is not only foolish, but a terrible waste of time. Those rights and privileges are to be found only in a Christian society that is not of this world.

To establish that point we direct your attention to the Jews of the first century who were in bondage to the Mosaic law. Before they were made free of the Law, they had to leave their traditional systems and embrace Christianity. The apostle Paul, who was himself a Jew once bound to the Law, wrote: "Christ is the end of the Law." "For such freedom Christ set us free." In fact, God through Christ put an end not only to the Law, but also to the division between Jew and Gentile. In the Christian congregation they were treated equally. "There is neither Jew nor Greek, there is neither slave nor freeman, . . . for you are all one person in union with Christ Jesus," wrote Paul. What greater equality could there be?—Rom. 10:4; Gal. 5:1; 3: 26-28.

Christianity also has reached out to free those under sin's law. Peter declared: Christ "himself bore our sins in his own body upon the stake." This he did "in order that everyone exercising faith in him might not be destroyed but have everlasting life." While the privilege to believe on Christ is open to all men everywhere, yet they must come to Christ to receive of his benefits. They cannot remain part of the world and be saved, for Christ is no part of the world.—1 Pet. 2:24; John 3:16; Rom. 7:21-25; Rev. 18:4, 5.

In this twentieth century it is as futile to look for enduring rights and freedoms outside the Christian congregation as it was in the first century. The only place where these can be found is in the Christian society that is not of this world, namely, the New World society of Jehovah's witnesses. The New World society has declared itself neutral toward all worldly systems. Its members take no part in the social, political, religious or military functions of the old world. As a society not of this world they have vowed to do God's will. Within this society there are no class distinctions, no racial barriers, no national divisions. Here today one can experience a foretaste of rights and liberties that someday will be earth-wide. This old world is destined to give way to God's kingdom at Armageddon, after which war "the earth will be filled with the knowing of the glory of Jehovah." Then all men will enjoy equal opportunities and equal rights. —Hab. 2:14; Dan. 2:44.

If you are one reaching out for equality, the kind of equality that God gives, then you owe it to yourself and your family to investigate what Christianity has to offer through its grand body of worshipers in the New World society. Why delay? Enjoy equality now along with the unspeakable hope of living eternally.

Nature Notes

¶ A report in the *Natural History* magazine for December, 1959, says: "In a school, all the fish seem to behave alike and each school—whether mackerel, herring, tuna, or small shiners—resembles other schools in shape and form. Of the many features schools have in common, the most surprising, perhaps, is the absence of a continual leader. A school may swerve to the right or to the left, fan out from the center, or change direction entirely. Each time, a different group of fish heads the school. As these movements of the school as a whole are made, there is also constant movement *within* the school—as each fish maintains its distance from the other fishes. The precision of orientation that is shown by fish as they swim in a school is rarely found anywhere else in the animal kingdom."

¶ "The docile part of a lion's nature," reports the volume *The Animal Kingdom*, "is not uppermost all the time. In the breeding season this carnivore will even turn on its own kind. A lion must fight for a mate and it will engage its competitors in a fierce battle. Sometimes the beast has to defeat three or four rivals before it can claim its favorite lioness. Once victory is won, the pair go off together on their honeymoon. They may travel for miles until they find a place that offers them suitable privacy. During the honeymoon, which may last two weeks or more, they do little hunting or eating. At this time the lion is really dangerous, and any man or beast that trespasses on its privacy is quickly annihilated."

Overcoming the Problems of INSECT CONTROL

THE problem of controlling insects is not a new one. Written formulas on how to do so have been found on papyrus manuscripts that go back as far as 1500 B.C. Especially harmful must have been the ancient locust plagues, for when Moses, in 1513 B.C., warned of a locust plague, the Egyptians begged Pharaoh to capitulate. That locusts were a great plague is also implied by the fact that they are mentioned in the Hebrew Scriptures under ten different names. The inspired Record also tells of other harmful pests in ancient times, such as the caterpillar, flea, gadfly, gnat and scorpion.—Ex. 10:7.

Insects are the most numerous of earth's sentient creatures or souls, both as to their total number, estimated at 12,000 to every human, and their varieties, more than 660,000 species having been catalogued by man. Fortunately for man, comparatively few insects live more than a year, many, in fact, only a few weeks or days. The seventeen-year "locust," actually the periodic cicada, is a striking exception. It hibernates, however, sixteen out of its seventeen years.

No question about the need to control insects in view of such numbers. They are, without doubt, man's greatest competitor for the fruits of the ground. Their total cost to farmers in the United States alone is estimated at $4,000 million annually.

The problems of controlling insects have increased by reason of the increase in insects themselves as well as by reason of the modern trend in insect control. Thus in 1956 the United States used 250,000 tons of chemicals at the cost of $260 million to control insects. At present there are at least 12,500 brand-name insecticides and 200 basic control compounds. The large-scale spraying of millions of acres by thousands of airplanes has also brought with it its problem.

But most serious of all is the problem caused by the increased toxicity or deadliness of modern insecticides. For years those used were primarily white arsenic, arsenate of lead and Paris green. The harm these did to wildlife was negligible. In 1939 a Swiss scientist re-created DDT (it having first been produced sixty-five years before by a German scientist), and in 1942 it was pounced upon by the British and American governments to combat the disease-bearing insects afflicting their troops. Since World War II DDT (Dichloro-Diphenyl-Trichloroethane) has become as popular with agriculture as penicillin has with medicine.

While the commercial producers of DDT assured the public that DDT was harmless to man and beast, gradually the facts emerged to prove otherwise. In some localities robins have been wiped out and other songbirds greatly reduced in num-

ber because of their eating worms that had fed on leaves sprayed with DDT. Considerable has been the harm done to fish because of the rain washing DDT into ponds and rivers. In fact, the oily film of DDT on water in a trough is toxic enough to kill a horse. The residues that reach human consumption, while less lethal, do harm by gradually building up in the human body. Once having entered, DDT never leaves an organism.

DDT, however, is mild compared with its modern progeny. Such chemicals as dieldrin and heptachlor are at least fifteen times as toxic as DDT. Recently a committee in the British Parliament condemned the indiscriminate use of such insecticides on farms and pastures and accused the Ministry of Agriculture of gross negligence in permitting the use of these before ascertaining how deadly they were to wild animals. The committee, in fact, called for the immediate prohibition of such chemicals as aldrin, dieldrin and heptachlor.

Destruction of Domestic and Wild Animals

The modern large-scale use of such extremely toxic insecticides has caused many loud protests also to be heard in the United States. The newspapers, popular magazines and, in particular, such publications as *Audubon, American Forests, Organic Gardening, Field and Stream* and *Outdoor Life* have called attention to the harm being done. "The current widespread program poses the greatest threat that animal life in North America has ever faced—worse than illegal shooting, worse than drainage, drought, oil pollution; possibly worse than all these decimating factors combined," is the way a leading zoologist expressed himself on the subject.

In particular was the fire-ant program of the United States Department of Agriculture (USDA) condemned as "ill-conceived, unnecessary, poorly handled and extremely destructive to wildlife." The imported fire ant had been around some twenty-five years when it suddenly was attacked as the greatest insect menace in the land. Yet official investigators found the fire ant posing no threat to either plant or animal life, but only a nuisance because of its large mounds. In fact, fire ants were found to be doing much good by devouring the larvae of the cotton-boll weevil; and when scientists, in experiments, starved the fire ants they turned cannibals, devouring one another rather than other living creatures!

Still the USDA embarked on a multi-million-dollar program to wipe out the fire ant by means of dieldrin and heptachlor. As a result, countless numbers of both wild and domestic animals were destroyed, not to say anything of what harm man may eventually suffer from it. On one farm a hundred head of cattle died right after the spraying; on another, some hundred brood sows were made sterile. In one field fifty colonies of bees were destroyed—their value, $11,200. And in just one residential neighborhood hundreds of chickens, as well as many turkeys, cats and dogs, were killed.

Just how many wild animals were destroyed no one could accurately tell, if for no other reason than that it is the nature of wild animals to hide when dying. But checks showed that in many areas the bird population was decreased by 80 to 97 percent. Large numbers of poisoned carcasses of rabbits, squirrels, raccoons, opossums and even young foxes were found. And especially vulnerable to insecticides, let it be noted, are the young and the reproductive powers of the mature creatures; this harm is not apparent at once.

A USDA spokesman claimed that no harm resulted where instructions were im-

plicitly followed. But what about a margin for error and oversight? And how could wild animals follow the instructions, which, in part, were: "Leafy vegetables . . . should be covered just prior to application of insecticides and then washed before eating . . . Keep milk cows off treated pastures thirty days, and beef cattle off fifteen days; cover hives or move them away; . . . don't let pets or poultry drink from puddles." Surely these very instructions testify to the deadliness of that spraying program!

Damage to the "Ecosystem"

Ecology is "the biology of the mutual relations between organisms and their environment," we are told. Nature everywhere has a balance between its various living things and their environment. This balance modern scientists have termed an "ecosystem." Widespread use of highly toxic insecticides throws this ecosystem out of balance. Thus when one insect is wiped out, unless it is an import, its natural enemies will increase to form a new menace. Further, it is not possible to kill all apparently harmful insects without at the same time destroying harmless or beneficial ones. Destroy insects that pollinate your fruit crop and you may be destroying it! Then again, poison the insect population and you may destroy other useful wildlife, because of its feeding on poisoned insects or because of its not having any insects upon which to feed.

The fact that strong insecticides remain in the ground for years and weak ones accumulate to become strong poisons poses another problem. Such poisons play havoc with the valuable earthworm population. An acre of healthy grassland may have as many as a million or more earthworms in it, the weight of the worms below the grass equaling the weight of the sheep feeding upon it. These worms throw up casts from as much as ten feet below the surface, casts that are richer than any fertilizer. Worms also aerate the soil, breaking it up and so helping heavy soils to drain. After an orchard is sprayed the ground may be covered with dead earthworms.

Still another problem in insect control is the immunity to insecticides gradually achieved by insects. Even after thirty generations of not being exposed certain insects still breed immune. Says one scientist: "Control of insect pests cannot be assured simply by inventing new and more powerful insecticides . . . They have . . . created problems of their own; witness the phenomenal increase of destructive mites that followed the slaughter of their insect enemies with DDT and other new insecticides, and the rise of new insects resistant to the poisons. Chemical control is at best but temporary. If we are to escape this ever-tightening spiral of more complex problems and ever-increasing costs of control, then we must integrate chemical control with natural factors influencing populations."

Before noting these natural factors in insect control it may not be amiss at least to take note of two other aspects of the large-scale use of highly toxic insecticides: the effect upon humans and its legality. Certain leading physicians attribute the increase in cancer and blood diseases to the use of these new insecticides. And some legal minds hold that only extremely urgent demands of public health and safety justify a government agency's covering one's land with poison without one's permission.

Better Ways of Overcoming the Problems

Those waging the all-out war against insects by means of highly toxic chemicals point to the harm insects do in justification of their methods. However, man has a God-given dominion over the lower ani-

mals that he may not abuse. When his research on the harm done by his new insecticides is ten years behind their use, as has well been observed, then he is abusing his dominion. The way the USDA went at the fire-ant problem is a case in point. First it recommended two pounds of powerful insecticides per acre, then one and one fourth pounds and finally one fourth pound per acre, to be followed in six months by another quarter pound. Why, simply spreading insecticides closer to the ground would help conserve wildlife.

And what about trying to develop more insecticides that will kill only a certain pest? "From hydrazine," we are told, "has been made a chemical to kill mites—the first such agent that is not toxic to birds that feed on the poisoned mites."

Among the better ways of controlling insects must be mentioned the natural factors such as the living insecticides, the parasites, bacteria and viruses. The *Colias* caterpillar, one of California's most destructive insect pests, is being successfully attacked along three fronts: by means of a tiny parasitic wasp, by means of a virus and by means of a bacteria. Such living insecticides are also being successfully used in bringing the Japanese beetle and the European spruce sawfly under control. And these continue to be effective, since insects do not build up immunity against their natural enemies the way they do against their artificial ones!

Even atomic power is being used in insect control. The fact that radiation causes sterility served as the key for dealing with the deadly screwworm fly. Sexually potent males were bred by the millions and then sterilized by radiation and scattered among the screwworm population. All females mating with the sterile males became barren. And since the females breed only once, whereas the males breed as often as five times, in a comparatively short time this insect had bred itself out of existence in the southeastern United States, where it had been a plague.

But what may well be the definitive, the final and complete method of overcoming the problems of insect control is that based on the principle that truly healthy plants are immune to insects. Known as organic gardening, it is gaining more and more recognition all the time. Thus Dr. William Albrecht, chairman of the Department of Soils at the Missouri University College of Agriculture, found that plants grown in truly fertile soil had 100-percent immunity to insects, whereas plants grown on adjacent lots of depleted soil had 100-percent attack. According to him the soaring increase in pest infection is a direct result of declining soil fertility. It is nature's way of eliminating sick plants that should be returned to the soil instead of eaten. Says he: "It is not enough that we eat unhealthy plants and the flesh of unhealthy animals . . . but we compound the injury by bathing them with poisons; then we consume these deficient, poisoned foods." However, it must be admitted that large-scale organic farming is not without its problems also.

No question about it, man is making progress in overcoming the problems of insect control, and there appears to be ever less and less reason for him to continue to use highly toxic insecticides. Whether he can completely solve these problems now is questionable, but one thing is certain: Just as the garden of Eden was a perfect place, free from destructive insect plagues, so God's paradise new earth will not be plagued but will be productive, and man will enjoy the produce of his land.

WHEN DISASTER STRIKES

By "Awake!" correspondents in British Honduras and Greece

DEATH often strikes without warning, as it did last autumn in British Honduras and in Athens, Greece. A killer hurricane named Hattie, packing winds up to 200 miles an hour, smashed into the Central American colony, killing over three hundred people. About a week later in another part of the world a freak storm struck the ancient city of Athens at night, leaving behind thirty-nine dead. In their wake, however, these killers left not only heaps of rubble and dead bodies, but room for sober, serious reflection on what the United States' chief representative to the United Nations, Adlai Stevenson, has called the paramount issue of the hour, namely, survival.

People everywhere are interested in survival, not only from a threatening nuclear holocaust, but also from all disasters small and great. But altogether too frequently people behave as though disaster were far removed from them, even at a time when it may be at their very doorstep. Therefore, it would be wise for us to refresh our minds with the timely counsel of an ancient king, who said: "Better is it to go to the house of mourning than to go to the banquet house, because that is the end of all mankind; and the one alive should take it to his heart. Better is vexation than laughter, for by the crossness of the face the heart becomes better." (Eccl. 7:2, 3) In keeping with this wise counsel it would be wisdom on our part to view these disaster locations, these places of mourning, for the purpose of alerting ourselves to an greater pend- ore all so that ght be o do some- o survive it. ers usually k their prey at night and strike their deadly blow when their victims least expect. So killer hurricane Hattie behaved. She struck her blow at 2 a.m. and was gone before 7 a.m. "But that was the longest five hours of my life," said an army sergeant stationed at Belize, the capital of British Honduras. "It was an eternity," he said. Hattie's gusty winds sent fifteen-foot-high tides smashing into the sea-level city of Belize (population: 33,000) and pulverized 40 percent of its buildings. On two outlying islands, communities were all but wiped out.

This is the second time that Belize has been leveled by a hurricane. The first occasion was in 1931. Now it is hoped that the city will be moved to a new site on higher ground some forty-four miles inland.

No doubt, the casualty list (319 dead) would have been much higher were it not that hurricane Hattie moved along very swiftly, and, too, that many residents responded to warning signals. These were evacuated to higher ground, some to the airport seven miles outside of Belize, others to schools and the big Palotita convent; still others sought shelter in government buildings and in the Watch Tower Bible and Tract Society's new branch office and other solid structures that stood up well to the force of the storm.

Warning Signals Ignored

But why is it that some people insist on ignoring vital warnings? Had many of the people of Belize and some of the others in surrounding towns and villages paid closer attention to the warnings given, they, no doubt, would have survived the storm. Rather than paying heed to genuine warnings, many inhabitants became intrigued with hurricane Hattie's dance in the Caribbean Sea and with the speculations about her movements. Some said Hattie was headed for the southern part of Mexico. Others maintained that, if she would strike British Honduras at all, it would be far to the north. But few believed that Belize was in danger. Even when disaster threatened, the diehards, the skeptics and the unbelievers kept on saying, "It won't happen here." It did, much to their chagrin.

In Stann Creek, the second-largest city in the country, which lies south of Belize, many were so sure that the hurricane would pass them by that they settled down to endure what they thought would be just a windy night. But night brought with it terror. Howling winds brought with them crashing waves that picked up houses and dashed them to pieces. "The wreckage isn't even in pieces. It is pulverized," said an eyewitness. Houses appeared as if they had gone through a gigantic meat grinder. The noise of the wind, the frightful sounds of breaking waves, the shrill screams of helpless victims filled the night with unforgettable terror.

As the night passed and the day broke, calm was restored. But cities and villages lay in total ruin. The people slowly emerged from their hiding places bewildered and dazed. Some climbed over the debris and waded through mud a foot deep in search for lost loved ones or food. Others just stood in one place mumbling prayers, unable to believe the sight before their eyes. Where a few hours ago stood lovely houses, now is nothing, in many instances, not even a foundation.

Why such tragedies? What can be learned from them?

One lesson to be learned is that not all disasters are the same, neither can they all be anticipated, nor do they all provide the same way of escape.

Athens Shaken

In Athens, Greece, for example, typhoons, windstorms and flood disasters are almost unheard of. But on the night of November 5, 1961, a violent typhoon struck the city with all its destructive fury. It caught the Athenians completely by surprise. Why so?

Because autumn is usually the best season of the year for Athens. Generally speaking, the weather is mild, the sky is clear and blue, with plenty of pleasant sunshine. Just such weather prevailed on this day when, shortly after midnight, threatening clouds appeared. And just that suddenly there were flashes of lightning and frightful sounds of clashing thunder, rain and hail. This kept up for six hours.

At the break of day, the storm ceased. Searchers came out to comb the stricken areas in search of family and friends. It was a tragic sight to see thirty-nine dead, 800 homes demolished and 4,500 people without a place to stay.

This was not the first time the country had seen a violent storm. In 1935 Greece was visited with a cyclone. But in the passing twenty-seven years many people had forgotten all about it. But the crumbled houses, the wind and torrential rain brought back hidden memories of that previous tragedy.

What Lesson for Us?

People have a habit of forgetting tragedies. Perhaps it is well that they do, especially if they cannot learn from them.

So many of the populace keep repeating the old familiar tune, "It will never happen again. It won't happen here." So they go on building and rebuilding in their usual way, often on the same foundations and with the same materials. In British Honduras a man built himself a house near his grove of coconut trees. A year ago, hurricane Abby blew it down. He rebuilt his house on the very same spot with no noticeable changes to fortify it against similar storms. In July, 1961, hurricane Anna leveled it to the ground. Back to work he went rebuilding on those very same foundations and in the same way. Three months later hurricane Hattie struck. This time there is nothing left, for even the pieces of lumber floated out to sea. It would be ludicrous, if it were not so tragic. Our sympathies go out to these people, but what can be done to help them face an even greater disaster sure to come in this generation?

These happenings may appear pathetic and may even cause some to wag their heads, yet is this not the way of the whole world? For years Jehovah's witnesses have been warning the people of the approach of God's Armageddon, "the war of the great day of God the Almighty," but how many have paid any heed? "Armageddon? It won't come in my time," the people say. "It won't happen here."

In the meantime nations build their hopes on the same flimsy, sandlike foundations that they always have, namely, on men, on military might and on treaties. There was the League of Nations, then the Kellogg Peace Pact; now it is the United Nations, the North Atlantic Treaty Organization and others. The people continue to put trust in their political and religious leaders who lead them in large processions through the streets begging "Our Lady of Guadeloupe" to protect them through hurricane seasons, as Roman Catholic leaders did in British Honduras just two months before the hurricane Hattie disaster. The people seem to be willing to do anything but what God requires of them for survival.—Ps. 146:3-5.

Armageddon's approach is sure, as sure as hurricane Hattie and the typhoon that ripped through Athens. Yet are nations prepared to survive it? Are you? The only way to survive God's Armageddon is outlined for us at Zephaniah 2:3, which says: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." The putting of trust in men, armaments, nations, peace pacts or the UN is just the sowing of so much wind. "It is wind that they keep sowing," declared the prophet Hosea, "and a stormwind is what they will reap." There is no hope of survival in such makeshift plans.—Hos. 8:7; Rev. 16:14, 16.

In the stormwind of Armageddon all who are in opposition to Jehovah's reigning King and kingdom will be destroyed. There will be no escaping Jehovah by hiding out in reinforced-concrete bomb shelters or in orbiting satellites or in super atomic submarines. The prophet Amos says God will seek them out, because "all the wicked ones he will annihilate."—Ps. 145:20; Amos 9:1-3; Dan. 2:44.

Therefore, let present disasters be a warning to you of the greatest of all disasters to come upon the earth—Armageddon—and it will come "as a thief in the night" upon this unsuspecting generation. Destruction will be sudden and complete. Only those who walk in Jehovah's light of truth have the promise of survival. Will you survive when that disaster strikes? You know God's requirements for survival. The choice now is yours to make.—1 Thess. 5:2-9; Matt. 24:14, 21, 34.

Teen-Agers Impressed by Witness Role

MANY, in fact, most teen-agers, are ashamed to manifest any interest in God and in the Bible. But not so the teen-agers of the New World society of Jehovah's witnesses. In witnessing to their school acquaintances they at times elicit some striking as well as fruitful reactions, as the following experiences show.

Lucy found one of her chums appreciative of the things she told her. Just how much of an impression she made on this chum she learned one day when told of a school essay her chum had written about her. Entitled "Youth—A Time of Discovery," it read as follows:

"Many young people, and especially those of my own age, have not clearly determined their goals or their philosophy. I feel I am too enthusiastic about living and gaining knowledge to think about death.

"The quote by Robert Frost inspired me to contemplate the question: 'Why does man exist?' I am not able to answer this question, and therefore cannot honestly say that I am willing to die for any particular cause. I have ideals and convictions of my own—but I do not feel deeply enough to express willingness to die for them.

"I think my reaction is probably typical of most young people. However, I feel that I am fortunate to have acquired as a friend a person who does not fit the usual pattern.

"Lucy's education and experience have given her a different viewpoint. She has *very* strong convictions and sentiments—which I would like to reflect on in this short essay.

"Lucy was brought up as a Jehovah's witness, which is a religious sect. She has devoted her life to this religion and consequently passes almost all of her free time absorbed in it. She attends assemblies twice a week, reads booklets and supplements about her religion, solicits locally in placing Witness magazines, and has regular Bible studies with her minister.

"By being acquainted with Lucy I have come to realize that she possesses innate qualities by relating all incidents which occur in her life to her religion. Her social behavior is measured by her religious beliefs and therefore she conscientiously lives up to these beliefs.

"In this particular sect one must be completely orthodox and must adhere entirely to the regulations stated by Jehovah in the Bible. Lucy's acceptance of this has only made her convictions about her religion stronger.

"Lucy's ambition is to be a missionary. She therefore intends to go to the college of her religion, where she will accumulate the knowledge that is required for missionary work.

"Lucy has told me that she is willing to die for her religion if this is necessary. I cannot go into all the tenets of this religious sect. However, perhaps it is easier to accept this concept in view of the idea of a resurrection. Lucy is striving toward her goal because of the belief that all Jehovah's chosen people will be resurrected in the New World for eternal life.

"Although I cannot share Lucy's convictions, I respect her and admire the fact that she knows the goal which she hopes to achieve in life. I feel her faithful devotion and sincerity are a great comfort to her. I consider my life enriched because of her friendship."

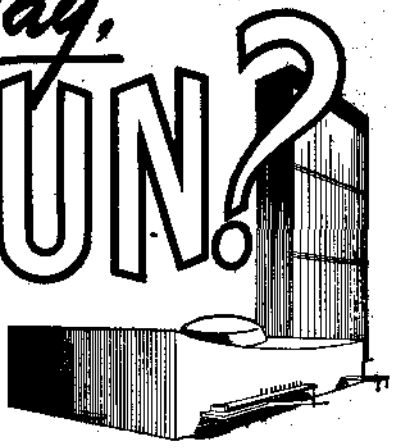
And then there is Nora, whose parents are special pioneer ministers, which requires them frequently to move from one city to another. As a result Nora, although still quite young, has attended five different schools. One of the advantages of her parents' profession has been, however, that Nora has engaged in preaching the good news since she was old enough to walk and talk.

In talking to her school chums about Jehovah she was able to start a Bible study with one of them, with the result that her parents were able to start a study with her chum's parents. When the entire family visited the Watchtower headquarters at Brooklyn not long ago, they were delighted with all they saw. One by one they began to attend the meetings of the Witnesses and to share in the field ministry, and now the whole family is doing so.

What blessings these two young girls would have missed had they been ashamed to acknowledge Jehovah God before their schoolmates!

You young men and also you virgins, you old men together with boys. Let them praise the name of Jehovah.—Ps. 148:12, 13.

Which Way, UN?



ON June 24, 1950, when the Republic of Korea was invaded by the Communist armed forces of North Korea and the United Nations became involved in a "police action" there, some observers wondered if the UN would survive the crisis. It did. Other crises followed. There was the Suez Canal dispute of 1956. Then Premier Khrushchev's withering verbal blast against the late UN Secretary-General Dag Hammarskjöld in 1960. Khrushchev with his shoe-banging exhibitions left the glass house on New York's East River quaking. But the world organization survived these storms.

Then on September 18, 1961, the UN was struck with its most recent and "gravest crisis." Secretary-General Dag Hammarskjöld, while traveling on a peace mission to the Congo, was killed in a plane crash. Just that suddenly the UN found itself without a head at a time when its troops were being hard pressed in the Congo and when the Berlin issue threatened world peace.

It must be remembered that the Soviet Union opposed the office of the secretary-general and demanded a liquidation of the office and the substitution of a three-man directorate. Now was their chance to get their way or wreck the UN, if they so desired. Sensing the seriousness of the situation, J. F. Kennedy, president of the United States, scurried over to the UN to intervene personally in the constitutional crisis created by the death of Hammarskjöld. Addressing the UN General Assembly on September 22, President Kennedy reassured the delegates of the UN and the Secretariat that the United States supports the UN and that it is determined to do everything possible to maintain the executive authority of the office of the secretary-general.

Foreign Minister Andrei A. Gromyko, who flew in from Moscow to head the Soviet delegation at the UN, expressed a different view. He said: "The moment is right for a structural change of the United Nations. A radical change is absolutely necessary. The sooner it is made, the better." The "radical change" that Gromyko desired, of course, was Khrushchev's proposed troika—a triumvirate of Communist, Western and neutral secretaries-general, each with veto powers.

The Western powers have repeatedly stated that such a plan was undesirable, unworkable, in fact, unthinkable; that such a scheme would render the world organization useless and ineffective, and many smaller nations agreed. In any case, Article 100 of the UN Charter specifies that "the Secretary General and the staff shall not seek or receive instructions from any government or from any other authority." The Russian proposal, therefore, would require an amendment to the Charter. The UN was not ready for that. The only remaining solution was to elect a new secretary-general.

"Unmitigated Crisis"

Adlai Stevenson, the United States ambassador to the UN, described the problem of electing a temporary successor to the late Dag Hammarskjöld as "the gravest crisis the institution has faced." If the wrong decision is made, he said, it may be "the first step on the slippery path downhill" to a UN without operational responsibilities and without effective meaning. Dr. G. P. Malalasekera of Ceylon called this period an "unmitigated crisis."

Hammarskjöld was an international servant, not a political, national one. He was frank in private conversations, but dignified and friendly to all. To find another Hammarskjöld for the top post was most desirable and hoped for, but could one be found? Several names were suggested. Among them were Frederick Boland of Ireland and Mongi Slim of Tunisia. Three other favorites were B. K. Nehru, India's able ambassador to Washington; Argentina's Raul Prebisch, the UN's economic chief for Latin America; and Burma's UN delegate, U Thant.

But could Mongi Slim of Tunisia, a mild and capable man, reflect an amiable spirit when his government will not speak to the Israelis? Could U Thant restore confidence when Burmese friendship with Israel displeases the Arab states? These were big questions in the minds of those who were about to select a new secretary-general.

After six weeks of bickering between East and West, the UN emerged with a rare agreement indeed and thereby survived another crisis. It elected by a 103-0 vote, with none against and no abstentions, the 52-year-old high-school English teacher from Burma, U Thant, to the high office of Acting Secretary-General of the United Nations. He was chosen to fill out Hammarskjöld's term, which expires April 10, 1963.

Now the questions are: Is U Thant another Hammarskjöld? Is he pro-East or pro-West? What is indicated by his appointment? Perhaps his background or his views may give us an inkling of what to expect.

The New Acting Secretary-General

U Thant was born near Rangoon, Burma, and educated at Rangoon University. He had hoped to become a journalist, but he took up teaching instead and in 1947 entered politics. Ten years later he became his country's chief representative at the United Nations.

Thant is a Buddhist, with that religion's tradition of pacifism. He has a reputation for quiet firmness. Of him Dr. Malalasekera said: "In an age when strength is often equated with the booming voice and the bouncing fist, U Thant displays the strength of quiet dignity."

Thant considers himself a neutralist rather than neutral. Commenting on the distinction, the New York *Times* stated: "If neutral implies a middle-of-the-road position leaning politically westward, neutralist implies a middle-of-the-road position leaning politically eastward. Neither Burma nor Thant is pro-Russian. But they are less inherently pro-American than Hammarskjöld or Sweden." On this point Thant himself said: "My belief is countries can be neutral, but it will be very difficult for an individual to be neutral on the burning questions of the day." He said that he would be "impartial but not necessarily neutral."

Since 1957, as Burma's representative to the UN, Thant has denounced the Soviet Union for its outrages in Hungary, spoken out against the French policy in Algeria and criticized the United States for its conduct toward Cuba. Thant's election is certainly not an American or a Russian victory. Still he comes to his high

post with the backing of these two great powers and the neutral bloc. What does this indicate?

Meaning Behind the Appointment

Perhaps the most outstanding indication by the appointment of Thant is that the East and the West agree that the UN is still too important to be scrapped. How so? Because any one of the three factions, Communist, Western or neutral blocs, could have prevented indefinitely the appointment of an acting secretary-general.

The selection of U Thant may also very well represent a shift in world thinking. This may be a notable moment of transition from the Western thinking to Eastern thinking. The first two UN secretaries-general were Scandinavians. Trygve Lie, a Norwegian, was politically pro-West. Hammarskjöld, a Swede, was a neutral, but at heart a democrat, as the word is understood in the West. He was also by culture and sympathy a man of the Western world. Thant, on the other hand, is not the West's in any way. Thant is an Asian and a Buddhist. He is a neutralist. All this may be very significant. UN correspondent Moshe Rivlin says: "The election of U Thant is . . . nothing short of a revolution which may mark a very important turning point in history. For the first time in modern history world hegemony has been removed from the Western Hemisphere and shifted to Asia. This revolution is not only geographic and to a certain extent ethnic, but also religious. Whether planned or not, world leadership has always been in the hands of Christians. Now for the first time it has been entrusted to a Buddhist." How significant this is in view of the belief by some that the UN might be a political expression of the kingdom of God that would bring about fulfillment of the Christian hope!

Thant's appointment may have still other implications, especially to the West. It is an indication that political power is shifting eastward. The West can no longer even pretend to have the same control in the UN's democratic procedures that it once had. Western power has obviously been slipping, while Russian power seemingly has remained much the same. But it is the neutral nations that have gained perceptibly in strength in the last decade at the UN.

Fourteen years ago the Western bloc in the UN numbered about forty-five members on key issues in a United Nations of fifty-seven members. Today the West would do well if it could count on the same number in a United Nations of 103 members. The neutralist nations now number about twenty-five, and the Soviets have some thirteen in their camp. These figures can mean only one thing—the neutralists are beginning to hold the balance of power. And if they are inclined to lean politically eastward, it may mean that the West might never again be able to rely on the UN, as it once did. In fact, the West may come to regret its effort to maintain a powerful UN executive. C. L. Sulzberger of the New York *Times* summed it up in these words: "The philosophy as well as the control of U.N. may not be slipping eastward; but it is drifting from the West. A decade hence it could be Washington, not Moscow, that demands a troika to protect its interests against a hostile majority in the world parliament."

As for Thant's view of the future, addressing the General Assembly's Administrative and Budgetary Committee, he said: "I have no panaceas to offer, no simple ready-made solutions to propose." As a man trained in the best Buddhist tradition to seek a certain detachment by means of concentration and meditation, Thant will need all the emotional equilibrium he can possibly muster for the work ahead.

"FINANCE COUNSELORS"

Hastened our business ruin

The writer shares with you the benefit of a lesson learned at no little expense.

IF YOURS was a small undercapitalized business struggling to get off the financial rocks and someone offered to find you a long-term capital loan of $10,000 for a "service fee" of $300, how long would you hesitate to grab it?

This opportunity fell right out of the mailbox into our lap. I merely had to sign and return a self-addressed postcard assuring the senders we would indeed appreciate having a reputable investment counselor drop in and look over our general contracting business with a view to getting us the money we needed to survive.

Unknown to us, a myriad of small, last-ditch businesses like ours were being visited by smooth "counselors" bent on fraud. General contractors, hardware dealers, grocery stores, trailer courts, farm-machinery dealers, service stations, truckers, feed and seed mills, motels, restaurants, lumberyards, meat-processing plants, laundries, poultry farms, florists—almost an endless list of tottering enterprises were meat for these vultures glutting themselves on the misfortune, inexperience and misery of their fellow men. In just one year they had bilked businessmen out of an estimated $50,000,000. How many businesses they have hastened to their financial grave may never be known. And that postcard was bringing one of them to see us.

The Stranger

When the man arrived late on a September afternoon, we three partners threw down our masonry trowels and paid close attention. Maybe all the heartbreak and disappointment we had endured for the past two years were about to end. The stranger seemed to think so after an hour's investigation of our operation. "You boys have been losing money, sure; but that's because you've been building up your organization, training key men and getting yourselves established. Trouble is, you didn't have enough capital to start with. That's where I come in."

Currently, he pointed out to us, we were purchasing about $5,000 worth of materials a month and were able to discount very few of our invoices. With the $10,000 loan, which he thought his Los Angeles "lenders service" could arrange for us, we could pay our bills within ten days and take our 2-percent discounts. The discounts would get back, within a short time, the $300 "counselor's fee" that the service house would charge. We checked our bank balance. It showed $839.19. Of course, the stranger would have to pick up the fee in advance—that very evening. But we figured it was the best three hundred we had ever invested.

At the time we actually had operating credit—short-term bank credit at least. None of our suppliers or subcontractors so far had sued us or slapped liens on our jobs. The nightmare was our current note payments to banks. The load of more than a thousand dollars a month was breaking our backs.

You have to be a small business operator, never more than a few inches from bankruptcy, to appreciate what it is like.

Any hope to stay alive financially until your ship comes in is hardly too fantastic to grasp. You borrow from one bank to pay the other. You borrow from relatives, friends, acquaintances. We had had an opportunity to build two motels and lost both. We were offered a building material franchise that guaranteed us a net earning of $33,000. This opportunity slipped through our fingers as hope dwindled that the stranger would ever arrange the desperately needed loan.

The Long Wait

Days and weeks dragged for us while things went from bad to worse. We finally inquired of the Los Angeles Better Business Bureau about our lenders service. "We challenge that this operator ever accomplished a loan from a bank or an insurance company," the report came back. Not only would the loan never come, but we had lost $300 when we could least afford it. Our worsening plight did not put us on guard; it made us all the more willing to believe offers of help.

Exactly one month after the stranger had fleeced us, another "loan counselor" arrived in town—I must have sent two cards. "Counselor" Number Two presented his credentials from a "finance service" in Washington, D.C. "It would be worth it just to get your credit established with a second financing agency," he suggested. In desperation we believed.

He had hardly rolled out of sight with our last $300 in his fist before we sent an urgent message to his head office requesting speed, as we were ready to sign a contract to build a $110,000 motel and needed, not ten thousand, but a hundred thousand dollars. A letter came back from a high official saying the idea was "excellent," but—and here we learned that the sharks grade their fees to the size of the loan you want: "Our fee for the new amount desired is $900." This $900 was in addition to the original $300.

Again the long wait.

Early one morning one of my partners telephoned. "Did you see in last night's paper about our friends?" He referred to a story datelined Washington, D.C. It could have been written in our own office: "Smooth talking confidence men have started a racket to fleece small businessmen who have been unsuccessful in borrowing money from their banks. Believing that the con man can get them a loan, businessmen agree to pay him a large fee for his services. By the time victims realize the deal is a phony, the swindler has pocketed their money and left town." The report said the Federal Trade Commission had lodged complaints against two "loan arranging" firms. Seven officers of two other companies have been arrested and charged with using the mails to defraud. Our "counselors" represented two of these fraudulent firms.

These "loan" salesmen were the spawn of a previous racket, an advance-fee swindle in which people had been gulled into paying money in advance to have their business or property sold. State and Federal agencies, in squelching that pestiferous outbreak, had succeeded in plugging up only a few of the more notorious ratholes. Balked at collecting further fees to "sell" businesses that nobody would buy, the masterminds wiggled out from under a hedge of injunctions and emerged into free green pastures where they started collecting "fees" to "find" loans for businesses that nobody would finance.

Indicted for Fraud

On April 29, 1960, a Federal Grand Jury at Atlanta, Georgia, returned an indictment consisting of forty-three counts of mail fraud and one count of conspiracy to violate the mail-fraud statute against one

of the companies that had hastened our business ruin. The indictment named seven officers and fourteen salesmen, including our own "counselor." Trial was set for January, 1961, then postponed because of legal problems. Meanwhile the swindlers altered the name of their organization and were soon indicted for mail fraud in North Dakota. The indictment returned at Atlanta, Georgia, against one of the companies that cheated us has been attacked by the defendants and some of the counts have been dismissed by the Federal District Judge. The United States has appealed the decision.

Why Businesses Fail

Had our company survived until 1961, prospects would not have grown brighter. In the first nine months of 1961, 13,016 commercial and industrial firms had failed in the United States, going under at the rate of forty-eight a day. The experts say that if you go into business for yourself now the odds that you will survive are the least favorable since the depth of the depression in the 1930's.

"The fundamental reason," says a Washington report, "is that our economy has entered the toughest, roughest phase of competition in modern times—and in this era the businessman who doesn't recognize what he is facing or know how to fight competition successfully is going under. He can't bail himself out by price hikes as he could in the first postwar years and through most of the '50's. He can't get by with shoddy merchandise, shabby service, sloppy salesmanship. We are into a real buyer's market—and the seller who can't sell simply won't survive."

Other factors are poor location, heavy operating expenses, unwise expansion, underfinancing, abrupt cancellation of a crucial contract, and so on. But according to Dun & Bradstreet, the real underlying causes in the overwhelming number of business failures can be attributed to either inexperience or incompetence—or both. In this age of merciless competition the probability that small businesses will get into serious trouble is greater than at any time in this entire generation. It is said that almost six of every ten businesses in America fail in five years or less. This grim fact is welcomed by fraudulent "finance counselors" who still circulate those self-addressed postcards. Remember, confidence men never give up.

You can protect yourself, however, by remembering one simple rule: *Investigate* first. No matter how desperate you are, how good a stranger's credentials look or how logical his appeal sounds, investigate. Ask him to name some local people he has helped and who will verify his claim. Literature alleging that his company has helped all kinds of out-of-town businesses is no protection to you unless you can check to be sure. If he has no local references, ask for time to make up your mind. Then contact the Better Business Bureau where his home office is located. Anyone offering legitimate services will not object to giving you references or waiting until you check his credentials.

Better yet, if at all possible, wait until promised services are actually rendered to your satisfaction; then pay for them just as you would a telephone bill. Do not let inexperience and smooth-talking confidence men hasten your business ruin as they did ours.

Witnessing by Christian Conduct

RECOMMENDATION

At the Houston, Texas, United Worshipers District Assembly a young witness of Jehovah told this experience: "My teacher did not like Jehovah's witnesses because he did not know who they were. However, he began to like me and gave me more consideration than other students. At times he invited me to come and visit him at his home; he wanted to know why I was not like the other boys. He said that he would like to have his son be like me, if he ever had one. He asked me what religion I belonged to. To his surprise I told him that I was one of Jehovah's witnesses. He responded: 'If all Jehovah's witnesses are like you, I just don't see why I didn't talk to them when they came to my door.'"

PATIENCE REWARDED

Upon arriving in Milwaukee, Wisconsin, for the district assembly, some Witnesses went to a local restaurant for dinner. The waitress took their order, but they waited for a half hour for the meal. During the interval the waitress twice apologized for the delay. On noting their patience, the proprietor brought them some freshly baked bread. A little later he sat at the next table to the Witnesses for his own dinner. A discussion ensued during which he mentioned that he observed how courteous, kind and patient Jehovah's witnesses were during a previous assembly in Milwaukee. He mentioned that his waitresses felt it a pleasure to serve such kind people. Because of the courtesy and patience the Witnesses had shown, he said that he would like to show his appreciation. Thereupon he presented the Witnesses with twenty tickets for free full-course chicken dinners. These were turned over to the convention for whoever might need them.

OUTSIDERS ATTRACTED

During and after the Paris, France, assembly, the wholesalers who supplied food for the convention cafeteria praised the convention organization and the spirit of the volunteer workers. One meat supplier had the Society's representative speak to his entire staff about the work and beliefs of Jehovah's witnesses and requested to have a Bible study himself. A supplier of fruit and vegetables told the Society's representative that his delivery men vied with one another for the pleasure of delivering supplies to the convention. The manager's nephew drove a truck filled with vegetables to the convention grounds himself to see if what they said was true. He was amazed. The manager and his wife have also requested a Bible study.

"A CHANGE IN YOU"

In El Salvador a young man who had been studying a few months with Jehovah's witnesses was on a bus when a woman sat down beside him. Knowing him, she said, "I have noticed a change in you." The man told her that he was studying with Jehovah's witnesses and said, "I am trying to be a Christian." The lady got off at the next stop; the young man noticed she had dropped her credential card with money in it. After much difficulty he located her and returned the money and card. She was so glad she asked: "What can I do for you?" He said: "What you can really do is thank Jehovah, and I will send you a Bible book by someone." The Bible-study aid *From Paradise Lost to Paradise Regained* was placed with this lady and arrangements were made to start a home Bible study.

"WATCHING YOU PEOPLE"

When the food receiving servant at the Milwaukee assembly telephoned for a statement for merchandise received from a certain company, the firm's president stated: "In a conversation with a policeman the officer said it would be nice if all conventions had people like the Jehovah's witnesses and Milwaukee could easily handle more. In fact, they could send some of their policemen on vacation as far as these people are concerned." Toward the end of this same assembly the convention's News Service Department received a telephone call from the city desk of the Milwaukee *Journal*. The substance of the message was: 'We have been watching you people for several days. There have been a lot of conventions held in this area, but this is the largest yet. Newspapermen are as a lot pretty blasé and unimpressed, but to a man all of them here expressed the opinion that they have never seen a more courteous, kindly and well-mannered group of people and so well organized as your group. We just wanted you to know how we feel up here, so we called.'

Nature's Rambling Pincushions

PINS, needles, spines or quills—whatever you call them, the porcupine has them! "Pig with spines" is what the animal's name means, and what spines! About 30,000 of them! Porky's antics in defending himself may seem amusing for humans; but for this pincushionlike member of the rodent family, using quills is serious business. Indeed so, for the porcupine quill is virtually a bomb with an automatic time fuse that explodes seconds after entering the victim.

Not that Mr. Porcupine is aggressive or out looking for trouble; all he wants is seclusion and the freedom to ramble where he will. If some tidbit-minded beast disturbs the quietude of this rambling pincushion, then action must be taken. Porky then arches his back; automatically the sharp quills that cover his body from head to tail stand out from his body like pins in a pincushion, but with the pointed ends out.

Now to face the enemy, or more precisely, to face away from the enemy; for the ideal porcupine defense is to turn its tail to the foe. With one slap the well-armed tail can drive as many as 150 to 200 quills deep into the anatomy of any trespasser. A would-be attacker circles around this bundle of needles, looking for some place to catch hold of its prey; but porky shuffles around too, keeping his tail pointed to the intruder. If an attacker is foolish enough to lunge, this animated pincushion delivers a powerful upward blow with his tail, driving quills into the attacker's mouth and throat, at the same time guiding the attacker's face into the thicket of quills on his back. Too bad for the assailant!

Pain for Some, Death for Others

Too bad because, once inserted into another animal's skin, the quills can seldom be extracted except by a man. How so? Because in a sense the quills explode a few seconds after entering the victim. The explosion is minute, but it raises the microscopic barbs on the tip of the quill; and now the quill cannot be extracted without tearing out flesh with it. The barbed quills on some porcupines are as much as five inches long. It takes a man with pliers to pull one out. Many a dog never seems to learn its lesson, and comes home to its master after the painful encounter looking like a pincushion itself.

For the dog there is human help, but too bad for those wild animals who have no human master to extract the quills! Because of muscular action the quills work in deeper and deeper. Sometimes they penetrate a vital organ, and many a porcupine thereby avenges its own death. Big cats and other beasts sometimes hunt porcupines rather than go hungry, though it is often a sorry choice for them. In one case a tiger with its liver and lungs perforated

in many places was found dead only a few yards from its victim. E. C. Morris of Mysore described how he "once came on the remains of a panther that had met its death through attacking a porcupine; the decomposed head was run through and through with no less than seventeen quills, two of which had penetrated the eyes into the brain."

Despite their pincushionlike protection, porcupines sometimes end up on the menu of some hungry beast that succeeds in turning the porcupine on its back to get at its vulnerable underbelly. Wolves, foxes and bears sometimes have porcupine chops. The black bear often gets its dinner without injury. He starts by flipping earth at the porcupine until the irritated animal stands still and puts up its quills. Deftly the bear slips a paw under it and, with a quick flip, hurls it against the nearest tree. The result is porcupineburger, a tasty treat for hungry bears.

When defending themselves porcupines do not really shoot their quills or roll up into a ball. Quills are constantly growing. Older quills are quite loose, and it sometimes happens that a porcupine will flip up its tail and loose quills will fly off. The porcupine arches its back but does not roll into a ball. The hedgehog, another animal that resembles the porcupine, really does roll itself into a ball. When surprised, the hedgehog draws its head and feet together at the inside, the result being a sphere of bristling spines that defies attack.

Rambling, Unhurried Life

Mr. Porcupine is seldom in a hurry; he rambles about leisurely. As he unhurriedly rambles about he looks for suitable vegetative tidbits, his diet being entirely vegetarian. Most of his rambling, about 95 percent of it, is done at night.

Fond as porcupines are of greenery, the finest treat the Canadian porcupine can receive is salt, which means as much to it as sweets do to children. Anything that human hands have repeatedly touched is likely to be impregnated with slight amounts of salt from perspiration. With his tremendous gnawing teeth, porky will gnaw almost any object with human perspiration, such as strips of leather, saddles, boat oars, ax handles and other tool handles left in the open. One zoologist has a photograph of a large, thick glass bottle gnawed right through by a porcupine. Sometimes these animals prowl around cabins and chisel through doors and floor to reach an article with the desired flavor. Owners of seldom-used cabins sometimes appease porky with conveniently located blocks of salt.

In the winter porcupines do not hibernate but ramble about the woods. During a severe cold spell, however, porky may spend a day or two at home, perhaps in a hollow log or burrow in the rocks. Equipped with remarkable wood chisels in his stout incisor teeth, he chips off the outer bark of trees and feeds on the inner bark. With the melting of winter snows, porky abandons bark for the more appetizing flowers and new green leaves of such trees as the willow, maple and cottonwood.

Many porcupines, especially those of North and South America, are great climbers. They ramble all over a tree, feeding and relaxing. The yellow-haired porcupine uses a "rest tree" instead of a den in which to pass daylight hours. Among trees with high, broad lateral limbs, porky sprawls out and enjoys a delightful snooze, often with all four of his feet dangling overside. The Canadian porcupine spends most of its time in trees, and a Brazilian porcupine spends all its time in trees, sleeping during the day and waking up at sunset to feed on the foliage and bark. The South American porcupine is more streamlined than its North American cousin, having a long tail with a

naked tip; and so it is quite capable of hanging by its tail.

Biggest Porcupines on Earth

No tree-dwelling for the crested porcupines, found throughout much of Asia, Africa and Europe; they are just rambling pincushions and the largest ones at that. They are called crested because a mass of needle-pointed spines extends from the nape of their neck and down their back. They ramble about mostly at night, and, though not skilled in climbing, they are experts at digging and hiking. These rambling pincushions may travel as far as ten miles in search of food, and they put on plenty of weight. Some may weigh fifty or sixty pounds and are over thirty inches long, including an eight-inch tail, covered with long spines that porky rattles in rattlesnake fashion at the suspicious approach of anything from a locust to a lion.

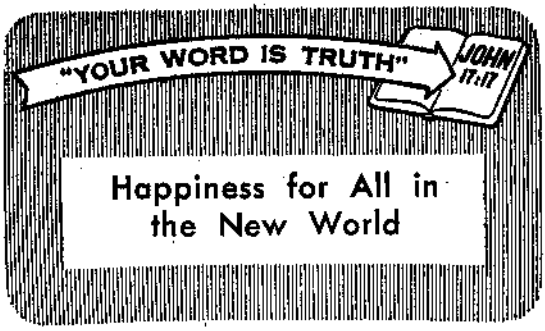
Clearly, the crested porcupine prefers solitude and desolation, habitually concealing itself in dark and lonely places. It lives in almost any kind of area, so long as it is undisturbed and there is suitable rock or brush cover. Not strange, then, that the porcupine is mentioned in the Bible in prophecies concerning places that were to become desolate and uninhabited.

Through his prophet Zephaniah, Jehovah God foretold that the great city Nineveh would become "a place for the wild animals to lie stretched out." When Nineveh was still a bustling metropolis, Zephaniah prophesied: "He will make Nineveh a desolate waste, a waterless region like the wilderness. And in the midst of her, droves will certainly lie stretched out, all the wild animals of a nation. Both pelican and porcupine will spend the night right among her pillar capitals." And Isaiah foretold the fall and desolation of Babylon, declaring Jehovah's determination to bring that great city to an uninhabited waste: "I will make her a possession of porcupines."—Zeph. 2:13-15; Isa. 14:23.

Babylon and Nineveh have long been desolate ruins, "a possession of porcupines." One explorer of the ruins of ancient Babylon reported: "I found *quantities* of porcupine quills." (*Imperial Bible Dictionary,* Vol. I, p. 227) But tourists to these ruins are not likely to see the porcupines, since zoologist Ivan Sanderson says of the crested porcupines that inhabit the region where are found the ruins of Nineveh:

"They are nocturnal animals which sleep by day in caves, in holes of other animals, between rocks, or in burrows of their own making. . . . Throughout the Near East from the Caucasus and upper Iraq . . . , another large species with a pronounced white collar is to be found in rocky areas, though it is seldom seen since it is strictly nocturnal and very wary and rather silent."—*Living Mammals of the World.*

So today, in fulfillment of Bible prophecy, those rambling pincushions, the porcupines, spend busy nights right among the ruins of pillar capitals that once were the glory of ancient Nineveh. God has made both Babylon and Nineveh a possession of porcupines. Each porcupine enjoys its possession and wanders about at night, at times grunting and rattling its quills as if in warning to any would-be disturber: "Beware! I am a dangerous character!" Before this sword rattler suddenly charges backward in rodential rage with his rapierlike quills bristling—it is high time to make one's exit.



Happiness for All in the New World

AMONG the things of which we can be absolutely certain are the love, kindness and goodness of our Creator, Jehovah God. What abundant evidence he has given us of this in the very material creation itself! What endless variety it contains in things for us to enjoy with our five basic senses! More than that, God has endowed us with the four cardinal attributes of love, justice, wisdom and power. He has given us minds with which we can reason and think, and has informed us of his purpose for the earth, which makes sense to us as intelligent persons. What enlightenment his Word sheds upon our pathway!

As we contemplate these things we are struck with the fact that our Creator, on the one hand, wisely and lovingly endowed us with abilities and capacities, with hungers and thirsts, and, on the other hand, made generous provision for us to employ these and to satisfy them, of whatever nature they may be, physical, mental or spiritual. Truly he has abundantly provided for our maximum happiness.

Without doubt, prominent among the blessings that humankind has enjoyed upon this earth have been those associated with the marital relationship. How precious are the affection and tenderness shared, the privileges of begetting and rearing children!

Since the procreation mandate given our first parents, "Be fruitful and become many and fill the earth and subdue it, and have in subjection" the lower animals, was not carried out in righteousness, we may be certain that it will yet be, because God's purposes never fail. At the present time, therefore, the hope is held out for those of the "great crowd" of "other sheep" that survive the coming destructive battle of Armageddon to share in this fulfillment, rearing children under righteous conditions in God's new world.—Gen. 1:28; Rev. 7:9; John 10:16.

Such a privilege will indeed be a source of great happiness. But what about those living then who will not have marriage mates? Quite likely not all Armageddon survivors will, at least not at once, enjoy these blessings, because of the disparity in the number of men and women in the New World society. Then again, among Armageddon survivors there will be some without their mates because of having lost them in death. And what about all those in the memorial tombs? Upon their resurrection they will not have the blessings of the marital union, for, as Jesus said: "In the resurrection neither do men marry nor are women given in marriage."—Matt. 22:30.

Will all these be happy? Surely they will! God's new world will be a happy world, for it has a happy God. Besides, are we not assured that then there will be no pain? That includes the heart pains of longing or loneliness.—1 Tim. 1:11; Rev. 21:4.

The Scriptures give us a proper perspective in this matter. Was an injustice done to Jephthah's daughter in her father's pledging her to a life of virginity? Did Jehovah wrong Jeremiah in requiring him to remain single? Was Jesus unhappy because he did not choose the blessings of connubial bliss during his brief stay upon the earth? And what about the apostle Paul, who also pursued the ministry with-

out a wife? What blessings and happiness all these found in their service to God, and that without marriage mates!

"It is not good for the man to continue by himself," said Jehovah of Adam. But in Adam's case that was especially so because there was not another human creature upon earth with whom he could commune. He had no companion as a complement of him. Humans need close companions, but such companionship even between those of the same sex can surpass the love between a man and a woman, as was true of the tie between David and Jonathan. —Gen. 2:18; 1 Sam. 20:17; 2 Sam. 1:26.

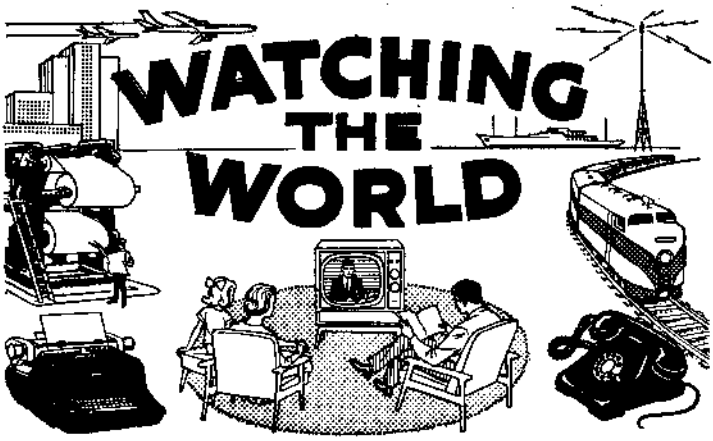
Consider this: Today does loss of happiness face a person when he takes his stand for Jehovah God and his kingdom? So it seems to many, for which cause they fail to take such a stand although knowing it is the right thing to do. One taking his stand gives up the association of worldly-friends, worldly ambitions for wealth and fame, petty vices such as smoking and gambling, if not also the pleasures of sin. In exchange he associates with a despised people, trudges from house to house preaching instead of using that time to lie in bed reading the newspaper or watching television, and even curbs his amusements and hobbies for the sake of personal Bible study, congregational association and Christian field ministry. Does all this make him unhappy? Far from it! Ask any of Jehovah's witnesses and they will tell you that they never knew what true happiness was until they took their stand for Jehovah and began associating with the New World society.

And so as regards the superior joys of the new world. With Satan and his demons together with all his earthly organization out of the way, with mankind steadily progressing toward mental, moral and physical perfection, what fellowship and companionship, what love and affection each will show toward the other, as well as toward Jehovah, and He toward all his earthly creatures! With all cultivating the fruits of the spirit, what happiness they will be able to bring to one another!

Nor would we overlook the joys associated with the activities of the new world. How much there will be to learn and to do in the fields of art, science and pure religion! The literature and forms of entertainment then will be wholesome, upbuilding and thoroughly enjoyable.

May we not also draw on an analogy furnished by happily married couples today? As they get along in years sex plays an ever-diminishing role in their lives even though their love for each other continues, in fact, grows stronger and finer with the years. Yes, in the new world the lives of all will be so full and rich that they will no more bemoan the loss of things once enjoyed than do God's people bemoan the loss of the things of the old world. They will no more fail to be happy than does an adult because he has left his childhood; he finds new joys, new happiness, new experiences that make his life full. Such will be the experience of the inhabitants of the new world as they continue to advance in knowledge and experience and appreciation for the many things that Jehovah provides for his faithful servants.

So let Christians today exercise full faith in the love, kindness and goodness of their heavenly Father, Jehovah God. Let them not be ensnared by a mistaken notion that connubial bliss is the *summum bonum,* the supreme or highest good, as were certain sons of God in Noah's day. Myriads of faithful angels, without marriage mates, have enjoyed the greatest felicity throughout the countless aeons of their existence and continue to do so. So will the faithful ones in the resurrection, for they will be "as angels in heaven." —Matt. 22:30.



Soviet Superbombs

◈ On December 9 Premier Khrushchev told some 1,500 trade union delegates from more than ninety countries assembled in Moscow that the Soviet Union was prepared to use bombs of more than 100-megaton power against any aggressor. He warned the West against endeavoring to match Soviet military strength. He said: "Here is the strength which will be opposed to your strength. Here it is. You do not have fifty- and 100-megaton bombs and we have them already and even more."

Danger of Armaments

◈ On November 27 Sweden appealed to the United Nations to stop the spread of nuclear weapons to more countries, which might upset the "balance of mutual fear" and result in war. Rolf Edberg of Sweden told the Political Committee that "the spreading of nuclear weapons to more and more states would add considerably to the risk of accident." He said that "a warning system, however perfect, always leaves a margin of technical miscalculation and human error. The consequences of false alarm could be fatal. The risks of mistakes and miscalculations inherent in the balance of retaliation are, in fact, the most powerful argument in favor of general and complete disarmament."

Expense for Defense

◈ On December 6 Vasily F. Garbuzov, Soviet Minister of Finance, announced in his annual budget speech that the Soviet Government planned to spend one sixth of next year's budget on defense. However, United States Defense Department officials estimated that in actuality Soviet arms spending would be about half of their budget, since many military expenditures are concealed in nonmilitary categories. In the fiscal year ending this June 30 the total spending of the United States Government is estimated to reach $89,000,000,000, of which $47,000,000,000 will go for defense. Next year's defense figure is expected to exceed $50,000,000,000, well over half of the total government spending. Just think of the benefits to society that would be realized if such expenditures would be directed toward peaceful pursuits!

UN Financial Crisis

◈ On December 11 the United Nations' Acting Secretary-General U Thant told the General Assembly's Budgetary Committee that by the end of 1961 the organization's deficit would reach $107,500,000. He warned: "The steadily increasing financial difficulties which have confronted the United Nations during the past several years have become so serious as now to threaten the ability of the organization to carry out its primary responsibilities and approved programs."

World Church Conference

◈ On November 19 the third assembly of the World Council of Churches convened in New Delhi, India. The assembly lasted eighteen days and was attended by over a thousand church leaders from throughout Christendom. The first day saw the merging of the International Missionary Council with the World Council of Churches. The following day the Russian Orthodox Church was admitted to membership. The World Council, which was formed in 1948, now has in its membership 198 Protestant and Eastern Orthodox bodies in sixty countries. The previous assemblies of the World Council were at its founding in Amsterdam thirteen years ago and in Evanston, Illinois, in 1954.

Christmas Carols in School

◈ Frederick E. Lucas, superintendent of eight schools in a northern California elementary school district, a few weeks before Christmas reportedly ruled that no religious Christmas carols were to be sung in school, out of "respect for everyone's religion and respect for our own American beliefs." He said that "we believe that in forbidding the singing of sectarian Christmas songs we are showing our respect for everyone's religion and respect for our own American beliefs. All children are made to feel at ease." Lucas said that he conferred with local ministers before reaching his decision. After some criticism of the decision, he declared that there had been no actual ban, but

the teachers were urged not to stress the hymns in a denominational setting.

Catholic View on Gambling

◈ On December 5, in a speech at the annual Boston Police Ball at Boston Garden, Catholic Cardinal Richard Cushing expressed the Catholic view on gambling. He said: "In my theology, gambling itself is not a sin any more than to take a glass of beer or of hard liquor is a sin. It's the abuse that makes gambling evil or drinking intoxicating liquors an evil."

Birthday Greetings

◈ Premier Khrushchev extended Pope John congratulations on reaching his eightieth birthday last November 25. The pope, in turn, sent Khrushchev a message of thanks in which he expressed hopes for world peace. It was the first time since the Bolshevist revolution in 1917 that the top official in the Kremlin had sent a personal message to the pope.

Gladiator Gym Found

◈ Less than a hundred yards from the famous Roman Coliseum excavators unearthed the ruins of Ludus Magnus, the most important of four gymnasiums in which gladiators trained for their fights in the arena. It was connected to the Coliseum by underground passages. The Ludus Magnus, which excavators described as perhaps only a little less sumptuous than portrayed in recent Hollywood films about ancient Rome, was built by Domitian, who was emperor from 81 to 96 (A.D.). It was restored a few years later by Emperor Trajan and continued in use until gladiatorial fights were abolished in the fifth century.

U.S. Population

◈ According to the "census clock" in the Commerce Department, the United States population reached 185 million at 3:01 p.m. on November 30. This represented a five million increase since the previous year's census. A population of 200 million was predicted for 1966 by Commerce Secretary Luther H. Hodges.

Syphilis Increase

◈ Syphilis, which has become a major health problem in recent years, continued its sharp increase during the first nine months of 1961. There were 14,019 cases reported in the United States during that time. According to a U.S. Public Health Service study, more men than women were affected, but the increase affects all ages and both sexes.

'Devil Infiltrates Seminaries'

◈ On November 21 Dr. G. Beauchamp Vick, president of the Baptist Bible College in Springfield, Missouri, declared that the Devil has infiltrated the faculties of some of America's largest theological schools. Giving evidence of this fact, he cited statistics showing that of certain theological students only 44 percent believe in the virgin birth of Jesus.

Thief

◈ A twelve-year-old Indiana boy began a career in crime at nine. The police recently recovered from his home three truckloads of stolen merchandise, but this was only part of his accumulated loot. According to Police Chief Marvin Martin, the stolen merchandise included seven bicycles, a large motorized snowplow, car accessories, wagons, tires, a cart, a toy farm tractor, small motors and various other items found around the boy's home and along the banks of a nearby river. Chief Martin said that the parents "couldn't help but know what was going on."

Operation Mistakes

◈ The *British Medical Journal* last fall revealed that in the last two years there had been twenty-eight mistakes where the wrong patient had been operated on, or the operation had been performed on the right person but the wrong part of the body. Illegible writing abbreviations on patients' case papers, mix-up in records and changeover in staff personnel on the day of operations were listed as main causes for the mistakes. Although not all mistakes were serious, it was observed that "the same lack of scrupulous care that leads to a minor mistake can equally cause one that will be a haunting reproach to the surgeon and a disaster to the patient."

Bible Translating

◈ The work of Eugene Nida, executive secretary for translations for the American Bible Society, is the translation of the Bible into new languages. He has worked in 150 or more primitive languages, from Navaho in Arizona to Shilluk on the Nile. "I guess you could call me a technical linguist," he said. "I go to help missionaries who are working on some language somewhere in the world, and are having difficulty with it." The Bible, in all or in part, is available in at least 1,167 of the some 2,796 known languages and dialects in the world. The number is ever increasing as the American Bible Society has linguists and translators at work on translations in scores of new languages.

Burned Alive

◈ At a village near Jaipur, India, some 7,000 persons watched as a woman allowed herself to be burned alive on her husband's funeral pyre. This Hindu practice, called suttee, is officially banned, but occasional cases are still reported. It is still the belief of some Hindus that a virtuous wife should commit suttee

when her husband dies, for it is believed this will bring peace to the souls of both of them.

'Call-a-Saint'

◈ The Redemptorist Fathers of the Holy Ghost Church in Houston, Texas, have arranged so that anyone can dial a number and hear a message associated with a saint whose day it is. One sample: "Too many of us have never learned the love of solitude in today's busy world. Our hero for today, St. Bruno, rebukes our ceaseless activity in the midst of people." This is followed by a commercial to remind one that this is presented by George H. Lewis & Sons, funeral directors.

Ancient Ceremonies Today

◈ On December 11 in New York city there was a celebration of the raising of the steel structure of the new thirty-story Bankers Trust Building to its highest point. Topping-out ceremonies in vogue 3,000 years ago, when it was believed buildings were inhabited by spirits, were followed. Among items hauled to the top of the structure were a basket of eggs, a flag, three handkerchiefs, a small fir tree, sheaves of corn and other vegetables, ribbons, garlands of flowers, a pair of handcuffs and a jar of chicken blood. On such occasions the ancient Romans and Aztecs offered human sacrifices, thinking that they thereby appeased the spirits. The Bankers Trust, however, followed the Chinese custom of offering chicken blood.

Religion's Attractive Force

◈ What is it that attracts today's churchgoer? The U.S. Department of Commerce in its monthly review of the building industry, observed: "The construction cost for many churches today approaches the $500,000 mark. Some larger churches include kitchens, snack bars, craft and game rooms, libraries and rendezvous rooms. Some rendezvous rooms are even equipped with hi-fi, television sets, and radios. Church classrooms may include sewing machines and power saws. Modern lighting, heating and ventilating equipment also contribute to rising costs." Churches of late have also been installing bowling alleys, basketball courts, ping-pong rooms, and so forth. Clergymen argue such devices attract the people to church, where, in the course of time, they may be led to the worship of God. It is noted, however, that people were attracted to Jesus because he taught the pure word of God found in the Scriptures.

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Meet the General Practitioner PAGE 16

FEBRUARY 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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IT TAKES TWO for a QUARREL

A QUARREL is always unpleasant. It has been defined as "a breach of concord and amity," "verbal strife followed by severed or strained relations."

When there is a quarrel, almost invariably each side seeks to blame the other for it. However, the fact is that both sides are to blame, because it takes two for a quarrel. If one is trying to start a quarrel or pick a fight, he will get nowhere and there will be no quarrel so long as the others ignore him or refuse to respond in kind. Thus the Bible tells that when Rabshakeh, the emissary of King Sennacherib, hurled insults at the Jews who were on the walls of the city of Jerusalem, they wisely, at the command of King Hezekiah, "kept silent and did not answer him a word."—2 Ki. 18:26-36.

Jesus enunciated this same principle when he said: "Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him." Not that Jesus was here teaching pacifism or denying Christians the right to self-defense. One has the right to defend himself from bodily harm, but he does not need to pay back blow for blow. In fact, at times Christian prudence may indicate flight when attacked. And at times it may be advisable to resort to legal redress when harmed bodily. —Matt. 5:39.

But when Jesus counseled turning the other cheek, he was inculcating the principle of avoiding quarrels by not replying or reacting in kind. A slap on the cheek, literally or figuratively, is not to be confused with a blow by the fist with the intent to harm. Rather, a slap is intended as an insult and may be for the purpose of provoking the recipient to rage so that there will be a quarrel or a fight. A Christian must ignore such provocations, or at least not play into the hands of the quarrelsome one by imitating his methods. Note a true-life incident.

A group of four Christian ministers were touring one of Europe's leading cities in a bus filled mostly with natives of the city. Repeatedly they all left the bus to view places of interest and then returned. At one such place a native stepped up to one of the ministers and began hurling insults at him. Taken aback, the minister was at a loss as to what to make of it, but gathered that somehow or other he had unwittingly offended the hotheaded native. He took care not to answer in kind, which apparently was what the native hoped he would do so as to have an excuse to strike blows.

Instead, he apologized for any offense he may have occasioned and assured the angry one that no offense had been meant. This conciliatory attitude robbed the native of the occasion he had been seeking, and the incident came to an end.

By his course of action the Christian proved to himself the truth of the proverb that says, "An answer, when mild, turns away rage." He also demonstrated the fact that it takes two for there to be a quarrel.—Prov. 15:1.

It is so easy for a quarrel to start among those closely associated because of living together in the same home or employed at the same office or shop. Often a quarrel results because one feels that he has been wronged, perhaps even defrauded, by another. But even such an injustice does not justify quarreling, angrily raising the voices with abusive words. There is never any justification for losing one's temper, for "flying off the handle," and doing so never helps matters but only adds insult to injury in the mind of the other and makes bad matters worse. If need be, legal redress may be sought, although the Bible counsels the members of a Christian congregation that it is better to be wronged than to get involved in legal cases against one another.—1 Cor. 6:7.

That was the way one of the first quarrels ever mentioned in the Bible was solved, that "between the herders of Abram's livestock and the herders of Lot's livestock." Wisely Abram at once took steps to end it, saying to Lot: "Please, do not let any quarreling continue between me and you and between my herdsmen and your herdsmen, for we men are brothers." In the interest of peace he took what was apparently a considerable financial loss, letting Lot have the best pastures.—Gen. 13:7-11.

Often, merely a dogmatic statement by one is sufficient to start a quarrel because of its being challenged by another. However, instead of meeting a dogmatic statement with another dogmatic statement, would it not be wiser to remain silent? If it seems wise or necessary to make a reply, do so tactfully, in mildness, perhaps by posing an enlightening question. This may cause the dogmatic one to recede. If not, at least the situation has not been aggravated.—Ps. 39:1.

ARTICLES IN THE NEXT ISSUE

The Peace of God Can Guard Your Heart.
The Policeman's Fight to Stay Honest.
This Income-Tax Problem.
Why Anticlericalism?

One of the greatest aids to avoiding quarrels is empathy, being able to put oneself in the other fellow's place. By doing that we will be able to appreciate the reasoning and feelings of others and so understandingly work for peace; we will be able to pour oil on troubled waters.

Another great aid to avoiding quarrels is self-control. In the presence of provocation hold a tight rein on your tongue, as well as your facial expression and your hands. Let principle, not passion, rule. Self-control is the course of wisdom. Knowing what harm quarrels can do and how easily they can get out of hand, it is truly the course of wisdom to steer clear of quarrels. Remember, "he that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city."—Prov. 16:32.

In turn, love and humility will help us to exercise self-control. Love helps us to make allowances for the failings of others. And humility will keep us from setting ourselves up as judges of others.

So, for the benefit of the other fellow, bystanders as well as yourself, when provocation arises, remember, it takes two for a quarrel.

IN WHAT DO YOU Believe?

TO BELIEVE means to be fully persuaded of something, to put confidence in someone, to adhere to, to trust, to rely on, to give credit to a thing. For example, when we say we believe the Bible, we mean we accept it as the Word of God, that we trust its sayings and rely on it as a standard, that we are persuaded by its message to act and live accordingly.

To believe requires conviction and action, for really to believe is to obey. This is shown by the words of Jesus Christ and his followers. Jesus said: "Why, then, do you call me 'Lord! Lord!' but do not do the things I say?" Doing was the more important thing. Paul the apostle wrote: "With the heart one exercises faith [believes] for righteousness, but with the mouth one makes public declaration for salvation." Here again, action is what is accented. The disciple James drives home the point that consistent actions are needed to make belief valid, saying: "You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. But do you care to know, O empty man, that faith apart from works is inactive? . . . You see that a man is to be declared righteous by works, and not by faith alone. . . . Indeed, as the body without breath is dead, so also faith without works is dead." So your deeds, your works, tell whether you really believe or not. They also tell in what you believe. —Luke 6:46-48; Rom. 10:10; Jas. 2:19-26.

From what you see, in what would you say men believe? Dr. Reinhold Niebuhr, a visiting professor at Harvard Divinity School, said: "The false gods are obvious. The primary one is physical power and comfort." Dean Merrill C. Tenney, of Wheaton College Graduate School, declared that "prestige, possession, power and pleasures" are the idols of today. Do you also believe in these idols? Remember that "strength belongs to God," that "he is exalted in power," and that only "those who are hoping in Jehovah will regain power." Since worldly men do not hope in Jehovah, their quest to rule by might is destined to failure, because no power can long exist independent of or contrary to the greatest power of the universe, Jehovah God.—Ps. 62:11; Job 37:23; Isa. 40:31.

Recently, twenty-five United States churchmen pointed out that Americans were primarily concerned with four things: security, science, sex and self. No longer being sure of whom or what to believe or whether they should believe in anything at all, these ones are slowly bowing to "the concept of their 'own self-sufficiency." In other words, they believe in men and in the accomplishments of men. They believe that men will shape the earth into a paradise, that man's primary concern should be himself.

Others state that it is good and necessary to believe in something, no matter what the contents of that belief may be. The big thing is to believe. Often such attitudes masquerade as religion, when in

reality they are nothing but a strange mixture of superstition and sentimentality.

Another concept is, "It doesn't matter what you believe, as long as it makes you feel good." This sort of thinking turns religion into a wholly subjective matter, like taste in food or furnishings, and thus robs religion of its claim to truth.

Note how accurately the Bible has predicted these moods of our day: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, . . . lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." If these are some of the things you believe in, the inspired advice is to turn away from them, because they hold out no hope, no future.—2 Tim. 3:1-5.

The Love of Money

A good many people today will openly admit that they believe in nothing but money. They work themselves to death to acquire a fortune, believing that it will solve their many problems, only to find that they have accumulated more miseries as a result of their greater wealth.

Pecunia, meaning money, was worshiped as a goddess both in Greece and Rome. They also worshiped the god Aesculanus (brass) and his son Argentinus (silver), that their coins might be plentiful. Augustine said: "I wonder if Aurinus was not made a god after Argentinus, because silver money was followed by gold." These gods are said to have been more extensively worshiped than all others, and we might add that the worship of them is more active now than at any other period in human history. To acquire their favor men sacrifice time, energy, talents, labor and even life itself, and obtain little happiness in return. The Greek writer Menander stated: "If you have those gods, gold and silver, at home, ask whatever you please, you shall have it. The very gods themselves will be at your service."

Yet what is working for wealth but a "striving after wind"? as King Solomon said. If you are inclined to believe in riches, listen to the wise proverb: "The one trusting in his riches—he himself will fall." "For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains. However, you, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called." So there are, by far, greater and more important things than wealth. Do you believe this? Does your life show that you do?—Eccl. 2:11; Prov. 11:28; 1 Tim. 6:10-12.

In What Does Youth Believe?

About five years ago a book was published setting forth the religious and ethical concepts of more than eight hundred young people between sixteen and twenty-three years of age. It is shown by this study, says the author of *What They Believe,* G. Edwin Covington, that the trend of faith among modern youth moves away from fear of a distant hell "toward enlightened humanism. Man's social responsibility is equivalent to a duty to God; a life well lived is ample reward for living."

It was found that God is still somewhat of a mystery to the average student believer. When students were asked whether they believed God and man were alike in form 56.5 percent of 844 students stated that they thought there was some likeness. They believed that man in some way resembled God. Yet they could not state why

they so believed. Jesus told men that "God is a Spirit." Therefore, in our physical form we have no reason to believe we resemble God. However, the Bible does say that man was made in God's image and likeness. This means that we are like God in that we were given dominion over lower creation of the earth to have them in subjection as God does his universe. We may also be said to be like God in that we possess God-like qualities of wisdom, justice, love and power. We can express compassion, mercy and forgiveness, and we have the capacity of intelligence. In these respects we can say that we in an infinitesimal way resemble God, but not in form.—John 4:24; Gen. 1:26, 27.

More than 84 percent of 775 students expressed their belief that there is a Creator of all things, which shows that those in the group are far from becoming infidels. When 698 of these same students responded to the question, Is Christ God? it became clear that many were taking the word of their church as the basis for belief, even though they did not clearly understand what was being taught. Over 87 percent affirmed that Christ is God. Yet when asked if they believed that Jesus lived in heaven with God before his human birth, there were 775 replies, and of this number 33.6 percent affirmed. When asked if Jesus went back to heaven after his resurrection, there were 82.2 percent who answered affirmatively. These figures show that some of the students either did not understand the questions or they did not have a clear understanding of what they believed about Christ and God. Covington stated that their replies indicate "that modern youth is rapidly falling away from the traditional doctrine of the Trinity so long taught by church leaders and Christian fathers."

Perhaps the most reassuring finding in connection with this study is that 85.8 percent of those who responded preferred the Bible over all other books in the world of their knowledge. Even though many had only a superficial knowledge of the Bible, found it confusing or difficult to understand, still it was the Book of their choice.

Fifty percent of 716 students believed there is a material hell that burns with fire and brimstone. The rest said "no," or they were uncertain. The large percentage of negative replies was viewed as an indication of a departure from the traditional belief in a physical hell. Fear of hell-fire no longer is a deterring force in the lives of many young people.

Do you believe in hell-fire, a place where souls are tormented for all eternity? Actually, there is no sound reason why you should, because there is no such place. The Bible plainly says: The dead "are conscious of nothing at all." If they are not conscious, then they cannot be suffering torments. The Bible hell is simply the silent abode of the dead, mankind's common grave. This you can believe, because the Bible teaches it.—Eccl. 9:5, 10; Rev. 20:14.

As for the reward of everlasting life, 81.6 percent of the students questioned believed there was a reward for the righteous. They believed that that reward was with God in heaven. There was no comment made, however, on Jesus' words that the meek would inherit the earth or about the words of the psalmist who said: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) If we believe these promises, then we must conclude that not all men will be rewarded with life in heaven, but that some will live everlastingly right here on earth. Do you believe that? You should, if you believe what the Bible teaches.

In Whom and What to Believe and Why

It is important to know, not only what we believe, but also whom we believe and

why. The apostle Paul declared firmly: "I know the one whom I have believed." To his shipmates, he said: "Be of good cheer, men; for I believe God." The disciples of Jesus believed "the Scripture and the saying that Jesus said." They also believed him to be the Messiah with sayings of everlasting life. Simon Peter confessed to Jesus: "You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God." Do you believe that? Does your life show that you do? Jesus said: "He that believes has everlasting life." So it is to your everlasting welfare that you do believe.—2 Tim. 1:12; Acts 27:25; John 2:22; 6:68, 69, 47.

Raising the dead to life seems a thing often too hard for men to believe. Paul asked the court before which he was being tried: "Why is it judged unbelievable among you men that God raises up the dead?" These men found the doctrine of the resurrection hard to believe. On one occasion Jesus told Martha: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all. Do you believe this?" Martha replied: "Yes, Lord; I have believed that you are the Christ the Son of God." Not to believe is to incur injury to yourself for resisting what is absolutely true. "If in this life only we have hoped in Christ, we are of all men most to be pitied," said Paul. So we believe in Christ and in his power to raise the dead.—Acts 26:8; John 11:25-27; 1 Cor. 15:19.

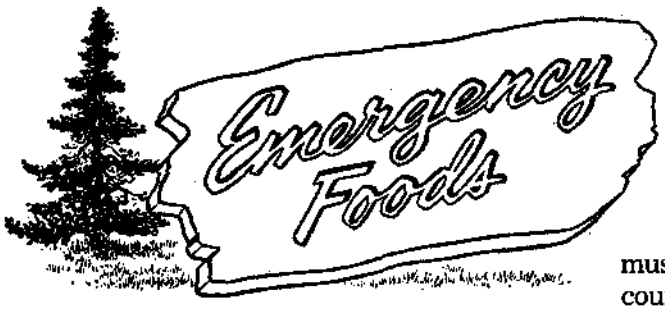
If we truly believe in Christ and in his marvelous powers, we will make these facts known. We will tell others about them. Such conviction will become a force in our lives. Paul wrote: Christ "died for all that those who live might live no longer for themselves, but for him who died for them and was raised up." Others will know of our convictions, of what we believe. For one who believes rejoices with the truth. Such one is optimistic. On the other hand, one who does not believe is torn apart. For without faith there can be no peace of mind, no lasting satisfaction in life, no hope for the future. There can be nothing left but a hopeless feeling of despair. —2 Cor. 5:15; Ps. 49:20.

So we believe, not in power, prestige or pleasure, not in science, sex, money or self, but in the everlasting truths of God's Word, in God's kingdom, in the good news about the Christ. For "it is, in fact, God's power for salvation to everyone having faith," for everyone who truly believes. —Rom. 1:16.

Thinking the Unthinkable

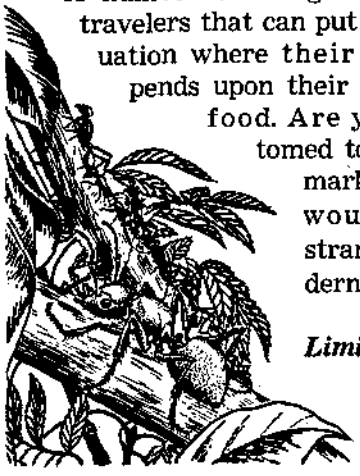
"The unthinkables are no longer unthinkable. Only yesterday leading statesmen warned that force as a means of settling disputes in an atomic age was unthinkable. They made it emphatic that the moment nations turned to nuclear war in pursuit of their objectives they destroyed both the objectives and one another. A single nuclear-tipped missile could carry a special delivery death message for a million people or more. No defense, however ingenious, could be adequate. Hence the clear warning that recourse to war in today's world was in the nature of a suicide pact.

"Now, however, a specific test arises and the unthinkables threaten to become the possibles."—From warning placed in the New York *Times*, July 20, 1961, by the National Committee for a Sane Nuclear Policy, Inc., occasioned by the Berlin crisis.



IN OUR modern civilization the problem of getting food from day to day is not as great as it is for people living in primitive conditions. Instead of spending the greater part of every day roaming about a wilderness looking for something to eat, you spend it at some form of employment that may have no connection with food production. With the money you earn you can go to a nearby food market and buy what you need. But what would you do if you should find yourself in a situation where there were no food markets?

It is not uncommon for people to become stranded in a wilderness, far from food stores. Cars break down in desolate places, airplanes crash or are forced down, unexpected floods or heavy snows isolate campers, hikers get lost, ships sink and survivors sometimes have to wait for rescue on an unpopulated island, and so on. A number of things can happen to travelers that can put them in a situation where their survival depends upon their ability to find food. Are you so accustomed to convenient markets that you would starve if stranded in a wilderness?

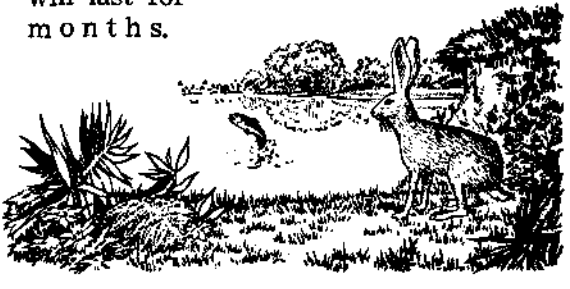


Limited Diet

Chances are that the foods you eat from day to day are rather limited in variety. You probably eat the same few basic things and seek variety by preparing them in different ways, seldom if ever trying an entirely new food. This limitation of your diet may cripple your imagination when you must find something to eat in wild country. You could very well starve to death with food all around you, because you looked only for the things that are customarily eaten in your community.

People living in many countries different from yours eat things that are very likely never on your dinner table. You may not even consider as food the things they eat, yet they find them nourishing. Octopus, for example, is relished by people in many lands, but in some countries comparatively few people eat it. The same is true with snails. They are a delicacy in some places, but in others they are shunned. People unaccustomed to eating snails would probably starve with an abundance of snails within easy reach because they fail to realize that these little creatures can serve as food.

In countries of North Africa and the Near East where migratory grasshoppers, known as locusts, abound, this troublesome insect is regarded as a tasty tidbit. The people of a village in southern Tunisia dried and sacked three thousand tons of them during a locust invasion in 1956. By grinding and salting dried locusts a food reserve can be provided that will last for months.



Whether dried, fried or roasted, locusts are very nourishing, minus their wings and legs, of course.

The Holy Bible relates how John the Baptist ate locusts and wild honey while living in the desert, and he apparently fared very well on this diet. Contrary to the opinion of persons who dislike the thought of eating grasshoppers, John did not eat the pods of the carob or locust tree. He ate insect locusts. This is made clear in the *New World Translation of the Holy Scriptures* at Matthew 3:4: "But this very John had his clothing of camel's hair and a leather girdle around his loins; his food too was insect locusts and wild honey." Insect locust was listed by the law of God as a permissible food. You can find this at Leviticus 11:21, 22.

Insects Can Save Your Life

Your survival in a wilderness requires you to realize that there are foods there that can keep you alive, although they may be very foreign to your customary diet. If they can provide nourishing sustenance for people of other lands, they can do the same for you. They can save you from starvation. Insects, for example, are a high-quality protein food, and protein is what hungry people need.

A common insect you most likely would overlook in a search for food is eaten by people in various parts of the world, especially in tropical Africa. This is the lowly termite or white ant. It is among the richest of all foods in terms of calories. A Belgian analyst found that there were 561 calories for every 100 grams of this insect.

Ordinary ants are fried and canned by the Japanese, who export them to gourmets throughout the world. Although you may have no intention of becoming a gourmet, ants can help you stay alive in a wilderness. When digging up a nest of ants do not ignore the pupae, larvae and eggs. These too are nourishing.

If there are bees where you are stranded, you have another source of food. Besides the delicious honey that hard-working bees manufacture, the bees themselves are highly nutritious, especially baby bees. When prepared for food they resemble breakfast cereal and are reported to have a pleasant, distinctive flavor. Baby bees contain ten times as much vitamin D as cod-liver oil. Like ants, bee larvae and pupae are also nutritious. The larva contains 4 percent fat and 16 percent protein, whereas the pupa has 2.5 percent fat and 18 percent protein. Both contain twice as much vitamin A as egg yolk. The pupa of the silkworm is also nourishing food.

Laboratory studies have shown that silkworm pupae as well as white grubs are satisfactory sources of needed protein. During World War I an entomologist experimented with a stew of white grubs as a food source. The volunteers who tasted it said that the stew was quite appetizing. If the Australian aborigine can include worms in his diet without bad results, you can too if your life is at stake. You may have to adjust your thinking, but that is better than starving to death.

In a forest there are many rotten logs where plump wood grubs can be found. These can be cooked into a stew, using a basin hollowed out of a log. Hot stones dropped into the basin can do the cooking. Because of the valuable protein that grubs provide, starving prisoners in a brutal concentration camp can help keep alive by eating the worms that may be in the food served them.

The long, fat shipworm that burrows into submerged timbers in tropical waters is relished by many people. It is not really a worm, although it resembles one. Its relationship is to the oyster and the clam. Some natives in Thailand plant pieces of

soft wood at the mouths of streams so shipworms, or teredos as they are sometimes called, can bore into them. After a time they raise the wood and eat the fully grown teredos. If you should be stranded in tropical regions where teredos live, you have another source of food.

Animals and Birds

Wherever you may be stranded there are usually many small creatures that can be hunted and eaten. Almost all small animals and birds are edible. In fact, any fur-bearing animal, including monkeys, can be used for food. Your problem, however, will be to catch them. The best time for this is usually at dusk or early morning. Well-placed snares can catch rabbits, squirrels, ground squirrels, beaver, muskrat, and so forth. All can be eaten if there are no signs of disease on them. Birds can be snared during the day or caught after dark while they are roosting. Of course, drain them of their blood. Do not overlook their eggs, as these too make good emergency food.

If you enjoy eating eels, you should have no difficulty in downing a meal of snake flesh. Snakes are edible, whether of the poisonous variety or not. But be careful of the poisonous fangs when you remove a snake's head. Also be alert for frogs. Their tasty legs can be added to your menu as well as the hindquarters of lizards.

The bleeding, skinning and cleaning of small creatures should be done at once, being careful not to puncture the bladder or intestines, as that will spoil the meat. Thoroughly cook the meat, especially if you have reasons to suspect the presence of trichinosis. The best way to do this is to cut it into small pieces before you cook it.

In the event you succeed in snaring a large animal such as a deer, you should bleed and skin it promptly. Excess meat can be preserved for future meals by smoking it. This can be done by erecting a tepee of saplings covered with boughs if no cloth is available. After hanging strips of meat in it build a smudge fire of green wood, allowing the meat to smoke for several hours. It will then keep for a week or more.

Possibly fish will be one of the first foods you will seek if you are stranded near water. Fishhooks can be made from almost anything that will hold its shape under pressure and that can be sharpened. Even a small bone can be used after being carved into proper shape. Nets can be fashioned from a handkerchief, a shirt, or even a pair of trousers by tying the legs. These makeshift nets can be used to catch minnows in a pond after you have scuffed up the mud in the bottom so they cannot see you approach them. The same method can be used for catching larger fish. Salt-water fish can be eaten raw, if necessary, but avoid eating raw fresh-water fish, as they may contain tapeworms. We might also mention that the blue or black mussel should not be eaten, as it may contain a poison that is as deadly as strychnine.

Plants

The stranded traveler cannot expect to find the same fruits, grains and vegetables he customarily eats, but there are many substitutes to be found in wild plant life. The big question is, What can be eaten? The answer can be found by watching what the birds and animals eat. Usually what they eat you can eat. If you are in doubt as to whether something is poisonous or not, chew a little bit and hold it in your mouth. When there is a burning, nauseating or bitter taste spit it out. A poisonous plant tasted in this manner is not likely to be deadly to you.

As a general rule, in the North Temperate Zone the flowers of practically all plants are edible. Housewives might be interested to know that the flowers and the entire plants above ground of nasturtiums

are excellent for food. Attractive salads can be made by decorating them with colorful nasturtium blooms.

Since no grass is known to be poisonous, all of them can be used for food. Wild grasses have lots of seeds that can be shaken into a spread-out shirt or cloth. After rubbing the seeds between your hands to remove the chaff, you can prepare them for eating by either boiling or roasting them.

If you see cattails, add them to your menu. The soft core of the stalk, the young shoots and the rootstalks can be boiled or eaten raw. The same can be said of water lilies. The rootstalks can be eaten, raw or boiled; the tender stems can be chopped into a stew, and the seedpods, although a little bitter, can be dried and made into a flour.

Where there are ferns, these too can serve as food. None are poisonous. The fiddleheads at the top of the ferns are a nourishing substitute for asparagus or cabbage. You may find the hairs a little bitter, but these can be removed by rubbing the fern under water.

Do not pass by the algae that grow on the top of ponds. Although this plant appears rather unappetizing, it is very nutritious. The magazine *Science News Letter* estimated that a tablespoon of algae equals the nutritional value of one ounce of steak. While its taste may be a little unpleasant to you, it can be improved by an exposure to an overdose of light. This tends to bleach it somewhat and make it more palatable. You may see mushrooms, but it is usually safer to pass them by. They have very little food value, and some varieties are poisonous.

Where there are trees, you can find food in their nuts as well as their bark. The inner bark of such trees as aspen, spruce, willow and birch can be eaten. It has been found that the inner bark of the pine tree is especially rich in vitamin C. After scraping away the coarse outer bark the soft inner bark can be eaten raw, dried and cooked. Thin, green outer barks and white inner ones are the best to eat.

Water Supply

In almost any wilderness food is abundant if you know how to find it, but there is another physical necessity that is vital for your survival and that is water. Finding it may require you to dig in the gravel bottom of a dry stream or in the sand of a seashore. When there is a low forested area along a seashore, fresh water will often rise in a scooped-out hole in the sand if the sea is at low tide. Rainwater caught in rocks or stumps is usable. The growing tips of plants, leaves and roots contain considerable water as well as the roots of trees in hollows between ridges. The barrel cactus is famous for its ability to store water. So water can be found if you know where to look.

Supplying yourself in a wilderness with food, water, shelter and utensils is a task that can require your full time. To exist there is not easy. It is far different from a city where the necessities of life can be obtained from stores with little effort. Your survival in a wilderness will depend upon your ability to use your ingenuity and your willingness to use emergency foods.

A LETTER

Shows that you care

HOW often does your mailbox disappoint you by having nothing more than dry advertisements and unwanted bills? The hopeful anticipation you build up as you approach it is deflated like a punctured balloon when that is all you find. But what a difference when you open the box and find there a letter from a friend or loving relative! You eagerly tear it open and avidly read it, not once, but possibly two or three times. This joy you have at receiving a personal letter is also had by persons who receive letters from you.

It is selfish to expect letter writing to be a one-way proposition, with you receiving them but seldom if ever sending them. Your letters to friends and relatives show that you are interested in them, that you care about their welfare and about what they are doing. They show that you think about them. A letter from you means that you think enough of them that you are willing to take the time to write them. "But I have nothing to write about," you may say. Nonsense! There is plenty about which you can write. All you have to do is be observant.

Every day you associate with people and they are a constant source of interest. When you go to the market or go to business, look for interesting things people may do or say. Sometimes you see a very comical or unusual sight that would be very interesting to relate in a letter. Make a note of it as a reminder. Do not dismiss it from your mind as too commonplace. The same is true of things done and said by your own or other children. Some of their antics and remarks are really gems for letter writing. Take note of them. Remember that what may seem commonplace to you may be intensely interesting to a friend living in a distant town or country.

Your hobbies, your activities, your plans, your vacation trips, the things you learn from talking to other people and from reading various publications, the experiences you have in religious activities, the impressions you have of good music heard or a movie you saw all provide material for letter writing. There are countless things you can tell a friend when you write if you are looking for them. By being observant and by taking notes you will not find yourself stuck after writing the first paragraph of a letter. You will have no reason for saying, "I have nothing to write about." You will have something to say, and when you say it, make it interesting.

Interesting Letters

Avoid colorless and trite phrases such as: "I am well and hope you are too." "The

weather is fine." "Had an interesting trip and arrived home safely." "Having a fine vacation. Wish you were here." "There is no news. Everything is the same." Letters like that are lifeless. They are too vague. If you do not enjoy receiving letters with such phrases, why use them yourself? "But how else should I write?" you may ask. For one thing, put yourself into your letters.

Write as you talk, using the same colloquial expressions you customarily use. Give more than just cold facts. Express your feelings, your thoughts, your joys. Reveal your enthusiasm in the same expressive way you do when speaking. Let your letter radiate the same warmth you have when you are in the company of close friends. By putting yourself into your letter, it will reflect your personality, and the reader will get much more enjoyment from what you write.

Another way to make a letter interesting is to use quoted dialogue. Instead of merely relating something that happened, write portions of the conversation. For example, if you were relating to a friend an incident that took place when you visited some local acquaintances you might write it in this fashion:

After dinner I suggested to Mary that she play something on the piano.

"Oh, no, Ann," she said. "I haven't touched it in years."

"Please do," I urged her. "We would like so very much to hear you play something."

Everyone else joined in urging her to play. Finally she consented, warning us that she was out of practice. In expectation we waited as she opened a piece of music and got ready to play it. When she struck the first few keys we were surprised at the sound that came out. Something was wrong! Bill walked over to the piano, raised the cover and looked in. Then he turned to us with a sheepish grin and said: "Moths have eaten the felt off the keys."

Using dialogue in this manner, you give your letters a spark of life that injects realism. It makes them interesting and different. Write the dialogue as people speak, using short sentences and contractions. Do not overdo the use of dialogue, however.

A letter becomes wearisome when you go on page after page relating meaningless details of a conversation. Condense the conversation so you get to the point quickly. This prevents the letter from getting bogged down in dull details. Be conscious of this and you will show consideration for the one who reads what you write. Consideration is also shown in how you open and close your letters.

Beginning and Closing a Letter

The beginning of your letter should not be a trite one such as "As I take my pen in hand . . ." or "I received your last letter," and so forth. Inject feeling and meaning into the introduction. Consider as a good example the letter the apostle Paul wrote to the Christians at Colossae. After his salutation he said: "We thank God the Father of our Lord Jesus Christ always when we pray for you, since we heard of your faith in connection with Christ Jesus and the love you have for all the holy ones." (Col. 1:3, 4) Paul was concerned with the spiritual welfare of those people, and at the very beginning of his letter he expressed his interest in them, and he expressed his feelings. Look at the other letters Paul wrote, and you will see that he always used meaningful beginnings. They fitted the subject matter of his letters. You can do the same, developing your own style.

If the person you are writing has done something for you or has sent you something, you can begin with an expression of appreciation. Let the person know how you feel about it. Another letter could be-

gin by referring to something that the person said in a previous letter, or you might make an expression of concern over the person's health if it has not been good. There are many ways you can begin a letter in an interesting manner. The same can be said about the closing of your letter.

Meaningful conclusions to letters are as desirable as meaningful beginnings. Closing a letter by saying, "I have reached the end of the paper, so I will close now," is the same as saying, "I am too lazy to take another sheet of paper out of the desk drawer to write you something more." Or if you say, "I must close now because I have cleaning to do," it means that you do not consider your friend important enough to postpone your cleaning until you have finished writing the letter. It is best not to tack on such pointless remarks. Give more thought to your conclusions.

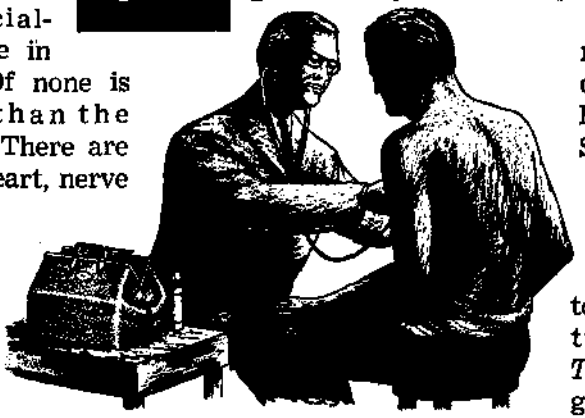
Avoid the hackneyed phrases such as: "I hope . . .," "I trust . . .," "Hoping you will stay well . . .," "Thanking you in advance . . .," "Trusting you will answer soon . . .," and so on. Think up original expressions. In keeping with the type of letter the apostle Paul was writing to the Ephesians, he concluded by saying: "May the undeserved kindness be with all those loving our Lord Jesus Christ in incorruptness." (Eph. 6:24) Think of a closing that would be in keeping with the subject material of your letter.

Perhaps you are keeping your friend informed on the progress of a personal problem. You might conclude by giving assurance that you will inform him of what develops. Or you may make a promise to write about something else, something you plan on doing. Such conclusions give your friend further reasons for anticipating your next letter. Letter writing is not difficult if you are observant of the things that happen around you from day to day and if you express yourself freely and warmly as you do every day. The paper becomes a barrier when you withhold your feelings, your thoughts and opinions of things. These warm, personal expressions are appreciated by the ones who receive your letters.

You may be very busy with many responsibilities that prevent you from writing as many letters as you would like, but do not permit that to curtail your letter writing altogether. Take the time occasionally to let your friends know that you are thinking about them. It helps to perpetuate friendships. An encouraging letter from you to a friend in a foreign land means ever so much to that friend. The good it does is worth every bit of the time and effort it takes on your part to write. The same can be said about children who are away from home. Their letters to their parents are appreciated more than they may realize. Be quick to send a note of condolence when there is a death in a family of your friends or a note of sympathy to someone who is sick. These are thoughtful gestures that help to strengthen a person in times of trouble.

Remember that the pleasure you have in receiving letters is also experienced by those who receive letters from you. Keep in touch with friends and loving relatives by sending them letters. Show by letter writing that you care.

Meet the G *-the* General Practitioner



THIS is the age of specialists. Specialists are to the fore in every profession. Of none is this more true than the medical profession. There are back, bone, brain, heart, nerve and stomach specialists; specialists for children under twelve, for womenfolk and for the old folk, to mention but a few. The situation calls to mind ancient Greece, where each physician treated only one disease.

True, specialists are valuable; some may be considered essential to the healing profession. But the modern patient keeps demanding the services of a specialist for every ailment, even though not 20 percent of them require a specialist. This demand is influencing the choice of the medical student, for the specialist has a higher status and can charge more for his services than can the nonspecialist.

All this undue emphasis on the specialist has resulted in an unfortunate downgrading of the converse of the specialist, the general practitioner, known in the medical profession as simply the GP.* Although, as the family doctor who is concerned with the human as a whole, he is the mainstay of the medical profession, his numbers are rapidly diminishing, especially in the United States.

While the GP is defined as a physician "who does not limit his practice to a speciality," actually, as stated in *The Practitioner,* "a good general practitioner is the greatest specialist of all. He must not only be expert in all the diseases that harry his fellowmen; but he must also be learned in the foibles [the weaknesses and failings] of the people. Only with this kind of knowledge can he properly handle the many that seek his advice and care."

The GP differs from the specialist in two basic respects. First he must be ready to deal with any complaint that any patient may present to him, and that regardless of social conditions. Secondly, he has the responsibility of the continued personal care of his patients.

Of course, this does not mean that the GP must personally and exclusively treat every patient that comes to him. He may think it advisable to call in a specialist for consultation. This he usually is glad to do for more than one reason: It may assure the patient better treatment; the GP himself may learn from the specialist, and it protects him in the event that things go badly. The GP may therefore be said to serve as a clearinghouse for his professional brothers, the specialists—a role, inci-

* There are many viewpoints on the treatment of disease. *Awake!* does not champion any of them as infallible, but the facts it presents about the various schools of thought are designed to enable you to make an intelligent personal choice in the matter. Both medical research and social conditions bring about constant changes. It is to your advantage to be awake to the situation as it affects your life.

dentally, also taken by the internist, as diagnostician.

Motives and Rewards

What motivates a young man's choice to become a GP? Considerations as varied as the individuals themselves. While among the main considerations may be status and financial security, there also invariably is, to a greater or lesser extent, the altruistic desire to help one's fellowman. A common example of this is the medical missionary.

It is altruism such as this that caused Albert Schweitzer to devote his life to ministering to the African natives and Dr. Larry Mellon and his wife to minister to the Haitian natives.

As for his rewards, the average medical student can certainly expect to realize most of his goals, at least in the United States. Many a good GP there earns, on an average, $2,000 to $3,000 a month.* At the same time he has the emotional rewards, the deep satisfactions of his moral nature that come from continually being able to work with people and help them, relieving them of their ills, or at least endeavoring to do so. And these higher rewards, as any good and successful GP will tell you, are more rewarding by far than his financial gain, good though it may be.

What Does It Take?

What does it take to be a good GP, so as to reap such fine rewards? Much in every way. First of all, it takes determination, stick-to-itiveness and money. It means sticking to a course of learning and training that takes a minimum of twenty-one years: eight years in grade school, four years in high school, four years in college, four years in medical school and one year, at least, of internship in a good hospital. The four years at medical college cost the student, or his parents, some $12,000 and during his internship he earns but a nominal sum; in a New York City city hospital, $2,300 and his board and room, as of July, 1961. Had he chosen to be, say, an engineer, he might have been earning upward of $10,000 a year for those five years instead of paying out $12,000 more for his education. So being a GP cost him, first of all, some $60,000 extra.

Next to a good education, to be a good GP takes warmth and understanding, a love of people. It has therefore well been said that there are three kinds of GP: There is the kind that is primarily interested in material rewards, the kind that does not take his patients' ills seriously. It seems that their number is increasing, as noted by the complaint of a doctor's wife in the article "Are Doctors Status Seekers?" which appeared in a recent Sunday news supplement. Also, there are the GPs who get their chief enjoyment out of the intellectual challenge that medical science presents and who would feel more at home in the research laboratory. And then there are the born GPs, those who love people, who like, above all else, to help people, while also loving medicine, and for whom being a GP is a most rewarding profession.

To be a good GP also takes conscientious thoroughness—a quality far more important than mental brilliance. In making his diagnosis he must be willing to take time, have patience, be alert and observing, and obtain a complete case history. He must properly weigh whether he should give medication by injection or orally, or merely prescribe vitamins or diet. He must use good judgment in his minor surgery, perhaps making a few stitches, lancing a boil or removing a pair of diseased tonsils. And he must also be able to detect to what extent an illness is psychosomatic and just how to go about curing it.

* Medical economics show that the average GP has an overhead that takes as much as 40 percent of his gross income.

The good GP must also be ingenious, resourceful. He must be able to make the best of circumstances so as to give the patient the best possible care at all times. In an emergency he must be able to improvise whatever instrument or equipment is not available at the time.

The good GP is not at all reluctant to make *necessary* house calls and puts his patients' welfare ahead of his own convenience. He appreciates that there are advantages in making house calls; to see a patient's home environment may help in determining the cause of his illness—for example, whether it could be psychosomatic.

It also takes long hours to be a good GP. Some persons may be prone to judge by the office hours of the GP. But what about his hospital calls, his house calls, his study of medical journals and his attending lectures at the hospital? One GP who kept a record of his hours over a period of time found that at the prevailing union scale he would have earned more money as a bricklayer or a plumber! Many a GP begins work at eight in the morning and is busy until late at night, at times working as much as ninety hours in a week. In one day he may see fifty patients or more, at the hospital, at his office and in house calls.

In view of all the foregoing, the following lines by an appreciative patient are most apropos:

"That grand old Doctor, drove o'er hill and dale,
And lost much sleep in keeping people hale.
Strict duty was his motto, day and night.
In his fine code, wrong never passed for right.
He had love and compassion for the poor,
And ne'er was known to turn one from his door."

Temptations and Problems

The GP, being human and imperfect, also has his share of temptations. Should he accept a fee from a young aspiring surgeon for recommending him to his patients, or give a second-rate surgeon work for the sake of a fee? The GP may have gotten a little rusty in his surgery and so may not want to take out a pair of diseased tonsils himself. But he does not want his patient to know this and so he lets another, a "ghost," do the surgery without the patient knowing it. Unethical? Yes, but not uncommon.

A patient may ask his GP to falsify an insurance record so that the patient can collect money not actually due him. If the GP refuses, he may offend and lose his patient; if he complies, he labors with a guilty conscience and may get into legal trouble. But the severest temptation of all that the GP has to guard against in these times, according to one veteran GP, is that presented by unprincipled persons of the opposite sex, colleagues, nurses, clerical help and patients who more or less subtly hint at sex relations.

Among the major problems facing the GP today is that of keeping up with modern medicine, finding time to read professional journals, knowing what is latest and best in procedures and in medicine. A big help in this regard is the biweekly pamphlet *The Medical Letter*, which fearlessly reports on the findings of impartial research on the claims of drug houses. Helping to serve a somewhat similar purpose as to progress of medicine in general is the concise weekly *Medical World News*. Hospital lectures can also prove a means of saving time in keeping up with medical progress.

Another problem facing the GP is that of loyalty. An article entitled "Bad Doctors" told of some five million Americans being treated by dishonest and unqualified practitioners, the authority for which statement is none other than the American Medical Association. If called to testify in a malpractice suit, will the GP testify

against a colleague whom he knows to have made a serious blunder, or will he refuse so as to remain a "good fellow"?

Then there is the matter of socialized medicine. What should be the attitude of the GP toward it? Is it inevitable, as many claim? It does prevail in a number of leading countries of the world. Should he work against this trend or be sympathetic toward it? Medical organizations are bitterly fighting to keep their fee privileges. Doctors are a fiercely independent group, but who would not like to be free from economic regulation? And yet, how few are!

There is yet another problem facing the GP that should be mentioned and that is his attitude toward those not recognized by his particular school of medicine. Should he, as an MD, refer a patient to a certain osteopath or a chiropractor, if he has reason to believe that a particular case calls for their type of therapy? In view of the fact that certain medical societies in the United States, comprised of MDs, now recognize osteopaths, just how much justification is there for keeping a "medical curtain" between the two schools of medicine?

And what about the homeopaths? Should he treat them as a medical sect or take the attitude of Professor E. Behring, discoverer of tetanus antitoxin, who quoted with approval the statement of one of Germany's great physiologists: "Gentlemen: If I had set about myself the task of rendering an incurable disease curable by artificial means, and should find that only the road of Homeopathy led to my goal, I assure you dogmatic considerations would never deter me from taking that road."

Being Fair with the GP

"Most patients like their doctors," reports a United States Public Health survey. Yet, inconsistently, many a patient is prone to be unfair with his GP. When he is sick he prays to God and summons the GP. But no sooner is he well again than he promptly forgets about God and neglects to pay his GP.

Yes, being fair with the GP means to pay him as soon as we can. A GP is usually patient with people in straitened circumstances, but it is not easy for him to be patient with those who allow themselves all manner of luxuries and yet neglect their medical bills. Why are people prone to act in this way? Because the imperfect human likes to get away with all he can. He knows that if he does not keep up the payments on the piano, auto or wide-screen television set, the dealer will repossess it. But the GP cannot repossess the baby he helped deliver or the other medical services he may have rendered. And there are persons who are extremely careful to keep up their insurance payments so that they might have a "decent" funeral, and yet neglect to pay their GP who helps them to enjoy a decent life.

Cooperating with his efforts to help us is also included in being fair with our GP. When he takes our medical history we should not only answer all questions and answer them honestly but should volunteer information that might be germane. If we cannot trust him to keep professional secrets, we should get another GP whom we can trust. If to reduce weight or for some other sound reason he prescribes a diet, we owe it to him to stay on that diet; failure to do so is not being fair to him. Neither is it being fair to him to expect him to clear up a lung or throat condition while we keep on smoking cigarettes against his instructions, or to blame him for pains we suffer due to our own indiscretions.

We also want to be fair with our GP in the matter of house calls. We should not

expect him to put himself out more than we are willing to put ourselves out for our own benefit. Inclement weather in itself is no valid reason to ask him to make a house call; yet as soon as inclement weather comes requests for house calls mount greatly. If it is merely a matter of his convenience against ours, let us reflect that we have only to go out once in inclement weather, while he has ever so many calls to make in it.

The Future

What is the outlook for the GP? Will he disappear and will that be a good thing? The public keeps clamoring for specialists in spite of the fact, as noted in *GP*, that "for more than eighty percent of the conditions we do not need high-powered, high-priced, super-specialists, but men with warmth and understanding." As a result there is already a serious shortage of GPs in the United States; of its 150,000 practicing physicians (in 1959), 82,000 are GPs. In 1931 there were 112,000, a decrease of more than 25 percent in some thirty years, whereas the population increased some 50 percent, from 122 to 179 million.*

Because of the popular clamor for specialists, the GP actually is absent from some hospital staffs. Where there is but one physician in a community, it is the GP. But where they band together to form a community medical center, there may be but one GP on a staff of ten; the rest being internists, pediatricians, gynecologists, and suchlike. Making a bad matter worse is the all too common attitude of the medical student to choose a specialty instead of a GP career. Years ago a man first proved his worth as a good GP before he channeled his skills into a specialty. As a result, not only were there more GPs, but the specialists had a good grasp of the practice of medicine as a whole.

Those most directly involved, government health services, medical institutions of learning, medical editors and medical associations, view the vanishing of the GP with alarm. On this subject the United States Secretary of Health, Education and Welfare stated: "The 'family doctor' is a vanishing breed. Is this necessary and desirable? . . . How far can we, or should we, go down the road toward fractionization of the patient—toward making him a heart, . . . a set of bones? Can we somehow preserve the values of the old ways, of the personal family doctor?" And the president of the American Academy of General Practice, representing some 70,000 GPs, says: "The biggest problem facing American medicine is not nationalization . . . it is the perpetuation of the profession as a virile . . . force in the American community."

Recently a cartoon showed a specialist telling his patient that he and his fellow specialists would like to have permission to call in for consultation a GP. That may yet prove to be the case!

* In other English-speaking lands the trend, while there, is less pronounced.

Treating an Elephant's Cold

"An elephant is very sensitive to cold," relates Dr. George Goodwin of the Department of Mammals of the American Museum of Natural History, "though his hide is a good inch thick." He explains further in *The Animal Kingdom:*

"Even a slight frost will give it a severe case of cramps. (Edmond Heller, the American zoologist, claimed that a sure cure for this ailment was a bucket of gin, water, and ginger with a kick to it that only an elephant could appreciate. After a couple of such treatments the crafty old patient will feign a return of the malady to get another dose of medicine)."

IS IT Proper?

A NUMBER of letters have been received by the publishers of *Awake!*, asking: Why have articles appeared in the *Awake!* magazine on investing money and on the stock market, when big business, commercialism and materialism have been condemned in the Watch Tower publications as unchristian? Is this not showing undue interest in the Devil's organization? Does not the Bible forbid the taking of interest? Is not investing in the stock market the same as gambling and, therefore, unchristian? Since we are in the last days of this world, why was advice given on investing money for future income? These are questions deserving of an answer, and we are glad to supply it here for all our readers.

In the mission of *Awake!* commerce is mentioned as one of the fields of knowledge that are considered in the pages of the magazine. Having instructive articles on commercial activities and economics is in harmony with this mission. Because *Awake!* strives to keep people awake to what is going on in the world and to what can be learned in various fields of knowledge today, it is not showing inappropriate interest in the Devil's organization. It is merely fulfilling its mission.

It is true that the determination to be rich is not only dangerous but contrary to Scriptural advice. Encouraging such determination is not the intention of *Awake!* articles in the field of economics.

The Love of Money

Until the battle of Armageddon brings this present wicked system of things to an end, it is usually necessary for people to earn a living by doing business with the old world. Some do it by working for an employer, while others, with possibly greater ability, go into business for themselves. This pursuit of money is not Scripturally wrong but is necessary in order to live in this world. What is wrong is when a person has a wrong attitude toward money, having a love for it. Love for money is what Paul warns against at 1 Timothy 6:10: "For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." It is the *love* of money, not money itself that is the root of injurious things.

If a Christian with good business ability succeeds in earning more money than others with less ability, it does not mean he is materialistic because he buys things with that money that persons with less income cannot afford. It is not what a person possesses in a material way that makes him materialistic but his attitude toward material things. When they become more important to him than spiritual things or crowd out spiritual activity, he becomes materialistic. He is then like the rich young ruler whom Jesus tested by telling him to sell his belongings, give the money to the poor and become his follower. (Luke 18:18-23) Jesus did not require this divesting of material possessions of all who desired to become his followers. It was a test placed just upon the young ruler who had been so careful about keeping the law of Moses. He failed to pass the test, because his love for riches was greater than his love for God.

There are many persons in the New World society today who have been successful in their business ventures, but they have a proper attitude toward their riches. They do not permit them to be a stumbling block to them or to become their chief interest. On the other hand, there are persons who are not as successful financially but who, nevertheless, live beyond their means. Such persons are becoming victims of materialism because they strive to have more than they can afford. Their attitude toward material things needs correcting. Christians who are rich because of honest effort in successful businesses cannot be compared with the greedy rich of the world who oppress the poor. Such greedy persons are the ones the Bible condemns when it says: "The rich oppress you, and they drag you before law courts, do they not?" (Jas. 2:6) Of course, the greater a person's wealth is when he is a dedicated Christian, the greater is the danger that he can lose the right perspective of riches, allowing them to become a snare.

Business Investment

That the manufacturers of the products a merchant sells are worldly men who do not apply Christian principles in their business activities or in the operation of their factories does not mean the merchant is doing what is morally wrong as a Christian by buying and selling their goods. The same is true of the person who, instead of buying and selling the manufactured goods of a company, buys and sells shares in the company with the intention of making a profit. Lack of principle among the leaders of the company does not make the investor a violator of Christian principles.

Likewise, some bankers are unprincipled men who contribute to the banker's reputation of being an oppressor of the poor, but what these bankers do is no reflection on the morals of the man who deposits money in their banks and receives interest payments. The same can be said of the man who receives dividend payments from a corporation.

Because the buying and selling of stock involves the trading of tangible goods it is in the same class of business as that of a merchant who also buys and sells tangible goods. To class it in the same category as gambling on the spin of a roulette wheel would be a mistake. That would show misunderstanding of the investment business. The presence of risk in stock investment does not make such investments gambling in the usual sense of the word. A man who trades in real estate also takes a risk when he invests his money in property with the hope of selling the property at a profit. The same is true of a merchant who risks his capital to buy goods at a wholesale rate with the hope of selling them at retail prices. If there is insufficient demand for the goods, the merchant may have to reduce his selling prices to a point where he takes a financial loss in order to save most of his capital. The same is true with stocks. If the demand for a stock drops, a person may have to take a loss if he wants to sell it. On the other hand, he may decide to hold on to the stock in the hope that the demand for it will increase and he can sell it at a profit. The merchant may decide to do the same thing with his merchandise, or the real estate investor with property. A gambler, on the other hand, seeks to get profit without giving any tangible goods in return.

Whether business is being done in merchandise, real estate or stocks, tangible goods are being bought and sold for the purpose of realizing a legitimate income. Because unprincipled men have made fortunes in the stock market, that does not mean a Christian is doing what is morally wrong when he buys stocks. Unprincipled men also have made fortunes buying and selling merchandise and property. People can gamble, or take a chance, in anything they buy and sell.

The man who deposits money in a savings account receives from the bank dividends in the form of interest payments. Since a portion of the money is usually used by the bank to buy stocks and bonds, the depositor is, indirectly, receiving income from the stock market. Because banking institutions are usually corporations whose stock is traded on the stock market, there is little difference between a man who deposits money in a bank and receives interest payments and the man who invests money in a corporation by buying its stock and receives dividend payments. Both are investments in business corporations, with one investment having greater risk than the other. Some people put money in the bank because they believe in the banker; some persons invest in stock because they have faith in the management of the stock company. Many have lost in both; some have guessed right.

What the Bible Says

When the Bible condemns the receiving of interest, it does not do so for all circumstances. As you will note at Leviticus 25:35, 36, the circumstances mentioned there involved persons who were poor and needed financial assistance. When money was loaned to help a poor brother in the faith, a fellow Israelite, the person doing the loaning was not permitted by the Mosaic law to receive interest. This scripture says: "In case your brother grows poor and so he is financially weak alongside you, you must also sustain him. As an alien resident and a settler, he must keep alive with you. Do not take interest and usury from him, but you must be in fear of your God; and your brother must keep alive with you." It would be improper to require interest on money loaned to help a Christian brother who is poor and in dire need of financial assistance.

That lending money for interest was not entirely forbidden is shown at Deuteronomy 23:20: "You may make a foreigner pay interest, but your brother you must not make pay interest." Jesus himself showed that the receiving

of interest for money was not forbidden in all circumstances. At Matthew 25:14-30 is recorded an illustration he used to teach a spiritual truth. His use of the illustration indicates that he did not forbid the receiving of interest on invested money. He said, as recorded in verse 27: "Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest."

If money that is loaned to a person is not for the purpose of helping him because he is poor but is, instead, going to be used for business purposes that will bring profits to him, then it is only right that the person who loaned the money should share in those profits. That is precisely what is done when a person receives interest from a bank for money deposited in a savings account. The depositor shares in the profits the bank receives from its investments of that money. Depositors have a right to share in those profits. When a company sells stock to increase its plant facilities so it can sell more goods, it rightly should share its profits with the people who have bought shares in the company.

Although we are living in the last days of this system of things and the battle of Armageddon will shortly bring it to an end, that does not mean a Christian should not save money for future use or make business arrangements for future income. No human knows the exact time for Armageddon, so a Christian is obliged to make plans for the months and years ahead until the battle of Armageddon brings an end to this world. His making such plans is no indication that he lacks faith in the certainty of Armageddon. The income his money earns for him during the months, and perhaps years, ahead can be put to good use for the benefit of his family as well as the ministry. By making profitable investments one in the New World society may find that he can establish sufficient income from his working money to permit him to devote all his time in the ministry as a pioneer where the need is great. His money would then be earning him a livelihood while he is giving his complete attention to the ministry.—1 Tim. 5:8.

A Personal Decision

How a Christian puts his money to work is for him to decide personally, just as how he works for a living is for him to decide. There is nothing contrary to Scriptural principles for him to let his money help him earn a livelihood. If he invests in stocks, no one should criticize him. He should, of course, be discreet about what stocks or bonds he buys. When he knows that a corporation is devoted entirely to manufacturing merchandise that is used for a morally wrong purpose, it would be improper for him to violate his conscience by investing money in the stock of that company. But when this is not the case, it would be perfectly all right for him to let his money work for him in that company, just as it would be all right for him to work for the company as an employee. It is his business what he does with his own money. He may want to bury it in the ground. The *Awake!* magazine was just reporting on one part of the commercial world, not giving advice on how to invest your money.

Whether a Christian derives income from buying and selling securities in a stock market, meat in a meat market or fruits in a fruit market, his chief interest should be Jehovah's service rather than the pursuit of money. By exercising self-control in whatever business activity he may engage, he can maintain a healthy relationship between the Christian ministry and his pursuit of a livelihood.

Second Thoughts About Complaining

"A preacher kept on his desk a special notebook labeled, 'Complaints of Members Against Other Members,' " says W. Wallace Downes in *Community Tidings*. "When someone called to tell him the faults of another, he would say, 'Here's my complaint book. I'll write down what you say, and you sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to.' The sight of the open book and the ready pen has its effect. 'Oh, no, I couldn't sign anything like that.' And no entry is made. The preacher says he has kept the book for forty years, opened it perhaps a thousand times, and never wrote a line in it."

Spanish Priest decries Catholicism's "MOST IMPORTANT FAILURE"

IN THE bimonthly edition of Madrid's magazine *Agôn* there regularly appears a page entitled "Public Audience for Problems of the Spirit." In the left-hand column young Catholics present their problems and in the right-hand column Mariano Gamo Sanchez, a priest with the title "Provincial Chaplain," answers their queries.

The July-August, 1960, edition is of special interest. One of *Agôn's* staff writers had a serious spiritual problem of his own. Obviously shaken, he explained that he had had an encounter with Jehovah's witnesses. Arrangements were made for a return engagement "only with the purpose of convincing them of our steadfastness as Catholics and to endeavor to thoroughly demonstrate this firmness to them," avowed the writer.

Looking for someone with Bible knowledge to put up against Jehovah's witnesses, the writer said he had invited a young man whom he designates as "our 'friend' and defender of the theories that we maintained and didn't know how to defend." The young man turned out to be, not a Catholic, but a Baptist!

While the Catholics "remained on the sidelines," the Baptist "fought viciously—an alarming expression, but not unreal," about such doctrines as a fiery hell, the infallibility of the Roman Catholic Church, and the immortality of the soul. Continued the staff writer: "I consider, particularly, illogical a good part of their doctrines and their abiding only by the Sacred Scriptures. But, is it not very true that these are the origin of our Catholic religion? And a high percentage of Catholics, among whom I include myself, have only glanced through them—if not just leafed through them. I stand accused of it, yes, but with what preparation do we count on to study them, with what help, when one of my friends, an extraordinary student in an advanced school of monks, didn't know how to argue on many occasions—about reasonable points—in our discussion with Jehovah's witnesses? And why is it that the Baptist and the members of any other religion know the Holy Bible better than we, in general terms?

"I beg that Father Mariano Gamo make a comment about these points. And in any case, that these lines might serve as a warning for all those who, perhaps because of overflowing vanity, should endeavor to argue themes about which they are not sufficiently informed. . . . Affectionately yours, Mauro Marco."

The counsel that this young man received from the priest reads, in part: "The proselyting attitude of these separated brothers of ours—and this not in quotes—is much closer to the authentic apostolic spirit that encouraged the first believers to 'carry on their daily lives speaking boldly in the name of the Lord,' as the 'Acts of the Apostles' tells us the recently converted Paul did, than the apathetic position of many Catholics, although being members of militant organizations. They, the Jehovah's witnesses, are much more faithful to their confessional denomination than we, to the last watchword of Christ in the day of the ascension: 'You will be witnesses of me to the most distant part of the earth.' . . .

"You ask, 'Is it not very true that the Sacred Scriptures are the origin of our Catholic religion?' I respond: For Catholics there exist two sources of information; that is to say, the truth revealed by God to man arrives to us by means of two channels, and those are the Bible and Tradition. . . . it can be affirmed that the Sacred Scriptures are the origin of our Catholic religion. . . .

"The ignorance of the Bible that we Catholics have is, without doubt, the most important failure of our culture, and of our religious life. The solution of this problem is not exclusively in the edition of inexpensive Bibles and in the creation of a psychosis of inferiority respecting the Protestants, which induces us to solve it; it is necessary to create a climate of interest, of worship and of meditation of the written Word of God, that puts it in the place of preeminence that is appropriate for it. . . . Mariano Gamo Sanchez, Provincial Chaplain."

At least one of the persons participating in the above-mentioned religious discussion has taken to heart the good counsel of the priest about Bible study. He is now being adequately grounded in accurate Christian knowledge through a weekly Bible study with Jehovah's witnesses.

An Interfaith "King of Kings"

THE motion picture "The King of Kings," based on the life of Jesus Christ, is currently being shown in many theaters. It begins with the Roman armies taking Palestine and despoiling it, some sixty years before Christ, and concludes shortly after the resurrected Jesus meets with his apostles at the Sea of Galilee.

This picture has had extremely unfavorable press reviews and rightly so. However, not for the same reasons given by worldly-wise critics does this picture fail to do justice to the "greatest story ever told," but because it fails to present the original scenario of the life of Christ as written in the Bible. Its weaknesses are chiefly due to its trying to please persons of all religions by portraying an interfaith King of kings.

Before presenting the proof for that statement, let it be said that the inspired accounts of Jesus' life are full of meaning and feeling, and in these days when so much vulgar and obscene speech is heard in the motion picture theaters it does the movie-going public good to hear an abundance of Scripture language (mostly *King James Version*) spoken and that with better delivery than is generally used in the churches of Christendom. In fact, at this picture the average churchgoer may well hear more Scripture quoted than he hears at his church in a whole year. And while only a few of Jesus' miracles are shown, and lesser ones at that—nothing as sensational as the raising of Lazarus after he had been dead four days—still there are these tidbits. Its portrayal of life 1900 years ago, its palace, city, village and countryside scenes are informative, but the picture is full of fiction, and the lover of the truth concerning the Bible story of the Son of God will go wanting!

In the interests of interfaith, artists' conceptions and the general misconceptions of Christendom repeatedly do violence to the facts as given in the Scriptures. The picture shows three wise men visiting the newly born infant Jesus in his manger at Bethlehem, whereas the Bible does not state how many there were, let alone name them, but it does tell that they visited the young child Jesus in a house. Jesus is shown being baptized by having water poured upon him, whereas the Bible clearly indicates that he was immersed, submerged under the water. Judas is depicted as having had the best of intentions and cooperating with Barabbas the insurrectionist in the attempt to free the Jews from their Roman yoke, whereas the Bible stigmatizes him as a traitor and gives no basis for holding that Barabbas had caused a major uprising and that to coincide with Jesus' triumphal entry into Jerusalem. Also, Jesus is shown as put to death on a cross, whereas all the Scriptural testimony unites to prove that he was impaled on a stake.

While claiming to be free from denominational bias, the producers of the picture have gone out of their way not to offend Roman Catholic audiences. Thus they show Jesus as the only child in the home of Joseph and Mary at Nazareth, whereas the Gospels show he had (half) brothers and sisters. (Mark 6:3) To please Catholics a female sinner is shown asking Mary to "intercede" with her son Jesus on her behalf. Jesus is even shown sentimentally returning home to be with his mother, taking up the carpenter work again. With all the work of preaching the good news of the Kingdom and performing signs, could we imagine Jesus going back home just to

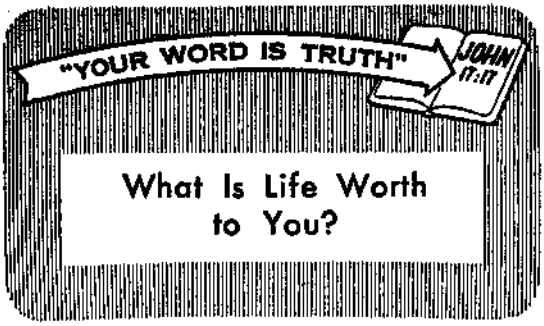
be with mother again and content himself with making furniture? Not only that, but the picture shows Peter calling Jesus from his carpenter work to return to Jerusalem. Peter instruct Jesus? Also, Jesus is said to have hoped to return to complete the chair on which he was working, but, according to the motion picture, his mother knew he would never come back to finish it. Did Mary know more about Jesus' destiny than he did himself? Truly these incidents reveal efforts to please Roman Catholic audiences.

But the greatest violence to the Scriptural account of the life of Jesus Christ was done by deleting everything that might in any way offend the most sensitive modern Jew. Truly an interfaith version. Nowhere do we see Jesus meeting face to face his malicious enemies, the Jewish clergy of his day. Although he twice cleansed the temple area, once at the beginning and once at the end of his ministry, neither event is shown. Yet what powerful drama these would have added to the picture—Jesus pouring out the coins and overturning the tables of the moneychangers and with a whip of ropes driving the sheep and cattle out of the temple!

And what about the many discussions he had with his foes in which he bested them each time so that eventually "nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further"? Certainly the conspiracy to trap Jesus in the matter of taxes was another incident fraught with powerful drama. With what interest audiences would have followed the producing of the Roman coin and Jesus' devastatingly turning tables on his adversaries by answering: "Pay back Caesar's things to Caesar, but God's things to God."—Matt. 22:46; Mark 12:14-17.

And what about Jesus' scathing denunciations of his religious persecutors? John the Baptist is shown roundly denouncing Herod Antipas and his wife Herodias for their illicit union, but were not the crimes of the clergy of Jewry even worse? Yet where are Jesus' exposés of their crimes? "Woe to you, scribes and Pharisees, hypocrites!" "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" "You are from your father the Devil." Not a word do we hear of these. —Matt. 23:29, 33; John 8:44.

And finally—what a disappointment!—the most dramatic event in Jesus' life, when Jesus stood before Pilate and the Jewish clergy got the mob to howl for his death, was all omitted so as not to give offense. How powerful it could have been—calm, poised Jesus, crown of thorns upon his head that caused his face to be streaked with blood, and the proud, sinister hypocritical leaders of false religion! What tense moments there were as Pilate, weak man pleaser, tried to effect Jesus' release in the face of the cries by Jesus' enemies: "Take him away! Take him away! Impale him!" "We have no king but Caesar." "His blood come upon us and our children." Pilate's face fell as he received a message from his wife, and he finally washed his hands in a vain attempt to get rid of the responsibility for Jesus' death. (John 19: 15; Matt. 27:19-26) Leaving out all these facts raises a vital question: The world's greatest crime, committed by whom? Where is the motivation, who are the ones responsible for it? The picture leaves no doubt about who was responsible for the death of John the Baptist and the motives behind it. But interfaith ruled that the religious leaders responsible for a far greater crime be not exposed; so the world's most controversial figure is shown without any controversy. Both truth and art are sacrificed to the fear of man. The result is a disappointing, interfaith portrayal of the King of kings.



DO YOU appreciate life? What is it worth to you—not merely a life of seventy or eighty years, such as the prophet Moses speaks about in the ninetieth Psalm, but everlasting life?

Yes, everlasting life is a possibility for you. Who can assure you of that? Medical science? No, not medical science, regardless of how much is being said about how much it has increased man's life-span. According to medical economists, practical men such as Dr. Frank G. Dickinson, the Biblical age of threescore years and ten having been achieved, there is little likelihood of its increasing much in the decades ahead as a result of man's efforts. He tells us that man is nearing his peak of longevity and has "come to the end of a glorious era. . . . We have become so accustomed to progress that it is difficult for us to realize that we are not approaching the age of Methuselah. . . . Surely this is not the time for scientific leaders to tantalize thoughtful laymen with the promise of continuation of the upward trend at the rapid pace attained during recent decades." He points out, for example, that even if cancer were defeated it would make little difference in the life-span, since the average cancer victim dies at the age of sixty-four years.—Ps. 90:10.

The fact is that, according to some leading physicians, the increased life-span of modern man is not attributable primarily to medical treatment, but to improved sanitation and economic conditions. And there are medical authorities who even predict a decline in man's life-span due to the increase in degenerative diseases, effects of fallout, and suchlike.

Jehovah God is the only one who can give us everlasting life. So it is basically a matter of winning God's friendship or favor, in order that he will give us what we would so much like to have, what we so greatly need. Desiring everlasting life, let it be noted, is not a selfish matter, for God put in our hearts an appreciation of life and he offers everlasting life to us. Not to want it would show a lack of appreciation, also a hating instead of a loving of ourselves.—Eph. 5:29.

Our first parents, Adam and Eve, had everlasting life within their reach. They had the prospect of enjoying life indefinitely, so long as they thought it worth the price of obedience—not eating of the forbidden fruit. But they did not prize their gift of life highly enough and so forfeited it both for themselves and for their offspring. Many unwisely blame God for depriving our first parents of life due to what they term a simple single act of disobedience. But in view of the fact that that act showed a gross lack of appreciation, who can hold that the penalty was not just?—Gen. 2:17; 3:17-19.

Since everything else we do depends upon our having life, life should be worth everything, more than everything else, to us. We should be only too glad to pay the price God sets for giving us everlasting life. Not that we could buy life by our own efforts, but we can show that we are deserving of it, that we appreciate it, so that God would not be wasting it by giving it to us.

The first requirement for everlasting life is the taking in of knowledge of God and his Son, even as Jesus shows: "This means everlasting life, their taking in knowledge

of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

Knowledge comes first, for without it faith is impossible and without faith we cannot win God's favor: "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." Knowledge that leads to such faith is to be found in God's Word, the Bible. By sincerely studying it with the aids he has provided, you will learn who God is: your Creator, Life-giver and Preserver, whose name is Jehovah. Also, you will come to understand what his purposes are and what his will is for human creatures.—Heb. 11:6.

More than that, God's Word points you to his provision for gaining salvation, freedom from sin and death, namely, by means of faith in the ransom sacrifice of God's Son, Jesus Christ: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." Yes, if you would gain everlasting life, you must consider it worth the effort to learn about these things and then to put your faith in them.—John 3:16.

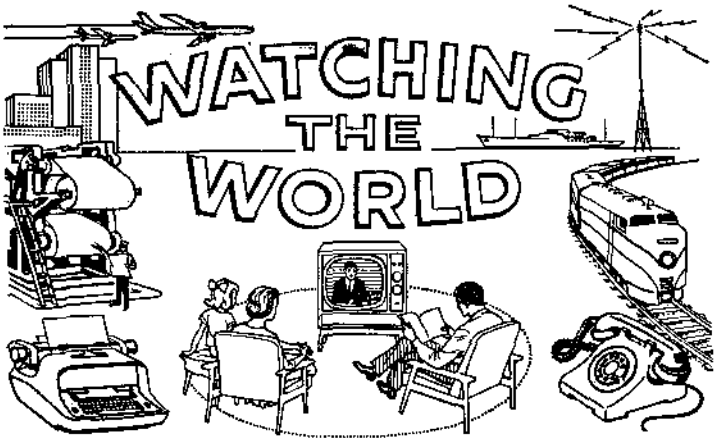
Faith, however, without consistent actions is a dead faith. He that truly has faith acts upon his knowledge. Then you will be, not like the foolish man that built his house upon the sand, but like the wise one that built his house upon the rock-mass.—Jas. 2:26; Matt. 7:24-27.

Faith is shown, first of all, by repenting from a selfish and sinful course of action and by turning around to do what is right. This must be followed by a dedication to do God's will and to follow in the footsteps of Jesus Christ. As Jesus himself expressed it: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually. For whoever wants to save his soul [his life] will lose it; but whoever loses his soul for the sake of me and the good news will save it." And since the purpose for which Jesus Christ came to earth was to "bear witness to the truth," then to follow him you must also bear witness to the truth.—Mark 8:34, 35; John 18:37.

Yes, as Jesus further said: "Really, of what benefit is it for a man to gain the whole world and to forfeit his soul [his life]? What, really, would a man give in exchange for his soul?" And here is where most persons betray that life, everlasting life, is not really worth much to them, not worth the price that God asks for it: dedication to do God's will and following in Jesus' footsteps. They do not want to let go of their selfish ambitions and pleasures. By such a course of action they impugn the wisdom and love of their Creator. They are saying, in effect, "God, you don't know what you are talking about!" How foolish! —Mark 8:36, 37; 1 John 2:15-17.

They may shrug off that charge with the adage that "a bird in the hand is worth two in the bush," but even in this they are mistaken. How so? In that all that have taken the course God indicated for them have already received "a bird in the hand," as it were. They enjoy peace with God, peace of mind, freedom from selfish ambition, from bondage to sin and from the fear of man. They have the happiness of associating with others who are of the same mind, and they know the greater happiness that comes from giving. And all such blessings strengthen their faith in the certainty of their future reward.

Everlasting life, and that in a paradise earth, what is it worth to you? Medical science cannot give it to you, but Jehovah God can. If you are wise you will take God at his word. To help you to do so is one of the purposes of Jehovah's witnesses.



Food Shortages in Red China

◈ "The Red Chinese people are hungry," writes John Strohm in the New York *World-Telegram and Sun.* The writer, the only accredited United States newspaper correspondent admitted to that country since the Communists took over, interviewed hundreds of refugees. He reported: "A skimpy dole of three to five ounces of rice per meal, twice daily, has forced many to fill their empty bellies with roots and the despised leaves of the sweet potato vine that they formerly fed to pigs. They have no meat, except on holidays, and only two ounces of vegetable oil a month. A distraught refugee, who had just escaped with her own children, told me: 'I saw a mother gather her three small children and jump into the river to drown with them—rather than see them die of slow starvation.'

They are sick. 'Every refugee I've seen is suffering from malnutrition,' says the head of a Catholic welfare clinic in Macao. I saw swollen feet due to vitamin deficiency, children with rickets. One commune refugee mentioned that he had personally seen at least seven persons drop dead in the fields this past summer from bad health and overwork. A doctor from a commune clinic told me: 'Since 1958, health of the people has grown steadily worse—largely due to prolonged food shortages. Chronic malnutrition is the No. 1 enemy of the children.'"

India Invades

◈ On December 18 Indian troops invaded three Portuguese enclaves located on her western coast. Damão and Diu, having a combined area of some 190 square miles and a population of about 50,000, fell within a day. Goa, somewhat larger, with an area of 1,537 square miles and a population of 650,000, surrendered a few hours later. Thus ended Portugal's 450-year-rule of her territories on the Indian subcontinent. While other countries protested, India maintained that the action was proper.

Ecumenical Council

◈ On December 25 Pope John XXIII signed a papal bull that contained the announcement that the Roman Catholic Church's twenty-first ecumenical council would be held in 1962. As early as January 21, 1959, plans for such a convocation were made known, but this announcement made it official. It will be the second council to be held in the Vatican and will be known as Vatican II. The first ecumenical council held in the Vatican was in 1869-70.

Colombian Earthquake

◈ On December 20 an earthquake shook Colombia, killing at least twenty-three persons and injuring an estimated total of one hundred. The quake damaged some sixty municipalities. In the town of Sonson seven were killed and fourteen injured when the roof of a cathedral caved in during mass. At least five hundred homes were destroyed in the city of Pereira.

Successful Anti-Missile

◈ On December 21 the United States Army announced that, in a test over the White Sands missile range in New Mexico, its Nike Zeus anti-missile had for the first time successfully intercepted a Nike Hercules antiaircraft missile. The Zeus did not hit the Hercules weapon, but the army said it had come "well within the lethal radius," so that the warhead it is designed to carry would certainly have destroyed its target. The Hercules missile travels more than 3,000 miles an hour, with an estimated range of 75 miles. The Zeus will receive a tougher assignment this summer when it will attempt to intercept the Atlas intercontinental missile, which travels up to 17,000 miles an hour.

Train Disasters

◈ On December 14 an elementary school bus carrying thirty-seven children to a Colorado school was struck at a railroad crossing by a passenger train speeding at seventy-nine miles an hour. Twenty of the children were killed and thirteen of the remaining seventeen were injured seriously enough to be retained in the hospital.

On December 23, near Catanzaro, Italy, the last car of a three-car passenger train broke loose and plunged a hundred

feet into a rocky gorge. Seventy-one persons were killed and thirty-three were injured, according to the police. Italy's worst rail disaster occurred in 1944 when a train stalled in a tunnel near Potenza and 521 persons were suffocated by coal fumes.

Japanese Christmas

◆ The Western Christmas celebration has invaded Japan. Multitudinous Christmas trees decorated the shopping districts in Tokyo, and there was hardly a street not lit with Christmas lights. There were so many Santa Clauses that they seemed to outnumber the handful of professing Christians. It is reported that there were pretty-girl Santa Clauses in the restaurants and strip-tease Santa Clauses in the night clubs. It was a time of unrestrained merrymaking, with an explosion of spending, dancing and drinking. Money was plentiful, for Christmas and year-end bonuses paid to employees amounted to the equivalent of about $1,667,000,000. The Japanese Christmas was indeed just an excuse for revelry and having a good time. Cannot the same be said for others?

Christmas Commercialism

◆ Three weeks before Christmas Edgar S. Brown, Jr., director of worship of the United Lutheran Church in America, proposed that churches "cancel all plans for Christmas services" in protest against the "orgy of commercialism" that surrounds Christmas. Brown declared that Christmas had been taken over by salesmen: "The Babe of Bethlehem, now more zealously watched over than a TV moppet by its doting mother, represents an investment to be protected. Christmas, the annual pious salute in the direction of religion, is now the property of the business world, and I say it is high time that the church said in unmistakably clear words that it intends to divorce itself from the whole mess."

Circus Fire

◆ On December 17 at Niteroi, Brazil, a suburb of Rio de Janeiro, a fire broke out in a circus tent, consuming it in a matter of minutes and causing the death of some 300 persons, most of them children, and injuring hundreds more. Over 2,000 persons were watching the show, about 1,400 of whom were children, when the fire broke out at 2 p.m. It was one of the worst circus fires ever recorded.

Revenue from Taxes

◆ On December 13 the Commerce Clearing House reported that the United States government collected $94,400,000,000 in taxes during the fiscal year ending June 30, 1961. This set a record, being an increase of $2,600,000,000 over the 1960 fiscal year. More than $40,000,000,000 of the tax money was from personal income tax received from 84,000,000 Americans.

Membership in the UN

◆ On December 14 the East African nation of Tanganyika was admitted to the United Nations, becoming its 104th member. The following day Communist China was denied membership. The vote was 48 against granting Red China a seat and 37 for it. Nineteen nations abstained from voting.

Eichmann Sentenced

◆ On December 15, at the climax of a trial that had lasted eighteen weeks, an Israeli court handed down the death sentence to Adolf Eichmann, finding him guilty of "crimes against the Jewish people, crimes against humanity and war crimes." Two days later a notice of appeal against the death sentence was filed in the Jerusalem District Court. It may be two or three months before a final ruling is received.

Test-Tube Babies

◆ Dr. Alan F. Guttmacher of the Mount Sinai Hospital, New York, estimated that there were between 5,000 and 7,000 babies born each year as a result of artificial insemination. In some cases the husband's semen is introduced artificially, but in other cases it is the semen of some unrelated donor that is used, which is simply a case of adultery.

Moral Breakdown

◆ London has felt the effects of the worldwide breakdown of morals. During 1960 it was reported there were more than 200,000 crimes, or 550 every day, that were committed in the 742 square miles of London controlled by the metropolitan police. Of the 57,368 babies that were born in London during the year, 6,530 or 11.4 percent were illegitimate.

Integrated Schools

◆ On May 17, 1954, the United States Supreme Court ruled for the desegregation of schools. Nearly eight years have passed since then and still only 7.3 percent of the Negro pupils in seventeen southern and border states are attending integrated schools, according to figures issued by the Southern Educational Reporting Service.

Riot Led by Monks

◆ Buddhist monks led a riot through the streets of North Rangoon recently to protest the Burmese government's decision to allow the building of three Moslem mosques. The violence resulted in four deaths and others being injured. Police arrested ninety-two monks, while others were believed to be hiding out in nearby villages. It is said that such conduct was not approved by high-ranking Buddhists.

Cigarette Consumption

◈ A market analysis made by the research division of the U.S. National Association of Tobacco Distributors showed that "nearly 500 billion cigarettes, valued at over $6.5 billion, are annually consumed by 70 million smokers." During the 1951-60 decade the amount consumers spent on cigarettes jumped 59 percent.

Polio Victims Awarded

◈ On December 19 Judge Richard C. Fildew approved the awarding of settlements totaling $980,000 to five children who were stricken with poliomyelitis after receiving a polio vaccine. Brian John May, 11, and his mother received $515,000; Raymond F. Nelson, 6, received $245,000; Deborah Marks, 11, was awarded $150,000; Lee Darl Bowser, 16, received $40,000, and Candace Cummings, 11, $30,000. Cutter Laboratories, Inc., of Berkeley, California, the manufacturers of the Salk vaccine with which the children were inoculated, was the company with whom the settlements were made.

Racial Discrimination

◈ A Nigerian delegate in a speech delivered at the World Council of Churches assembly in New Delhi last November described racial discrimination as "the largest millstone which hangs around the neck of some church folks and some church authorities." It was warned that a change of attitude on the part of many white "Christians" was necessary in order for Negroes to be convinced of the genuineness of their message. The speaker asked: "What possible harm can come to a white man because he sits next to me, a black man, whether it be in a restaurant, cinema, school or church?"

Shoplifting

◈ Thievery has become a fad for youths in Toronto, Canada. "It's like a game," says Inspector Ralph Boot of Metro Toronto's Youth Bureau. "They steal the stuff and throw it away." During the first five months of 1961, 2,167 youths were arrested in Toronto, compared to only 1,398 in 1960 and 825 in 1959. The majority were charged with stealing.

A Helping Hand

◈ A United Press dispatch from Toulouse, France, reports that Maximin Salvado asked a passerby recently: "Would you please help me push my car? I can't start it." The passerby agreed to give a helping hand, but said: "Show me the car papers first." He then arrested Salvado, charging him with car theft. The passerby was a plainclothes policeman.

Do world conditions

make you feel like hiding away someplace?

Wishful thinking cannot change the course of human events nor does it alter or minimize the critical position of every one of us in world affairs. Security is to be found, however, though not in a place of seclusion. To learn of it and what you must do now to find it, you should read *The Watchtower* every issue. It points to the Bible's sure hope for this generation. Mail the coupon with 7/- (for Australia, 8/-; for South Africa, 70c).

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Awake!

The Peace of God Can Guard Your Heart PAGE 5

The Policeman's Fight to Stay Honest PAGE 8

This Income-Tax Problem PAGE 12

Why Anticlericalism? PAGE 16

FEBRUARY 22, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Open-Minded OR OPINIONATED?

WE ALL have opinions on certain subjects. Their possession is one of the things that sets us far above the brute creation. Our opinions are ideas, judgments or conclusions that we reach after more or less carefully thinking about a matter. Thus we read of a columnist giving his opinion of a certain concert or play, a specialist expressing his opinion about what ails a certain patient and what *should be done* about it, a group of judges rendering a minority opinion. Unfortunately the opinions of many persons are based only on feelings, hearsay, snap judgments, on a woeful lack of evidence.

Regardless of what the subject may be regarding which we have opinions, we do well to be open-minded. All ideas, save *those truths in the inspired Word of God*, may be said to be subject to change, clarification or expansion. That is why one scientist wrote, "Science is the graveyard of ideas." Yes, "wise men change their minds but fools never."

To be opinionated is to be just the opposite of being open-minded. Instead of holding opinions the opinionated person is enslaved by them. Opinionated has been defined as "stiff in opinion; firm or unduly adhering to one's own opinion," "obstinate or conceited with regard to one's opinions." If we recognize that we are imperfect and prone to err and that there is oh so much that we do not know, then we will be open-minded, receptive to new ideas, willing to investigate.

As we view the pages of history we see ever so many glaring examples of persons who were opinionated. How opinionated were the opposers of the prophet Jeremiah, so certain that no calamity would befall their temple! How opinionated were the religious leaders of Jesus' day who said that no prophet was to be raised out of Galilee! How opinionated were the Greek philosophers listening to the apostle Paul on Mars' Hill that mocked the fact of Jesus' resurrection!—Jer. 7:4, 14; John 7:52; Acts 17:31, 32.

Coming to more recent times, we find like examples. Thus for more than a century after Galileo, in 1610, proved correct the Copernican theory, that the earth revolves around the sun, opinionated university professors in both Europe and in America kept on teaching the false Ptolemaic theory as a "convenient hypothesis."

Harvey's finding relative to the circulation of the blood fared similarly. According to noted physician Sir William Osler, "The Medical School of the University of Paris, at the time one of the best organ-

ized and most important in Europe, declined to accept the circulation of blood during [Harvey's] lifetime and for some years after his death," or for more than thirty years. Apparently that generation of professors never did see the light, so opinionated were they!

In our present century Alexander Fleming for some ten years vainly tried to enlist the aid of leading doctors in Great Britain in his discovery of penicillin. So opinionated did those men show themselves to be that Fleming's simple explanation that he derived penicillin from the common mold was too preposterous for them to investigate. Says a historian: "As each year went by his hopes diminished. The discovery was on the verge of falling into the abyss of oblivion together with hundreds of other potentially useful discoveries, when war broke out. The situation was reversed almost overnight. Antibacterial remedies became the center of interest on the medical stage . . . Thus penicillin was rediscovered."

Today there are ever so many persons who are so certain that the theory of evolution is true that they refuse to consider any evidence that might indicate that it is wanting in any respect. But is not such a mental attitude also opinionated? That even some of the leading evolutionists have their doubts about many aspects of the theory is apparent from a book review that appeared in the New York *Times*, June 25, 1961. In it one of America's leading evolutionists, Loren Eiseley, reviews *The Orion Book of Evolution*, written by one of the noted evolutionists of France, Jean Rostand.

Among other things, Eiseley states and quotes: "What makes this author a happy contrast to many of his American and English colleagues is his capacity for doubt . . . He is unable to convince himself that our observed mutations 'have been able, even with the cooperation of natural selection, even with the advantage of immense periods of time in which evolution works on life, to build an entire world, with its structural prodigality and refinements.'

" 'I cannot,' he continues, 'persuade myself to think that the eye, the ear, the human brain, have been formed in this way . . . I discern nothing that gives me the right to conceive the profound structural alterations, the fantastic metamorphoses that we have to imagine . . . when we think of the transition from invertebrates to vertebrates . . . from reptiles to mammals.' Are we, he questions, so saturated with the evolutionary story that we are apathetic and no longer realize the wonder of the facts we mouth? Somehow, somewhere, 'nothing' brought forth a world of substance and light. Similarly, life has emerged strangely, even if one avoids the word *miraculously*, out of inorganic substance. . . .

"Rostand doubts that we know a tithe of the hidden story. It would be well if all of us could coax our students [Eiseley is a professor of anthropology at the University of Pennsylvania] to forgo the many certainties of their science and to contemplate, for one humbling moment, the unknown darkness out of which we came and into which each one of us—like an infinitesimal universe—will dissolve in his due season."

In view of this candid admission of doubt would it not seem that open-mindedness would require one to reconsider the case for creation as presented in the Bible? As elucidated by the publications disseminated by the witnesses of Jehovah, it is shown to be at once beautiful, convincing and comforting.

The PEACE OF GOD Can GUARD YOUR HEART

Frightening world conditions and perplexing personal problems cause fears to increase. Where can one turn to realize peace of mind and heart?

"THERE was a hoping for peace, but no good came; for a time of healing, but, look! terror!" How true today these prophetic words of Jeremiah! Expectantly peace is looked for, but in its place one crisis after another. Terror grips at the hearts of even the strong and mighty as they consider the prospects of nuclear warfare. Just as Jesus prophesied for the last days, "men become faint out of fear and expectation of the things coming upon the inhabited earth."—Jer. 8:15; Luke 21:26.

This climate of fearful expectation hangs like a dark, ominous cloud over earth's population. Millions of persons feel that soon a cloudburst may rain down annihilatory nuclear destruction, so they ignore righteous principles and live for the pleasure of the moment. As such thinking and misconduct increase so do broken homes, juvenile delinquency and the number of confused, disillusioned people with troubled hearts.

Two noted psychologists recently observed: "As a phenomenon that officially kills nearly 20,000 Americans each year, and in truth probably twice that, suicide is one of the gravest problems facing society." Other countries have even higher suicide rates than the United States. Further indicating the vast number of persons with troubled hearts, in New York city there are some 567 practicing psychiatrists within just thirty-seven blocks. Many disturbed people have recently been calling public officials expressing the fear that they are radioactive. One doctor said that this new phobia, labeled nucleomitophobia, was just another "product of the age."

As never before men's hearts have been troubling them. Personal problems multiply. The Scriptural counsel is: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Prov. 4:23) Our very life depends on the condition of our heart. This is true not only of our physical heart but equally of our spiritual heart, the seat of motive or center of direction, from which source emotions are expressed. A strong, calm heart is needed by all who would successfully face the ever-worsening world situation. But where can those with troubled hearts turn in order to realize peace and comfort?

Medicine for Troubled Hearts

Some have found a measure of peace and comfort by heeding the advice to get away from civilization and spend some time in the forest. There one may follow a trail carpeted with springy pine needles. Overhead tower majestic trees, somehow

emanating a sense of security and stability. The warm sun filtering from above reflects beautifully on the green leaves and foliage. How pleasant to the ear the song of the forest birds! As one strides through the woods or over a grassy meadow one feels exhilarated as one inhales deeply the clean, tangy air. What a calming, peaceful, uplifting effect such an experience has upon a person! One can just feel the peace. Certainly the Creator of these marvelous surroundings must be a God of peace. He is.

Long ago the young fugitive David spent much time out of doors as he fled for his life from King Saul. A man often beset by troubles, David spent time considering the marvelous works of creation. Jesus Christ also on occasion made the effort to get outside by himself, in quiet "lonely places." These periods in the out-of-doors must have been calming, peace-stimulating times for these men, who were familiar with troubles.—Ps. 8:3; 19:1, 2; Matt. 14:23; Mark 1:35, 45; Luke 4:42.

The Source of Peace

It may be true that both David and Jesus drew a measure of comfort from solitude in peaceful outdoor surroundings. However, this peace in itself was insufficient to guard their hearts for the tremendous trials and troubles they had to face. While in the out of doors they prayed to the Creator of their peaceful surroundings. They unloaded their burdens upon him, as David himself was inspired to write: "Throw your burden upon Jehovah himself, and he himself will sustain you." It was the peace they received from God that guarded their hearts and sustained them. Jehovah is "the God who gives peace." —Ps. 55:22; Rom. 15:33.

The nations have failed to gain peaceful relations with one another because they have not looked to the Source of peace, Jehovah God. Individuals looking to this world and its systems of education for guidance have likewise not come to know real peace. Peace is defined as "calmness of mind and heart; serenity of spirit; harmony in human or personal relations." Such peace is a need of mankind. This world cannot satisfy this need, for it has not come to know the Source of peace.

Jesus had peace. With a calm, courageous heart and serene spirit he faced the trials of the final day of his earthly ministry. He knew his disciples would need this same peace in order to endure the trials that lay ahead for them. Therefore on his last evening with his disciples, after instituting the memorial of his coming death, he spoke so as to impart his peace to them. He said: "I leave you peace, I give you my peace. I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink for fear." What calming, peace-stimulating encouragement from one who knew he was to die on a torture stake the following day! Jesus concluded, saying: "I have said these things to you that by means of me you may have peace. In the world you will have tribulation, but take courage! I have conquered the world." Finally Jesus led his disciples in prayer to "the God who gives peace," petitioning that he keep them in peaceful unity.—John 14:27; 16:33; 17:20-26.

Jesus and his first-century followers displayed peace that the world from that time to this has not come to know or understand. With the 'peace of the Christ controlling in their hearts' early Christians dwelt together in unity, showing kindness, compassion and love for one another. (Col. 3:12-15) This peace allowed them to face hungry lions in the Roman arena with courageous hearts. Caesar did not give them this peace. No worldly school taught it to them. It came from Jehovah God, to whom they prayed and in whom they

trusted. They received it in fulfillment of the promise: "The inclination that is well supported you will safeguard in continuous peace, because it is in you that one is made to trust."—Isa. 26:3.

The peace of God can guard the hearts of all those who pray to and trust in him. "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." This peace of God can guard your heart and mental powers. However, to receive it you must be taught by Jehovah.—Phil. 4:6, 7.

ARTICLES IN THE NEXT ISSUE

- Why Teach Children Religion?
- Kenya's Calamitous Famine.
- Hereditary Tendencies.
- What Every Smoker Should Know.
- How to Teach in a Public Discourse.

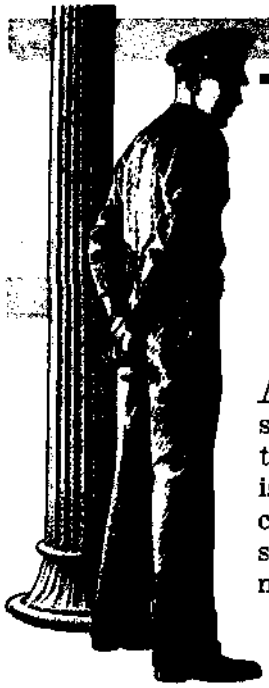
Education That Brings Peace

The prophecy of Isaiah says: "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant." The apostle Peter showed that peace comes through accurate knowledge, when he said: "May undeserved kindness and peace be increased to you [how?] by an accurate knowledge of God and of Jesus our Lord."—Isa. 54:13; 2 Pet. 1:2.

For you to receive this knowledge that brings peace you must "keep seeking for it as for silver, and as for hid treasures you [must] keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." Through such a diligent study of the Bible you will come to love Jehovah's law, just as did Jesus and his followers. Its righteous principles will sink into your heart and you will want to live by them. Serving Jehovah and being obedient to his law will become the chief objective in your life. This will bring you peace, for, declares the psalmist, "abundant peace belongs to those loving your law."—Prov. 2: 4, 5; Ps. 119:165.

This soothing, assuring, precious gift of peace, one that "excels all thought," will guard your heart, making it courageous and strong and able to sustain you through any crisis or trial that may lie ahead. This peace enabled Jesus to face a torture stake; Daniel, a den of lions; the three Hebrews, a fiery furnace; and in this day, thousands of Christian witnesses of Jehovah, fiendish torture and death in Nazi concentration camps and Communist prisons. The sustaining hope of all these faithful men and women has been Jehovah's promised reward of life in a new world of righteousness, a promise recorded in his Word: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell. Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace."—2 Pet. 3:13, 14.

Do you desire the peace of God, peace so strong that your heart will "not fear, though the earth undergo change and though the mountains totter into the heart of the vast sea"? (Ps. 46:2) Soon this earth will experience such an earth-shaking change, no, not by a downpour of nuclear weapons, but by the unleashing of natural forces at Jehovah's war of Armageddon that will shake the very foundations of the earth. Only the peace that God gives will be able to guard your heart during that time of great trouble. So prepare now to survive then. Strengthen your heart by taking in an accurate knowledge of God and his purposes. This will bring you peace of mind and comfort now, and will equip you to face the great time of trouble ahead.



THE POLICEMAN'S *Fight to Stay Honest*

A VETERAN policeman once said, "The biggest thing we have to fear is corruption. It's the cancer that can destroy a police department." Most recent of the major police scandals that have rocked nearly every major American city is the much-publicized Denver, Colorado, debacle. Early last November a count showed that forty-one patrolmen, one sergeant and one detective—nearly 6 percent of the Denver police force—were arrested for operating the biggest burglary ring in the city's history. There were at least five police safe-cracking teams using squad cars and the police radio network to execute burglaries. In fifteen years more than a quarter of a million dollars and untabulated amounts of merchandise had been stolen. Police officers were also involved with gambling and prostitution.

In a plea for understanding, one of the convicted policemen wrote from his prison cell: "The next time an officer goes by your home or place of business look at him. He is a man who will risk his life today for one of your children, yet his head is hung in shame." Policemen in other cities could understand. In January, 1960, a talkative thief exposed thirteen Chicago policemen who were arrested as accomplices in a string of robberies. When Cleveland did some housecleaning a few years ago, nine high-ranking officers went to jail and thirty-three other policemen had to resign. Los Angeles' fine police force was not always so commendable. It took a retired marine general to come in and restore discipline and the public's confidence. For years the Philadelphia police department had a reputation for dishonesty and inefficiency. In 1952 a new police head undertook reforms. Within six years 3,000 of the 5,000-man force were replaced!

The New York police department has a long history of scandals erupting periodically. In the 1890's a police captain revealed that he had collected money from gambling houses, saloons and brothels. Corruption came to light before the first world war and in the 1930's. A 1943 outbreak involved 111 officers of various ranks who were charged with taking bribes. Scores of New York policemen were indicted in 1950 when bookmaker Harry Gross testified that he paid $1 million for protection. As recently as 1959 twelve New York officers were arrested for various crimes, including extortion and a rape murder.

The Hard Fight

There are about 316,000 law officers of all kinds in the United States. A very small percentage of them will ever become outright criminals. Many of them are very dedicated men. But all of them, by the nature of their profession, face a constant fight to stay honest. Many a rookie has been disillusioned after graduation from the police academy. Though instilled with the desire to earn an honest living while pursuing the career of law enforcement, he may soon learn that police work involves a number of "extenuating factors."

Suppose, for example, his immediate superiors—who will pass on his deportment during probation—have come to the conclusion that one can accept gratuities and still be a good policeman. They may rationalize that there is nothing really wrong with taking a gift; that it is something smart people everywhere are doing. Is the rookie going to stick by his resolve to be honest, or will he fall in line with the practice of taking free cigarettes, meals, coffee, turkeys and liquor? Dare he antagonize the men who will fill out his probationary report? This is the problem that has faced rookie policemen where dishonesty has gone unchecked in a police department.

The hard life of a policeman does not help matters. To live in peril from armed criminals and trigger-happy juveniles is bad enough, but the patrolman faces much more. While he fears to be too hasty about shooting an armed opponent, he also does not want to give his associates the impression he is a coward. There is also the matter of his home life. Can a policeman witness no end of sordid crimes and all kinds of tragedies without becoming hard-boiled, if only in self-defense? And if he becomes tough in order to preserve his mental balance, how is he to succeed in playing the role of affectionate husband and fond parent, which wife and children demand of him? Even his friends will introduce him to people as "Mr. ——; he's a policeman." All this makes him a man apart from his fellow citizens. He belongs to a fraternity of career men who suffer a high rate of ulcers, suicides and divorces. Since his fellow officers understand him and sympathize with his fears and tensions, he must be accepted as one of them. This compulsion to belong may force him to condone dishonesty if it happens to exist in his police department.

Nor is that the only source of pressure that closes in on an honest policeman. Suppose his house is mortgaged, or there are heavy doctor bills. Perhaps he wants to send his son to college. What if his police salary just does not cover it? Regulations may forbid "moonlighting," taking on outside work. Handouts and payoffs may seem to be the answer. Where policemen have developed a greed for money, as in the recent Chicago scandal, they may stoop to burglary. Others, as in the Denver case, may take to looting stores where there have been break-ins. Last March a New York detective with nine police commendations and a patrolman were arrested for attempted extortion of a chauffeur who had been involved in a street brawl. They offered him freedom from arrest for $250. He paid them with marked bills and they were caught.

The large number of dedicated policemen face a hard fight to maintain their honesty and morale. In some cases, "too zealous" performance of duty has aroused political interference, resulting in a reprimand or even an unwanted transfer to another branch of police work. Arresting the "wrong people" has also caused police officers to suffer loss of promotion and the pay increase that would have come with it. Patrolmen are not encouraged to enforce the law when they come into court and

encounter judges who are overly sympathetic with offenders. The demoralizing effect of such things was pointed out by the convicted Denver policeman who said: "Either you enforce the law or you forget it. I couldn't enforce it so I forgot it." Another stated: "I was really discouraged and disillusioned about the 'glory badge' stuff. So I took the big dive."

Remedies?

One veteran police commander believes that police dishonesty is not out of hand as long as other policemen are reporting it. Nevertheless, the problem concerns all police departments and much thought goes into possible remedies. In some cities defective recruiting procedures have been allowing men ill-suited and insufficiently educated to enter police work. Better screening has been urged as well as higher moral and educational standards. Also, if there is to be an efficient police department, it must be entirely free from political interference. However, such interference is often traditional and is not easily conquered. Criticism has also been leveled at Civil Service procedure, judicial reversal of dismissals and police unions that can force a department to retain a man it considers unfit for the job.

Several years ago the New York police department organized a Chief Inspector's Squad, which soon came to be called the "Gestapo." It was not pleasant work. The squad would investigate a policeman's private life, check out a civilian complaint of police extortion or question a patrolman on his beat. But it got results. Recently the Chicago force established a similar unit that serves as a division of internal investigation.

To induce officers to speak up, a department may give promotions to policemen who expose corruption among their fellow officers. Sometimes suspected policemen are transferred to different precincts to break up ties with lawless elements. In Denver, however, this merely spread the corruption. Another suggestion heard recently is stiffer sentences for convicted policemen. Frequently mentioned is the matter of better police wages. Certainly men exposed to constant danger while upholding the peace and safety of the community deserve to be amply rewarded. In addition, in some departments there is a real need for more men to serve as supervisors and inspectors. It is very difficult to maintain discipline and efficiency in a semimilitary organization when too many patrolmen come under the direct supervision of only one man.

The repeated police scandals involving payoffs from gamblers have put the spotlight on present antigambling legislation in the United States. The present laws allow Americans to place bets at a racetrack but not on a street corner. A prominent judge recently criticized this double standard and recommended that gambling laws be separated from the body of criminal law on the theory that a gambler is not as bad as a burglar or a killer. It is suggested that gambling be legalized, thereby doing away with the need for bookmakers to pay patrolmen to look the other way. But if that would solve the bookie problem (without luring many more into gambling), would similar changes in legislation correct other sources of corruption? Is drug addiction to be legalized? Some have urged that clinics be established where addicts could get needed doses, thereby eliminating the gigantic narcotic racket. But would it invite many more people to take up the habit? And what about prostitution? Are traffic laws to be done away with too, so there is no possibility of payoffs for traffic violations? Obviously society cannot abolish all law in order to prevent police corruption. Inasmuch as there must be laws,

there are opportunities for payoffs. This brings up the matter of the public's role in the policeman's fight to stay honest.

The Public's Responsibility

Mayor Richard Batterton of Denver made an interesting comment on the scandal in his city: "It is not only a tragedy in itself but in what it indicates about the morals of our country as a whole." In this connection a remark by Philadelphia's Mayor Richardson Dilworth is noteworthy: "For every politician who can be bribed there are at least ten businessmen waiting in line for the privilege of bribing him." If these businessmen want to stay open after legal hours, sell on Sunday where prohibited by law, or park in no parking zones, they will also be waiting to bribe the patrolman on the beat. "The wonder is," said one police commissioner, "not that cops go crooked, but that so many of them stay honest."

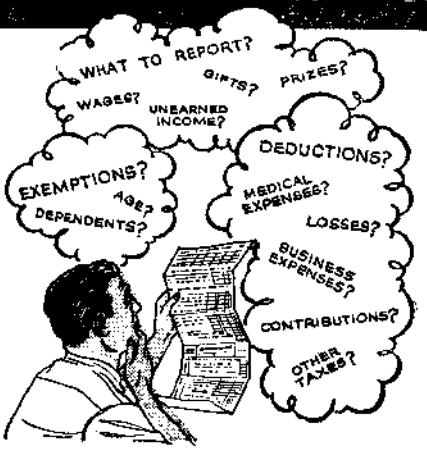
The policeman is a representative of a cross section of the public from which he came. Fundamentally he is just as honest, or crooked, as a typical cross section of that public. He has gone to the same churches, the same public or parochial schools. He reads the same newspapers and has many similar interests, including the desire for a comfortable income and some pleasures in life. But when there is a general moral breakdown, as exists today, and citizens everywhere are working overtime at being dishonest, what can society expect from its police? Donning the blue uniform does not make a man honest any more than honesty comes to the shopkeeper by tying on his white apron or wearing a gray business suit. Like the businessman, somewhere along the line each police officer has to make a decision, and that will show what he is made of. It is a decision that faces, not only policemen, but the doctor, the lawyer, the garage mechanic, the corner druggist, the college student, the boy and girl in high school—it faces everyone. In the policeman's case, since he is a symbol of law and justice, he should surely want to make the right decision for his conscience' sake and to avoid a life of hypocrisy.

But how can he make this choice of honesty when society all around him has fallen to the condition of ancient Jerusalem, of which the prophet said: "Your princes are stubborn and partners with thieves. Every one of them is a lover of a bribe and a chaser after gifts"? (Isa. 1:23) The answer lies in cultivating something higher than the love of money. It lies in obedience to higher laws than the community's. He must cultivate love of God and neighbor and respect for godly principles, including the one that reads: "You are not to accept a bribe, for the bribe blinds clear-sighted men." That is the only way anyone can win the fight to stay honest.—Ex. 23:8.

THE SUPERIORITY OF MORAL BEAUTY

Dr. Alexis Carrel, distinguished scientist, comments on the superiority of moral beauty in his book *Man, the Unknown:* "Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect. This form of beauty is far more impressive than the beauty of nature and of science. It gives to those who possess its divine gifts, a strange, an inexplicable power. It increases the strength of intellect. It establishes peace among men. Much more than science, art, and religious rites, moral beauty is the basis of civilization."—Pages 130, 131.

This Income-Tax Problem



APRIL 15, 1962, is the unpleasant deadline for many of the more than eighty-four million taxpayers in the United States. Their Federal income-tax returns must be filed by that date. Filling out this tax return is an ordeal that involves many painful hours of mathematical computations and strenuous efforts to understand complex and wordy tax forms and instructions. But what is most painful is the generous bite the government takes from the taxpayer's income —20 percent for those in the lowest bracket and 91 percent for those in the highest bracket. But as unpleasant as taxes are, they are generally recognized as being necessary.

Governments need money in order to function and to provide the many benefits people have learned to expect from them. The bulk of that money comes from taxation—involuntary contributions from the people for the upkeep of their respective governments. Taxes are their payment in return for the maintaining of law and order and other services.

Because of these services and the right a government has to tax its people, Jesus Christ said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) This command obligates Christians to pay taxes. Caesar mints the money and provides services for which he is entitled to receive a portion of that money back in taxes. Recognition of this by a Christian means he will pay taxes on all his taxable income. He will not become a lawbreaker by purposely failing to report a portion of it or by falsifying his report.

What to Report

In the United States all earned and unearned income is usually subject to taxation. Earned income is the money or property that you may receive in return for personal services such as wages and salaries. Unearned income is what you receive from the sale of property or from income that comes from property such as real estate, rentals, investments, and so forth.

If, in addition to your regular wages, you receive a small income from practicing a hobby during your spare time, this income must be indicated on your tax return. So also must tips, commissions, fees for service, bonuses, rewards, interest on bank accounts and bonds, canceled debts, dividends and capital gains from securities and other holdings, amounts recovered from bad debts, vacation allowances, and so forth.

When you win a prize or are awarded an all-expense tour, the fair market value of the prize or tour must be estimated and reported as income. The value of turkeys, hams, and so forth, that often are given to employees on holidays are not required to be reported with your income, although the employer is permitted to deduct their value from his income as a business expense. In the event that he should distribute cash, gift certificates and similar

things that can be easily converted into money, you are required to report these things as income.

The financial gain you receive from selling your house is taxable income unless you purchase another house for an equal or greater amount within one year. Since your house, furnishings, securities and automobile are classed as capital assets, any financial gain from the sale of them is usually taxable. When they have been held for six months or more only one half of the profit you make is subject to taxation. This is an attractive feature about capital gains.

You must carefully ascertain all your sources of income, whether you receive money, goods or services. If someone does work for you in payment for services you rendered him, do not overlook his services as taxable income. The market value of them must be included in the amount you report.

Willingness to obey Caesar's tax laws does not mean you should pay more than is required. You do nothing wrong by searching for every possible legal means to reduce your tax bill. On this point consider what the Lord President of the Court of Session in Edinburgh, Scotland, said regarding the British taxpayer: "No man in this country is under the smallest obligation, moral or other, so to arrange his legal relations to his business or to his property as to enable the Inland Revenue to put the largest possible shovel into his stores. The Inland Revenue is not slow—and quite rightly—to take every advantage which is open to it under the taxing statutes for the purpose of depleting the taxpayer's pocket. And the taxpayer is, in like manner, entitled to be astute to prevent, so far as he honestly can, the depletion of his means by the Inland Revenue." The same can be said of taxpayers in other countries.

Exemptions

A basic exemption of $600 is granted the American taxpayer. Anything earned above this amount is taxed according to a sliding scale, with the tax rate increasing with greater income, requiring those who have the most to pay the most.

If you are married, you may avail yourself of an additional exemption of $600 by filing a joint tax return with your wife. It matters not whether she earned anything or not. In some instances it is advisable for husband and wife to file separate tax returns, such as when both have capital losses to deduct. Each can then deduct up to $1,000, whereas the joint return is limited to $1,000. For each child you get an additional $600 exemption.

Suppose you have a son under nineteen years of age or one who was in school for five months of the year and earns more than $600 in his spare time. If you provide more than half of his support you are entitled to claim a $600 exemption for him. Because of his earnings he must file an income-tax report of his own, but he may also deduct the exemption of $600. Thus, in this case, the basic exemption is used twice on the same person.

In addition to the basic exemption you are granted for yourself, you are entitled to an additional $600 if you are sixty-five years of age or over, and the same is true for your wife. On a joint return, that would give you an exemption of $2400. Blindness entitles you to still another exemption of $600.

The death of your mate does not deprive you of her exemption for that year. The same is true of a child that dies shortly after birth. The exemption may be claimed for the child even when it lives only momentarily. Suppose the child is born in December and dies in January of the next year, you are entitled to the $600 exemption on your tax return for the clos-

ing year as well as $600 on your tax return for the next year.

Let us say you have an aged dependent in your house who receives $650 from a Social Security pension and an annuity of $500. Although this totals more than the basic exemption of $600, you may claim the dependent exemption if you provide more than half of the person's support, because the Social Security pension of $650 is tax exempt. Suppose the dependent is your father or mother, who is being supported by you and two brothers, with no one providing more than half of the support. One can claim the exemption, nevertheless, if he provides at least 10 percent of the support and the others sign a waiver on the claim.

What you receive as gifts is not to be considered as taxable income. This includes a bequest of a specific sum or of specific property. But if the property you receive as an heir produces income, that income is taxable. The money you receive from a life insurance policy upon the death of the insured is also exempt from income tax.

Persons with much investment capital often put a generous portion of it into State and municipal bonds, since the interest paid by such bonds is tax-exempt income. In the case of stocks this holds true for the first $50 a person receives in dividends each year plus 4 percent of the balance.

Deductions

You most likely want to avail yourself of every deduction granted you by the government. Yet many taxpayers, due to ignorance of the many deductions for which they may qualify, unwittingly pay more than is required. It has been estimated that American taxpayers pay every year approximately four billion dollars more than they owe. Because of the savings that can be had by knowing all possible deductions, some persons feel that it pays to hire a tax expert to help them make out their tax return. They feel that the money he saves them more than pays for his fee. Suppose we consider some of the deductions that may be able to help you.

Are you buying a home? Do not overlook the interest you pay on the mortgage. It is a permissible deduction. So also is the interest or carrying charge you pay when buying something on the installment plan. The limit is 6 percent of the average unpaid balance due.

Contributions to qualified organizations, listed in the Internal Revenue publication entitled "Your Federal Income Tax," are permissible deductions. If you list them instead of taking the standard deduction of 10 percent, you may deduct as much as 20 percent of your adjusted gross income, that is, your total income minus exemptions and deductions claimed. An additional deduction of 10 percent is permitted for contributions made to religious organizations, tax-exempt educational institutions and tax-exempt hospitals. In the event that all one's contributions were made to such institutions, he would be entitled to deduct as much as 30 percent.

For whatever claims you make be able to substantiate them with proof. Canceled checks, check stubs or a daily record of your expenses is helpful when you are questioned by a tax examiner.

The law allows for the deduction of certain transportation expenses resulting from your business. It also permits travel deductions for expenses incurred in charitable religious work such as missionary activity. When you travel outside your community to engage in religious activity, such as to a religious convention, the transportation costs, food and lodging become deductible items on your income-

tax return. Even used clothing and other items contributed to a charitable organization are deductible at their fair market value. In such instances the expenses are classed as religious contributions and are permissible within the 30-percent limit already discussed.

During the course of a year you pay out a substantial amount in State and local taxes. These can be deducted on your Federal tax return. Such taxes include State income tax, admission taxes, real and personal property taxes, automobile license fees, poll taxes, stamp taxes, State gasoline taxes, use taxes and local and state retail or sales taxes.

Do not pass over possible deductions from casualty losses and theft. Damage done by fire or storm to your car, home or a valuable tree is a legitimate deduction. What it would cost to repair the damage is a fair estimate of what to deduct, provided that insurance does not cover the damage. If it does, you can make no deduction. Stolen articles are also deductible, provided that you have satisfactory proof that they were stolen and not mislaid.

Have you had any medical expenses? Give them careful consideration for possible deductions. When they exceed 3 percent of your adjusted gross income almost all of them are deductible. That includes the cost of diagnosis, treatment, limited medical supplies, eyeglasses, dentures, hospitalization, nursing, whether paid to physicians, surgeons, dentists, optometrists, chiropractors or osteopaths, also premiums for accident and health insurance. For persons over sixty-five years of age the limit of 3 percent is removed. Transportation costs involved in getting medical treatment are another deductible cost. When compensation is received under a sick-benefit plan, you can deduct as much as $10 when you take an afternoon off from work for medical treatment of an injury.

Special work clothes that cannot be used in ordinary wear, such as helmets, work gloves, rubber boots, special uniforms, and so forth, are necessary business expenses that are legal deductions on your income-tax return. So also are the expenses for educational courses for improving your skill in your employment or to meet requirements established by your employer.

Income splitting is often found advantageous by persons who own their businesses. By making the various members of your family, including infants, equal partners, you can divide up the income from your business and thus reduce, by a sizable amount, your personal income tax. Another method is to create a trust for the benefit of a minor child in your family. Since the trust pays its own income tax, the father reduces the amount of his taxable income. Several of such trusts can mean a big saving for the man who receives a large income.

Whether you are in the upper- or lower-income brackets, the yearly income-tax return is an unpleasant problem. Claim every possible exemption and deduction to which you are entitled. Make your report neat and easily read, double-checking your mathematics for accuracy. Have convincing arguments and adequate records to support your claims in case a tax agent questions you. Honestly fulfill your tax obligation to Caesar, and then heave a sigh of relief that the income-tax problem is behind you for another year.

WHY ANTICLERICALISM?

WHEN Roman Catholic clerics of Puerto Rico ordered Catholics not to vote for the Popular Democratic Party in the 1960 elections, the people in Protestant lands were shocked. Being unaccustomed to clericalism, they were stunned to see clerics openly using their religious authority to influence an election. The dire warning that it would be a sin to disobey the order of the pastoral letter violated the principles of free elections. The reaction of the Catholic people of Puerto Rico was also surprising to Protestant eyes.

Instead of obeying the order, a majority of the people voted for the party that was denounced by the clergy. They refused to support the clerically endorsed Catholic Action Party. The political meddling of the clergy stirred up anticlerical feelings in their flocks. In a few instances priests were booed and in others some devoted Catholics walked out of the churches. The editor of the San Juan *Star* wrote: "Because this pastoral letter is . . . an affront to the people who have built a model democracy, we hope Pope John XXIII will transfer the Bishops to posts outside Puerto Rico, and that they will be replaced by representatives of Catholicism who recognize the indispensability of the principle of the separation of church and state in a democracy."

After the defeat of the Catholic Action Party a legislative committee made an investigation of the elections and, among other things, said: "Never in the history of our people has there been such an audacious manipulation of the sacred in the interest of the temporal ends of our collective life. Every action of the highest dignitaries of the church, as also of the priests and prelates during this period, constitutes the most serious challenge that has ever been thrown down to our people, a challenge which tends to destroy our democratic and civic prerogatives. . . . The right of the people and of the electorate of Puerto Rico to establish and guarantee a government of the people and for the people, the basis of all democracy, would be destroyed and in its place we would have a government of clerical decree."

The anticlericalism that manifested itself in Puerto Rico was not from Communists but from indignant Catholics. Their opposition to the political meddling of the priests did not mean they were turning against their religion. This is seldom the case in the many Catholic countries where there have been instances of anticlericalism.

Elsewhere in the Americas

Even dictators who agree to union of church and state and grant many privileges to Catholic clerics can eventually become incensed at clerical political activities. The former dictator of Argentina, Juan Perón, found this to be the case. Although a Catholic, he took anticlerical action in 1954 by charging three bishops with attempting to undermine his government. From then until his overthrow the Catholic clergy were confronted with repeated acts of anticlericalism. Clerical teachers were purged from the state-controlled schools, the government subsidy to Catholic schools of $6 million a year was withdrawn, religious education was abolished in public schools, all religious institutions were made subject to taxation, a bill was passed to separate church and state, many priests were arrested, two of the highest church dignitaries were deported and mobs burned several churches. Again this was the action of Catholics, not Communists.

Former dictator Trujillo of the Dominican Republic was also closely allied with Catholic clerics for many years. In 1954 he signed a concordat with the Vatican granting special treatment for the Catholic clergy and religious of his country. But after the arrest of a Catholic seminarian in December, 1959, on charges of possessing homemade bombs and then an attempt on his life in January of 1960, his friendly attitude toward the clergy changed. It appears that he had reasons for concluding that the clerics were interfering in the political affairs of his government. Although a Catholic, he launched an anticlerical campaign. Daily the priests were attacked verbally by the government radio Caribe. In a period of five months, more than fifty priests were expelled from the country for political reasons by this indignant member of their flock.

In view of these manifestations of anticlericalism by Catholics who resented political interference by clerics, it is not surprising that Cuba is also experiencing a wave of anticlericalism. In this country where 90 percent of the people are Catholic, the clergy have been showing displeasure over the government. They cannot influence it as they would like to. The present rulers have accused them of interfering in the political affairs of the state and have warned them to "stick to religious and philosophical issues." As in other predominantly Catholic countries they apparently have not. Consequently, many priests have been arrested and more than two hundred Spanish priests and nuns have been deported to Spain.

To the south of Cuba in the country of Colombia, a violent display of anticlericalism manifested itself in 1948 after the assassination of the Liberal leader Jorge Gaitán. Almost all the churches in the city of Bogotá were either destroyed or damaged. The anger of the crowds that rioted for eight days was also vented on the residence of the papal nuncio, laying it in ruins. This popular display of anticlericalism was not by people who hated the Catholic religion, but by Catholics themselves.

Mexico

A long history of oppressive clericalism in Mexico prepared the way for repeated eruptions of fierce anticlericalism in that country. A particularly sore spot with the poor people there was the enormous wealth accumulated by the church. The eighteenth-century bishops of Puebla, Valladolid and Guadalajara were among the richest men in Mexico. In his book *A History of Mexico,* Professor Henry Bamford Parkes states: "Early in the nineteenth century it was estimated that more than half the land in use in Mexico had become the property of the clergy. The

Church, moreover, was a money-lending institution, owning at least two-thirds of the capital in circulation." In view of this it is understandable why José Morelos, one of the leaders of an abortive revolution against Spanish rule in the early part of the nineteenth century, advocated the seizing of church lands. Although a Catholic, he saw that this was necessary in the interest of the economic welfare of the Mexican people.

Later, under the presidency of Benito Juárez, who also was a Catholic, drastic decrees were made against the clergy. The Laws of Reform provided for the seizure of all ecclesiastical property except actual church buildings. All monasteries and nunneries were to be suppressed, cemeteries were to become national property and marriage was to be by civil contract. Churches were stripped and gutted wherever the liberal armies went. Relics and images were piled on fires, and monks who fought in the ranks of the conservatives were shot. All this was done by angry Catholics.

The crushing of liberal government by the ruthless dictator Porfirio Díaz did not upset the clergy. Instead, they gave him full support, using their influence to keep the people submissive. Under the protection of this despot they regained much of their power and began to accumulate property again. When the revolutionary government that was formed after the fall of Díaz was usurped by another dictator, Victoriano Huerta, clerics were quick to support him as they had Díaz. It is not surprising, therefore, that when Huerta was overthrown anticlericalism flared up violently, with some priests being shot and some churches being desecrated.

When it is seen how much the Mexican people have suffered from clericalism, it is understandable why the Catholic church today does not enjoy liberties in Mexico that she has in other liberty-loving countries. It was with good reason that a former president of Mexico, Lázaro Cárdenas, once said: "You claim that liberty of conscience is recognized by all nations living under a regime of social and democratic morality, but the Catholic church has always undermined any liberty of conscience. . . . In Mexico, the Roman clergy has been the instigator and sustainer of most of our bloody internal warfare and is still guilty of treachery to the fatherland."

Spain

Unlike Mexico, which broke free from the strangling power of clericalism, Spain is still captive to it. There clericalism is in full bloom and liberty is in the deepest dungeon. As the Catholic clergy have supported despots in the Americas so they support the brutal dictatorship of Francisco Franco. Being a loyal member of the Catholic church, Franco fulfills the wishes of the religious hierarchy, granting union of church and state, church control of education and the curtailment of freedom of worship. For his loyal service the Roman Catholic Church gave him the highest pontifical decoration, the Supreme Order of Christ.

Beneath the surface in Spain anticlericalism smolders dangerously, threatening to burst out into a devastating conflagration. Fear that it will was indicated by more than three hundred Basque priests who signed a protest that indicted the Franco regime for destroying liberty and for police brutalities. The protest was sent to their bishops, but no action is expected from the Spanish Catholic hierarchy. In the indictment the priests said: "We trust that this testimonial of priests in daily contact with the people will be heeded. It would be a grave mistake to discount the seriousness of a situation which can harm the Church in our diocese for generations to come."

In its report of this indictment, the Manchester *Guardian* said: "The most vital part of the clerics' letter emphasises the idea that the Roman Catholic Church in Spain is so closely identified with the Franco regime that the Spanish people are shunning the clergy." In its report of the same incident the New York *Times* remarked: "The fear among the Franco opponents in the Church is that if the regime falls, the public may attack the Church for allegedly having condoned dictatorial abuses." This same view was expressed by journalist Herbert L. Matthews, an expert on Spain. "As of today," he says in his book *The Yoke and the Arrows*, "it is Generalissimo Franco who sits on that lid, and I met few Spaniards who denied that when he dies there is going to be another explosion of anticlericalism."

Murderous eruptions of Spanish anticlericalism have lashed Spain repeatedly during the past 130 years. Churches have been burned and nuns and priests slain by members of their own flocks. This popular resentment of the clergy stems from clerical support of harsh rulers who have oppressed the Spanish people unmercifully and from the accumulation of vast riches by the church while the people led lives of poverty and hunger. During the nineteenth century the Catholic church held from one third to one half of all the money and property of the country.

"The popular belief," says Herbert Matthews, "that the Church has wealth in excess of these needs [for operating its institutions and churches] and that it fattens on the country's revenues while the people lead harsh and hungry lives has contributed to the extraordinary force of Spanish anticlericalism. . . . A Spanish worker or peasant will say: 'The Church is rich; we are in misery. The Church supports the oppression of the Government; therefore we are against the clergy. But we are Catholics and remain Catholics.' Generation after generation this mentality has been formed and whenever in modern times the bayonets that guarded the Monarchy and Church were removed, there was a terrible popular outburst. Church burnings and the killing of priests and nuns, in their modern phase, go back to 1835."

Clergy to Blame

The Catholic clergy have themselves to blame for the many expressions of anticlericalism on the part of their religious flock, and the same can be said for the Russian clergy of the Eastern Orthodox Church. Unlike Jesus Christ, who kept separate from politics, they have persistently meddled in political affairs and have given their wholehearted support to despotic rulers despite the suffering those rulers brought upon the members of their church. Unlike the apostles, who did not seek to accumulate great material wealth, the Catholic hierarchy has gathered great riches and vast land holdings. What else could this do but build up bitter resentment among poor Catholics? During an anticlerical demonstration in Spain, a Spanish priest expressed succinctly the reason for anticlericalism when he said: "The church forgot the poor and now the poor have forgotten the church."

The religious leaders of Jesus' day also forgot the poor in their avid quest for power and wealth, but Jesus Christ and his apostles were different. They expended themselves in behalf of the common people. Where the Christianity they exemplified exists there is no possibility of anticlericalism erupting among professing Christians.

Advancement in URUGUAY

By "Awake!" correspondent in Uruguay

A MILESTONE in the advancement of the Kingdom work was recently reached in the South American country of Uruguay. This was on October 28, 1961, when the Watch Tower Society's new branch office and missionary home was dedicated. The dedication program, held in the new Kingdom Hall, pointed up the fine advancement that has been made in this country.

During the Saturday-afternoon portion of the dedication program, a German missionary who has been in Uruguay since 1939 recounted the early experiences of the five original German pioneers who had witnessed throughout Uruguay, traveling on bicycles loaded with tents, small stoves, cots and literature. These pioneers did the greater part of the Kingdom preaching here up until about 1945, when there were a few more than thirty publishers in Uruguay.

Another speaker highlighted the growth of the New World society here. Uruguay had been handled by the Society through the Argentine office until 1945, when a branch office was established. That same year the Watchtower Bible School of Gilead sent the first of a number of missionaries to Uruguay. Climaxing the year was the first visit of the Society's president, N. H. Knorr. He reorganized the Branch and inaugurated the special pioneer work here. In 1947 the first circuit assembly was held, and in 1948 the number of publishers had increased to over 300. In 1954 a district assembly drew an unexpected crowd of 1,032 persons; and for the first time radio and newspaper were used to give extensive publicity to an assembly here. In 1958 there were, on an average, 867 publishers. Then in 1959 the Society's president again visited Uruguay. He delivered a public lecture to an audience of more than 2,000 persons—by far the largest theocratic assembly ever held in Uruguay. In 1961 came another new peak in publishers—1,570. Today Uruguay, with its population of about 2,500,000 inhabitants, has one Kingdom minister for 1,592 persons.

The last speaker on Saturday afternoon showed that, in spite of the good work already done, there is still room for expansion; and the door to service is open to all to go where the need is great in Uruguay.

Before and after this series of talks, visiting brothers and persons of good will had the opportunity to take a guided tour of the new two-story branch building. When approaching the building, to the visitor's right is the Kingdom Hall, which is faced with a wall of antique brick, with windows lining the top of it. Visitors saw the new office, with a miniature shipping department, and the living quarters with its dormitories, kitchen and dining room.

In the evening, as the dedication program continued, the Kingdom Ministry School instructor explained and demonstrated the purpose of the new school for overseers. The audience was very appreciative upon learning how the new branch building is being used for the Kingdom Ministry School.

Then came the dedication talk by a missionary who had been in Uruguay since the Branch had been formed. He pointed out that the work on the building began in August of the previous year with excavation. In November the second floor was already started, and in February the roof was put on. In March plumbing and electrical fixtures were installed. By August, 1961, the main part of the building was finished.

The speaker pointed out that this building is an indication that Jehovah is blessing his organization, that the structure is dedicated to Jehovah, to serve as a center of Kingdom preaching in this country. The dedication program then ended with the singing of a Kingdom song and with a prayer to Jehovah, thanking him for the fine new building that marks another milestone of advancement in Uruguay.

Tragedy AT THE Circus

By "Awake!" correspondent in Brazil

"THE GREATEST CIRCUS TRAGEDY ON EARTH," lamented the news headlines. "What a disaster!" cried President Goulart as he covered his eyes to blot out the terrible sight. For thousands the circus had been the scene of tragedy; for many it became a place of death.

For the past fifty-five years the "Great North-American Circus," operated by seven Stevanovich brothers, had toured South America—throughout Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay and Brazil. It was well known and well liked for its animals, its stunts, juggling, trapeze and daredevil acts. Now it was December, the circus had come to Niterói, Brazil, and a special show for the holiday season had been planned.

Of course, there are often rowdies that show up, and some of that type put in an appearance here at Niterói too. They made nuisances of themselves by heckling the circus personnel, annoying the animals, and trying to enter prohibited areas, and they were reprimanded for it. But one young rowdy resented it and vowed vengeance on the circus. Little could be done to keep them in check, because there did not seem to be enough men on hand to do the job.

The Sunday Show

Sunday afternoon came and so did the crowds. This was a big day for the youngsters, and a special program was put on for them. Many parents sent their children to the circus and others went along with their young tots to be sure they had a pleasant afternoon. Some parents even went to the circus alone, leaving their children at home with a baby-sitter. About two thousand were on hand for the big event, and what a time it was! Two hours filled with a variety of acts.

Antonietta Stevanovich and her companions had just finished their daring trapeze performance and descended to the ring, where they received warm compliments and loud applause from the audience. Suddenly, as she relates it, "I looked up and saw fire. I couldn't believe my eyes. Looking a second time, I was horrified to see that the wind was fanning the flames up over the audience. There was no time to think. There was no time even to make an announcement over the loudspeaker to tell the people what to do, but it seemed that most of them were getting out safely. Then we hurried to see that the animals were safe." Looking around on the charred remains of the benches, chairs, poles and other ruined equipment, she continued in her mixed Spanish and Portuguese: "It was only later that I learned that there was a jam at the main entrance and people had died in the fire."

Pandemonium

Most of those present were little children. When the fire broke out, shouts of "Fire! Fire!" threw the crowd into pandemonium. The greater number tried to leave

Aid from Others

Governor Celso Peçanha, of the State of Rio de Janeiro, declared three days of mourning. He also asked for fifty million cruzeiros in aid from the federal government, but this was raised to sixty million by President Goulart. From within Brazil as well as from abroad help of many kinds was rushed to the sufferers. As always, there are some heartless persons who selfishly grab what is meant to help the unfortunate. So it was that various unscrupulous ones both inside and outside the hospitals were arrested when they tried to rob some of the victims. Others were thrown into prison for sidetracking clothing and other provisions that had been sent to help.

But there were those who had softer hearts, and when the governor called for the services of all the carpenters and cabinetmakers in the city to make coffins for the dead, there was a ready response. The local football stadium was turned into one of the largest and saddest carpenter shops in Brazil. For twenty-four hours they worked unceasingly, and none would accept money for the services. Hardly were the boxes finished when they were carried away on the heads and shoulders of the workers, and the bodies were prepared for burial. Others labored hard to open up new graves on the hillside. The funeral procession seemed endless, as men and women carried the dead to their resting-place.

How important understanding, assistance and compassion are at a time such as this! They assure one that he is not alone, that others care, that they will help him through the time of grief. But of how much greater importance is the comfort found in the Word of God! Even provisions of food and clothing and human compassion cannot impart the strength that God's Word does, because it shows why mankind is so often beset with calamity. It makes plain the wonderful hope that God gives. In unmistakable terms it lets us know that God cares.

Do you know your Bible well enough to impart such life-renewing hope to those in distress? It is such good news that Jehovah's witnesses bring to the homes of people everywhere—in Niterói and in your community—and they will be glad to share it with you.

Magic's Origin in Babylon

Writing in *An Encyclopædia of Occultism,* Lewis Spence says: "In ancient Babylon, and Chaldea, magic was of course a department of priestly activity. . . . Chaldean magic was renowned throughout the world, particularly, however, its astrological side. . . . The great library of Assurbanipal, king of Assyria, . . . affords us first-hand knowledge of Assyrian magic. He gathered numerous volumes from the cities of Babylonia, and storing them in his great library at Nineveh, had them copied and translated. In fact letters have been discovered from Assurbanipal to some of his officials, giving instructions for the copying of certain incantations.

"Many grimoires [magician's manuals] too come from Babylonia, written during the later empire,—the best known of which are the series entitled *Maklu,* burning; *Utukki limnuti,* evil spirits; *Labartu,* hag-demon; and *Nis kati,* raising of the hand. There are also available many ceremonial texts which throw considerable light on magical practice. The *Maklu* for example contains eight tablets of incantations and spells against wizards and witches—the general idea running through it being to instruct the bewitched persons how to manufacture figures of his enemies, and thus destroy them."

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WHERE THE DOCTOR COMES ON Wings

By "Awake!" correspondent in Australia

THE majority of the population of the world's fifth-largest continent huddle the coastline. Looking at Australia in an atlas, you will observe that if you were to run your finger from the northern tip on the eastern side around the coast clockwise to the southwestern corner you would have covered the area occupied by nine tenths of the just more than ten million "Aussies." Because of this one might imagine that those living in "The Great Australian Loneliness" of the interior are without proper amenities and lack medical and dental care. Such is not the case, because of an unusual service provided by the Royal Flying Doctor Service of Australia.

Doubtless, in times of need the majority of people living in cities or towns would call their family doctor by phone, but many of the inhabitants of the vast central areas of Australia rely on radio transceiver sets that carry their calls hundreds of miles to a Royal Flying Doctor Service base. Your doctor may respond to your call by automobile, but in the enormous expanses of the interior of Australia, where distances are often measured, not by miles but by days, most likely the doctor will come on wings.

How It Operates

The Flying Doctor Service had its start back in 1928 and was unique to Australia, it being the first flying doctor service in the world. However, now, because of its success in providing a "mantle of safety" over the isolated inland areas, a similar service is being prepared for the Eskimos in North America. Additionally, the Canadians are considering it for their sparsely populated inaccessible regions, and inquiries have come from the Rhodesias of Africa. In fact, this system has aroused the interest of medical authorities all over the world.

Today the Royal Flying Doctor Service is conducted by a federal council that controls the seven sections of territory into which the interior of Australia is divided. The purpose of this organization is to provide medical and dental services to white and aboriginal persons living in thinly populated areas throughout Australia. Additionally, from time to time, special work is undertaken in connection with flood relief work, searching for lost parties and coordinating cattle movements.

A clergyman, John Flynn, was instrumental in establishing the first Flying Doctor Service base, which was centered in the northwestern Queensland town of Cloncurry. The

system has grown to the extent that now nine tenths of the 2,971,081-square-mile continent is being cared for. For its operation radio outposts have been established at pastoral homesteads, mining camps, mission and police stations, totaling some 1,600 in all. These connect the "outback" to fourteen Royal Flying Doctor Service radio control bases. Each of the inland base stations serves an area of about half a million square miles. Few doctors in the world have a practice that covers such a large area.

As could be expected, the nature of the calls received by the flying doctor varies considerably. In case of an accident where hospital treatment is needed the patient is attended by a doctor who is flown to the accident area. This occurred recently when a stockman was thrown from his horse and suffered a broken limb and internal injuries. When the doctor arrived, the patient was immediately flown in one of the well-appointed aerial ambulances to the nearest hospital. Frequently, not only has the doctor attended the patient but the patient is in a hospital in less time than is average for a regular suburban call.

Anxiety is much relieved because of the existence of this arrangement for about two thirds of the one million inhabitants of the inland areas, and life is made much more tolerable. To the businessmen, stockmen, drovers and prospectors who take their families into the sun-drenched country of the interior it brings the confidence that they will not have to be without modern medical aid despite the distance from civilization and weeks of isolation.

Radio Diagnosis and Treatment

In the Northern Territory of Australia the wife of a cattle station owner became quite ill, with a pain in the side, when alone at the homestead. Fortunately she knew what to do, and immediately a call was put through to the nearest Royal Flying Doctor Service base. The doctor who took the call performed what is termed "radio-diagnosis." This is a subtle art in which the doctor has to use someone else's eyes and fingers to do the examining so that immediate first aid can be given to the patient.

The effectiveness of this technique was commented on by Dr. Allan Vickers, director of bases and medical superintendent of the Queensland section of the Royal Flying Doctor Service, in these words: "Do not take radio diagnosis too cheaply. It is like everything else, a matter of practice, especially if you are an orderly thinker. You merely use somebody else's eyes, somebody else's fingers. In fact, the bushman is a very quick thinker, and bush people are observant. It is fascinating how accurate such a diagnosis can be."

Hence a doctor may perform an examination by remote control. He has to be careful not to put words into the mouth of the one doing the examination, so he avoids asking leading questions, but rather, "What do you notice about the patient's eyes? skin?" and so forth. In the case cited above, after careful interrogation the woman's complaint was correctly diagnosed as kidney trouble and she was given appropriate attention.

But how is a doctor able to prescribe and supply medical treatment over the air? After successfully carrying out an examination and reaching a conclusion, a doctor, if necessary, will refer to a standardized medicine chest. One of these is provided at every radio transceiver post. Each chest contains a first-aid book, an anatomical chart and instructions on the use of the various drugs and medical supplies contained in it. For the convenience of the outback inhabitants the medicines are numbered, and in this way the doctor has only to refer to a numbered item in the

chest for the correct treatment to be applied. The doctor has an identical medicine chest beside him as he prescribes and hence is able to be exact in this matter. Naturally doctors prefer to conduct a personal examination of the patient, but so often in emergencies this is not possible.

Expanding Operations

Back in 1928 there was one flying doctor, one airplane, one pilot and one radio operator attached to the service. Now there are five doctors, nine pilots, sixteen radio operators and eleven Royal Flying Doctor Service planes throwing this veil of security over the outback inhabitants. It might be expected that this service would be costly to the patients; however, such is not the case. The service is subsidized by the Australian government and is free to those who cannot afford to pay. Others are invited to contribute toward the costs, the rates of contribution usually depending upon the capacity of the property owned.

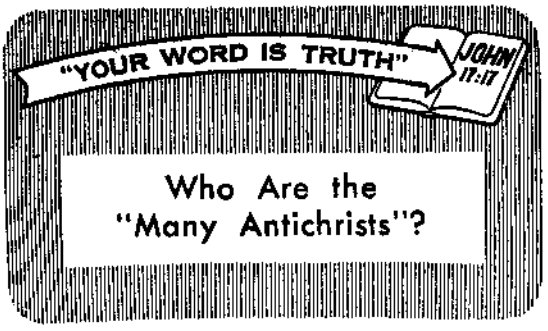
The radio transceiver sets used in this vast network have been modified over the years. An Australian engineer developed the prototype pedal radio that transmitted key signals over an area of some 300 miles. Now quite modern battery-operated "Traeger" transceivers can be seen throughout the inland. These operate on both short and medium wave lengths. Naturally, with so many of these sets in existence and these providing the main method of conveying messages, a schedule is necessary to control use of the sets.

Emergency calls may be sent at any time. However, at established times throughout the day the Radio Clinic comes on the air. At that time the doctor becomes available for consultation. At other times hospitals stand by and provide medical advice to those requesting it. All stations are requested to keep the air clear at these times so that this service can be provided. In the fiscal year of 1958–1959 doctors conducted 10,459 consultations with the people of the inland. In conjunction with this the Royal Flying Doctor Service planes flew over a half million miles and carried 1,341 patients. Truly a valuable service is rendered by the Royal Flying Doctor Service.

Are comparable services available in your community for cases of emergency? If you do not know, find out now. No matter where you live, whether in the heart of a bustling metropolis or in an isolated hinterland, familiarize yourself with services that are available so that you may act promptly when the health and well-being of yourself or your family are at stake.

A Miracle or Hard Work?

In Recife, the third-largest city of Brazil, an assembly of Jehovah's witnesses was to be held in a theater that had been converted into a dance hall during a carnival. For four days round the clock people danced on top of planks and boards resting across the top of the theater seats. Shortly after the carnival ended, the assembly was to begin. The city engineers investigated the theater. Their verdict was that it would take a minimum of forty-eight hours' work to clean it and get it ready for the assembly. Only "by a miracle of Christ," they said, could it be cleaned in less time. The assembly could not wait forty-eight hours. Ninety-nine Witnesses, armed with crowbars, brooms, shovels, buckets, mops and other cleaning equipment, marched in and went to work. In a few hours they emerged. The building glistened like new. "This is like a dream," said a city official. No dream, no miracle, just hard work for a worthy cause.



THE term "antichrist" is a Scriptural expression. In the Bible it appears but five times and that only in the letters of the apostle John: "Just as you have heard that antichrist is coming, even now there have come to be many antichrists." "The antichrist [is] the one that denies the Father and the Son." "This is the antichrist's inspired expression which . . . is already in the world." "Persons not confessing Jesus Christ as coming in the flesh" are "the deceiver and the antichrist."—1 John 2: 18, 22; 4:3; 2 John 7.

Few Scriptural subjects have aroused more speculation than has this of the antichrist. Encyclopedias, both secular and religious, devote much space to it. But whether it is the Protestant McClintock & Strong's *Cyclopœdia,* or *The Catholic Encyclopedia, The Encyclopedia Americana* or the greatly differing editions of *The Encyclopœdia Britannica,* they appear to have little to offer except to list the speculations past and present and to point out their weaknesses.

Some trace the thought of the antichrist back to the ancient Babylonian and Persian myths, others to the prophecies of Daniel, and still others to certain Jewish traditions. Most modernists hold to a gradual development of the idea. Some in times past have held that the antichrist was Antiochus Epiphanes, desecrater of Jehovah's temple in 168 B.C.; others, that it was Pompey, who invaded the temple in 63 B.C. Still others, including certain popes of Rome, labeled Mohammed the antichrist, whereas most Protestant reformers claimed that the papacy was the antichrist.

According to some the antichrist represents one man; others hold it to be a movement, and, then again, others hold that it is merely the principle of evil, possessing no personality. Many different views are also held as to the length of his sway, concerning which theories McClintock & Strong's *Cyclopœdia* states: "After all the learning and labor spent upon the question, we must confess that it is yet left unsolved." At best this authority can only conclude that "the Scriptures employ the term with both a general and limited signification."

If we accept the writings of the apostle John as inspired, we cannot for a moment allow the thought that his reference to the antichrists is but the development of a pagan myth. Neither can we then apply the term to any who lived before Jesus Christ came to the earth, lived and died. Neither can we limit it to one individual, even as we cannot apply it to merely an abstract principle.

The term "antichrist" means against, opposed to or in the place of Christ. To understand properly who are antichrists we must first have clearly in mind who Christ was. According to the Scriptures, Jesus Christ had a prehuman existence as the Logos or Word, and as such was God's active agent in the creation of all things seen and unseen. (John 1:1-3) In God's due time he came to earth, being born of a virgin. (Matt. 1:23; John 3:13; Gal. 4:4) Upon reaching manhood's estate he entered upon his life's work, witnessing to the truth of his Father's name and kingdom, and then died as the Lamb of God to take away the sin of the world. (John 18:37; 1:29) On the third day he was resurrected from the dead and after forty

days ascended into heaven, there to be enthroned at the right hand of Jehovah God.—1 Cor. 15:3, 4; Luke 24:46; Acts 1:3; Heb. 1:3.

In its general sense the term "antichrist" applies to any and all persons that deny any of these facts about Jesus of Nazareth; who, in the words of John, deny that Jesus is the Son of God, that he came in the flesh and that he is the promised Messiah, the Christ; all who are not on the side of Christ. This is in keeping with the principle Christ himself enunciated: "He that is not on my side is against me, and he that does not gather with me scatters." This therefore would include the professedly Christian modernists as well as all other religious opposers: the "false Christs" mentioned by Jesus in his great prophecy and "the man of lawlessness . . . the son of destruction" the apostle Paul writes about. The term would necessarily take in all organizations of men that are opposed to Christ's kingdom, among which are Communism and the United Nations. —Matt. 12:30; 24:24; 2 Thess. 2:3.

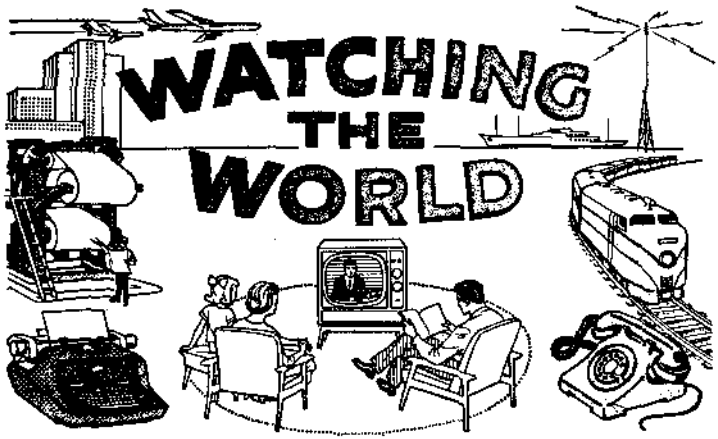
All the foregoing are included in the "many antichrists." However, the apostle John also uses the term in a restricted sense, applying it to those who are apostates, to those who once were a part of the Christian community, the congregation of God. Concerning these John goes on to say: "They went out from us, but they were not of our sort; for if they had been of our sort, they would have remained with us. But they went out that it might be shown up that not all are of our sort." —1 John 2:19.

These are included among the ones the apostle Paul referred to when he wrote: "But the lawless one's presence is according to the operation of Satan with every powerful work and lying signs and portents and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved. So that is why God lets an operation of error go to them, that they may get to believing the lie, in order that they all may be judged because they did not believe the truth but took pleasure in unrighteousness."—2 Thess. 2:9-12.

Jesus also referred to an apostate antichrist: "But if that evil slave should say in his heart, 'My master is delaying,' and should start to beat his fellow slaves and should eat and drink with the confirmed drunkards, the master of that slave will come on a day that he does not expect and in an hour that he does not know, and will punish him with the greatest severity and will assign him his part with the hypocrites." In this prophecy Jesus contrasts this evil slave with the faithful and discreet slave whom the master had placed over all his belongings and who today can be identified by his feeding God's people with spiritual truth and taking care of the Master's kingdom interests upon earth. —Matt. 24:45-51.

The facts show that today there is an "evil slave" that keeps beating his fellow slaves. Because of this conduct he becomes an antichrist even though he may accept all the facts listed about Jesus of Nazareth. Why? Because Jesus said: "To the extent that you did it to one of the least of these my brothers, you did it to me." Remember also that because Saul persecuted Christ's followers Jesus said to him: "I am Jesus, whom you are persecuting." The evil slave, therefore, by mistreating his fellow slaves is mistreating Christ and hence is an antichrist that "went out from us."—Matt. 25:40; Acts 9:1-5.

Thus we see that the term "antichrist" is a broad one. It properly applies to all those who deny what the Scriptures say about Jesus of Nazareth, or who oppose his kingdom, or who mistreat his followers.



Peruvian Avalanche

◈ On January 10 about seven o'clock in the evening an estimated 3,000 to 4,000 persons were buried under tons of ice, boulders and mud that plunged suddenly from the heights of Huascarán, a 22,205-foot extinct volcano. Eyewitnesses who were on high ground missed by the avalanche said that it was about three-quarters of a mile wide as it crashed through settlements in the valley. The village of Ranrahirca, located about 200 miles northwest of Lima, was completely wiped out, killing some 450 of its 500 inhabitants. On December 13, 1941, a similar disaster in the same vicinity killed an estimated total of more than 3,000 persons.

Dutch Train Wreck

◈ On January 8 a speeding express train, en route from Leeuwarden to Rotterdam, slammed into the side of a commuter train near Woerden, in western Netherlands. The force of the crash telescoped coaches, thrusting them into the air, from where they toppled to the ground in splintered wreckage. The accident was the worst rail disaster in Dutch history, killing 91 persons and injuring at least 55 others. The worst previous wreck was in 1918 when 38 persons were killed.

Scientific Knowledge

◈ On January 3 Charles D. Palm, dean of the New York State College of Agriculture at Cornell University, told a conference in New York that "with our current rate of development knowledge is doubling every ten years." He interestingly observed: "In spite of the long history of science in the world it is estimated that of all the scientists who ever lived, 90 percent are alive today."

Defense Plans

◈ During December the United States government announced that it had abandoned its widely publicized plans to mount Minuteman intercontinental ballistic missiles on mobile trains that would elude attack by constantly being on the move. Officials estimated that $108,000,000 had already been spent on the program, expenses including laboratory work and the building and testing of a special prototype missile car. Plans now call for the building of an increased number of underground missile-launching bases for the 6,300-mile-range Minuteman.

Hotel on the Moon

◈ Much has been said in recent months about the prospects of landing humans on the moon. Perhaps one of the most optimistic prognosticators is Edward Spatz, managing director of the Hotel Shelburne, New York city. To back up his optimism he offered: "If I don't have a hotel on the moon in ten years—be my guest at the Hotel Shelburne for a week—everything on the house."

Holiday Traffic Deaths

◈ Traffic deaths in the United States for the two year-end holidays totaled 861, 524 being killed during the Christmas weekend and 337 over the New Year's weekend. The Christmas total was the highest for a seventy-eight-hour period since the black Christmas of 1955, when 609 were killed.

Printing Statistics

◈ The *Times Talk*, a publication that gives information about the New York *Times*, reported that the December 3 *Times* was the largest ever printed. Each paper weighed 6 pounds 3½ ounces, to top by ¼ ounce the previous record issue of September 11, 1960. It took 160 tons of ink and 4,550 tons of newsprint (approximately 6,100 rolls) to print the December 3 edition of about 1,450,000 copies. The circulation of *Awake!*, which is semimonthly, is some 2,230,000 copies in English alone. (It is also printed in twenty-four other languages.) For the English edition it takes about 3,000 pounds of ink and 104 tons of paper. The Watchtower Society manufactures all the ink used in its publications.

Latin to Stay

◈ The Vatican has received many requests from bishops for permission to have at least parts of the Mass said in the language of the common people so that they can understand it, instead of in the dead language of Latin. Pope John, however, recently rejected the plea when he said: "It is a duty to make sure that the

Latin language maintains its regal sceptre and its noble dominion in all solemn liturgy. . . . It must continue to maintain its sovereign position to which it has every right."

To Aid Clear Expression

◈ The trustees of the Harriet Pullman Schermerhorn trust have given the University of Chicago $500,000 for the improvement of clear writing among the students. It was noted that even many educated persons have difficulty expressing themselves understandably and effectively in writing. Mrs. C. Phillip, one of the trustees, explained the purpose of the donation: "The trustees . . . are deeply concerned at the failure of many of our schools and colleges to teach students to use the English language effectively. . . . In particular, they hope that students in the University of Chicago will learn to express themselves with clarity and precision, in good, straightforward English, and that they will be fully prepared and eager to teach others to do likewise."

Potatoes Dumped

◈ An estimated surplus of 19,000 tons of potatoes in the South Island of New Zealand will have to be buried this year by farmers or be used as pig food. Two reasons were given for dumping the potatoes: bumper crops and inability to export surpluses to Australia. In some cases the yield was 16 tons to the acre. The Potato Board will have to pay the farmers £260,000 or approximately $730,000.

Transatlantic Travel

◈ During 1961 there were for the first time more than 2,000,000 passengers who flew across the Atlantic, while 785,000 traveled by sea. The 1956 travel statistics reveal the tremendous increase in air travel: At that time there were only 835,000 air passengers, while 1,008,000 traveled by ship. Statistics were supplied by the Trans-Atlantic Passenger Steamship Conference and the International Air Transport Association.

School Vandalism

◈ Taxpayers of the Detroit School District lay out more than $100,000 a year to repair the damage inflicted on the district's 300 buildings by juvenile vandals. According to John D. L'Hote, supervising engineer for the district, "we spend $20,000 a year for new windows" to replace about 40,000 panes of glass broken by vandals. "We've tried screening the windows, but it does no good," he said. "The kids just poke metal rods through the screens and break the windows anyway." It was noted that the vandalism problem is growing all the time.

Fire Death Toll

◈ The National Fire Protection Association reported that during 1961 some 11,700 persons were killed in fires in the United States, about 6,100 of them in their homes. This total, representing more than thirty-two deaths a day, was the highest since 1954, when 12,000 lives were claimed.

Earth's Atmosphere

◈ With the advent of the space age a few years ago man's knowledge of the earth's atmosphere has been greatly increased. Before 1958 scientific knowledge of the upper atmosphere was limited essentially to altitudes of about 60 miles, but during the past four years data from satellites and sounding rockets have given scientists a good description of the atmosphere up to heights of 900 miles, including significant information on distances beyond that. It is now believed that the first 72 miles of atmosphere from the earth is composed primarily of nitrogen and oxygen, followed by a layer made up mainly of oxygen, which extends about 600 miles out from the earth. Next, contrary to previous opinion, it has been found that, instead of the lightest element hydrogen, there is an intervening layer of helium, the second-lightest element. According to the latest information, this extends to about 1,500 miles, where the hydrogen layer begins and extends with decreasing density to about 6,000 miles.

Cars in Rome

◈ On January 4 the Province of Rome issued its 500,000th license plate. Its first one was issued on March 15, 1927, and the plates have been numbered consecutively since then. There are an estimated 293,000 automobiles in the city of Rome and about 3,000,000 in Italy. This represents about one car for every four families in the country.

Tree Nettle Kills Youth

◈ On December 25 two youths, 19 and 20, went on a shooting expedition near Dannevirke, New Zealand, and wandered through a patch of native stinging nettle, believed to have been the common tree type, known as the urtica ferox. Both were wearing shorts and took little notice of the stings. Later, they became drowsy and one collapsed. When the other attempted to go for help he found that his legs were paralyzed. A search party recovered the young men and rushed them to the hospital, where both lapsed into unconsciousness. The 19-year-old died five hours after admission, despite the hospital's use of all known antidotes. It is believed that a form of formic acid, similar to that in a bee sting, was injected into the skin by the nettle hairs. The nature of the poison, which has not been definitely established, causes a general paral-

ysis of the central nervous system, unconsciousness and blindness.

Polygamy in Africa

◈ In recent years many African women have adopted Western styles of dress and now even attend social affairs with their husbands. However, since polygamy is practiced, it is sometimes noted that the wife an official brings to a function one evening may not be the same one he brings to a function on another evening. On one occasion a high parliamentarian explained to a newly arrived ambassador: "As a tribal chief I am entitled to have six wives, but as a good Catholic I have only two."

Shrine for Bible Scrolls

◈ On December 17 it was announced that construction was under way in the Israeli sector of Jerusalem to build a shrine to house the famed Dead Sea Scrolls and other rare Bible manuscripts. The structure will be unique in that it will be entirely underground except for its dome, an idea suggested by the fact that the Scrolls were found in a cave. The construction is scheduled for completion in September, 1963. Among some of the Dead Sea Scrolls to be kept at this location are the two oldest known manuscripts of the book of Isaiah.

Climate of Fear

◈ Dr. Lester L. Coleman, a noted New York eye, ear and throat surgeon, in a recent speech expressed concern over the effect that the terrible fears of the age will have upon children. "I'm worried about all the children 12 years old and under who are growing up in this hysterical fear of nuclear war," he said. "We're going to come up with a generation of the most neurotic people we've seen yet if we don't come to our senses." He also noted that there was an increased fear of disease and death. "I have patients who come in dying from illnesses they will never have," he said.

Proper Identification

◈ A senior citizen of western Canada turned away sadly when the bank manager told him that he could not cash his old-age pension check without some kind of identification. Suddenly he remembered something. He quickly returned to the counter and removed his lower plate. There clearly marked on a piece of adhesive tape was his name. With the money in his pocket and teeth back in his mouth the elderly gentleman turned away happily.

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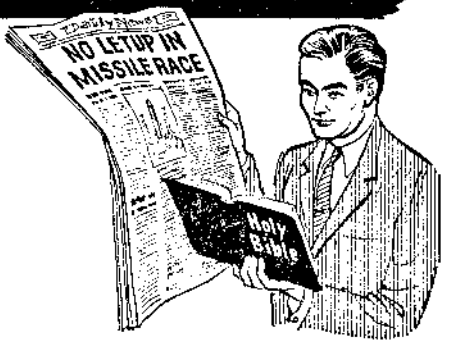

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Awake!

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MARCH 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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DO YOU HAVE QUESTIONS?

ALMOST everyone has. And for most questions there are ready-made answers, such as are found in dictionaries, encyclopedias, cookbooks and "Do-It-Yourself" books. But there are also many other basic, perplexing questions or problems for which these books do not have the answers. Among such are: What is our origin, purpose and destiny? What is right and what is wrong in regard to human relations, especially between the sexes? What ethics should govern business and professional practice? By what principles should we act in a given situation, especially when it involves the welfare of many persons and there are conflicting opinions?

Who could possibly be better qualified to answer our questions concerning life than the Source of life and Creator of all things? What standard of right conduct could possibly be better than that established by God? None! Said the psalmist: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) And Moses, shortly before his death, told the nation of Israel: "See, I have taught you regulations and judicial decisions, just as Jehovah my God has commanded me, for you to do . . . And you must keep and do them, because this is wisdom on your part and understanding on your part before the eyes of the peoples who will hear of all these regulations, and they will certainly say, 'This great nation is undoubtedly a wise and understanding people.'" (Deut. 4:5, 6) Even today it is true that those who listen to God and obey him are a wise and understanding people.

Jehovah God has made his Word readily available to us in the Holy Bible and has seen to it that it has been distributed more extensively than any other book in human history. However, it is not enough merely to have this Guide in our possession. We must make use of it, consult it, study it and apply to our lives the principles given therein. It does indeed contain the answers to the basic questions noted above as well as all others of like import.

But, as all who have tried to use this Guide have discovered, the answers do not always lie on the surface. In fact, it was expressly written in such a way that we would need help to understand it and find the answers to our questions and problems. Where can that help be found, and what proof is there that it can give us the right answers from the Bible?—Acts 8: 30, 31.

That help can be found in the New World society of Jehovah's witnesses. Proof that it is able to find the right answers in the Bible is seen by the unity in teaching and in action of its members, by their moral strength and integrity-keeping course, by their happiness and spiritual prosperity, by their keeping clean and manifesting love in a corrupt and strife-torn world. Theirs is the unison that the prophet Isaiah foretold would mark God's servants. Theirs is the love that Jesus said would enable all to identify his followers; they are "fitly united in the same mind and in the same line of thought," as counseled by the apostle Paul.—Isa. 52:8; John 13:34, 35; 1 Cor. 1:10.

That more and more persons are appreciating this fact is being recognized by disinterested or objective observers, such as the London *Sunday Times,* one of England's leading newspapers, which, in its issue of July 30, 1961, among other things had the following to say shortly after the assembly of Jehovah's witnesses was held at Twickenham:

" 'I tried seven different churches and none of them could answer my questions,' said an elderly lady in the Twickenham Rugby ground cafeteria. 'When I met the Witnesses I found they could give me an answer. They showed me the Bible had an answer for everything.'

"The strength of such answers was impressively demonstrated last week when over 20,000 Witnesses—representing about two-fifths of the number in the whole country and expected to rise to a final 40,000 today—gathered daily in the stadium for their semiannual international assembly."

Then, after giving many statistics regarding the assembly organization, the *Times* went on to say: "To the outsider, this sheer competence would appear one of the Witnesses' two main strengths. For a spiritual body they have one of the best temporal organizations in the world. . . . But behind everything a Witness does lies a Scriptural reason. Indeed, their one basic tenet is recognition of the Bible as wholly, literally and exclusively true. And in this appears to lie their second strength; they can produce an answer to all questions."

Do you have questions or problems? Consult God's Word, and when Jehovah's witnesses call at your door, accept the assistance they offer in pointing out in your Bible the answers that God gives.

Sheer Mediocrity

◈ A news report in the New York *Times* of December 12, 1960, said: "A Protestant Episcopal priest defied the laws of his church yesterday by refusing to read from the pulpit a pastoral letter issued by the Episcopal House of Bishops. The letter affirmed that in essence the Apostles and Nicene Creeds were as valid in the twentieth century as they were centuries ago. In his sermon at St. George's Church . . . the Rev. Edward O. Miller described the document as full of 'pious religious jargon' couched in 'archaic language' and 'double talk.' 'It is a piece of sheer mediocrity in a world looking to the church for a voice that is relevant and understanding,' he declared. . . . He observed that the Episcopal Bishops should have asked if the creeds were needed since 'an imposed creedal orthodoxy is not enough for today.' In a spot check of parishioners at the church no one could be found who disputed his rector's point of view."

Why teach children RELIGION?

DO PARENTS have the right to teach their children religion? Should they teach them religion, or is it unfair to impose religious beliefs on them before they grow old enough to choose their own church or even to consider the arguments of those who say, "There is no God"?

In recent years, when atheistic philosophies have become widespread and religion has become merely a social feature of the lives of many, the argument has been frequently heard that earnest religious instruction of children may in reality be an injustice to those children. 'Give the child experience first,' say the exponents of this philosophy. 'Later let him decide whether he wants a religion.' Others feel that some religious instruction is proper but that the parents should not seek to impose their own beliefs where the life of the child is involved.

Adopting this line of reasoning, certain American courts have ruled that local authorities have the right, when they believe that a child's life is endangered by the religious stand of its parents, to remove the youngster from the custody of the parents and administer whatever medical aid they deem necessary to save its life. But there are many who look with grave apprehension on this move to invade the home and deprive competent parents of the exercise of their own discretion in caring for their children.

Basis of the Question

Whether in Communist lands or in nominally democratic countries, the issue is seen to involve much more than guarantees of freedom. It hinges on the matter of belief in God. If all men truly believed in God—if they believed that he is the Creator, the Life-giver, without whom man cannot live—there would be no more question about the propriety of teaching children religion and insisting on obedience to its teachings than there would be about providing the child with food and drink to sustain its physical life.—Ps. 36:9; Matt. 4:4.

There is no less reason to believe in God in this twentieth century than there was in centuries past. It is just as true today as it was in the days of the apostle Paul that God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable." (Rom. 1:20) It is still true, as it was in the days of King David, that "the heavens are declaring the glory of God; and of the work of his hands the expanse is telling." (Ps. 19:1) True science has not disproved the existence of God; rather it has brought to light a vast storehouse of knowledge that testifies to the fact that the universe is masterfully designed, that there must be a great intelligent Personage who is back of it all. So when we consider the matter

of teaching our children religion and requiring their obedience to its precepts, our first concern is to know what He says about it.

God-given Responsibility

What he says is unmistakably clear. To those who worshiped him centuries before Jesus' earthly ministry, he said: "You must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:4-7) And to Christians the command is given: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) There is no thought here of postponing religious instruction for later years. God himself places upon the parents the responsibility to teach their children in matters of worship, and that is a responsibility of which no man can relieve them.

Upon parents devolves the obligation to care for the children they bring into the world, to provide for them physically, mentally and morally. They must see that they have, not only food to eat, but also proper education. Yet how can it possibly be reasoned that they have fulfilled this obligation when they instruct them as to proper relations with their fellowman and fail to teach them the love of God? Is it more important for the child to learn to say "Thank you" to humans who show kindness than it is for him to learn to express his gratitude to the One who gives men life and all that is needed to sustain it? Is it more important for him to show respect for mere men than to manifest devotion to God? Will the child be properly conducting himself when he obeys men, even though he ignores the law of God? Of course not!

It is God's Word the Bible that contains the righteous principles that all men need to guide them. To instill those righteous principles into the mind of a child is to bless the child with the good that inevitably flows from keeping those principles. They are a safeguard in this ungodly world, protecting the child from lawless influences and from harm. The parents too benefit, as the Bible says: "The one becoming father to a wise one will also rejoice in him. Your father and your mother will rejoice, and she that gave birth to you will be joyful."—Prov. 23:24, 25.

The Dangers in Waiting

However, not all parents provide their children with religious instruction in their early years. Some deliberately postpone it; others simply neglect it.

Those who put off religious instruction for the future usually do not have strong religious convictions themselves. Yet, at a White House Conference on Child Health and Protection some years ago, a group of nationally known physicians, psychiatrists, sociologists, psychologists, statesmen and educators summarized their findings in a Children's Charter covering nineteen points, the first of which is this: "For every child spiritual and moral training to help him to stand firm under the pressure of life." Yes, spiritual training is important for children. As the conference recommended: "Wholehearted recognition and appreciation of the fundamental place of religion in the development of culture should be given by all who deal with children." This Charter, let it be understood, was adopted, not by a group of religious educators, but by a group of specialists in all fields of child welfare.

Children who have been properly instructed in God's Word are not beset by

the fears and doubts, the frustrations and insecurity of the world around them. They do not become bewildered or feel alone in time of trial, but are courageous because they feel the closeness of God. Having trust in God as a stabilizing influence, they do not readily succumb to mental and emotional breakdowns. They do not react as do others, with violence and hate, but are moved by deep-seated love. Parents who have the best interests of their children at heart will, therefore, equip themselves to provide the religious instruction that produces these good fruits, just as they inform themselves on other aspects of child care in order to provide proper physical attention.

We cannot wait until children are in their teens to give them this religious training. From infancy their minds reach out for information. If we do not supply it, others will. Their outlook on life will begin to take shape, whether we mold it for good or allow someone else to turn it to bad.

At a very tender age children today are exposed to secularism, which is the philosophy that religion is to be excluded from consideration. Dr. Ken Hutcheson, pastor of Lakeview Baptist Church in San Antonio, Texas, said: "The trend of American courts for public schools is definitely away from the spiritual and toward secularism." With the establishment of secularism as the guiding philosophy of the public schools, "teachers may (and many do) teach against the Bible," Dr. Hutcheson pointed out, "but they are discouraged, and in some places, forbidden to defend it." Evolution is pushed to the fore as the answer to the origin of man, and belief in creation by God is labeled mythology. Therefore, it is important for parents to fortify their children spiritually before sending them to school. This means starting to teach them religion just as soon as they start to learn. To send a child to face these atheistic ideologies without first instructing him of their hidden dangers is like turning him out into the streets without warning of the perils of cars and trucks. The results can be disastrous.

Early years without religious instruction can result in a ruined life of lasting regret. Without proper guidance it is all too easy for young people to find themselves sucked into a whirlpool of immorality or involved in crime. It may be true that their parents thought they had given them the necessary guidance. They taught them not to lie or steal or commit fornication. Yet nearly every youth who has ever done these things had been told they were wrong. Telling a child is not enough. If we leave God out of the picture we rob our children of the most important reason for obeying these commandments. If we do not teach these things in the name of God, whose commands they are, we encourage our children to rely on men and to accept the example of those around them. When they begin to realize that other people lie and steal and commit fornication, they come to the conclusion that it is all right just as long as they do not get caught. Even when parents teach their children that these moral standards originate with God, they must prove by their own course of conduct that they believe it, because actions speak louder than words. How foolish it would be to postpone such vital instruction until "later"! It may be too late.

Nor is it enough for parents simply to make religious training available to their children without insisting that they follow through on it. Good habits do not develop automatically; they are the result of discipline. "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." "But a boy let on the loose will be causing his mother shame."—Prov. 22:6; 29:15.

When Life Is at Stake

What, though, of the case where the child's life is at stake? Well, what do you think of Abraham? Though Isaac was the son of his old age and greatly loved by him, in obedience to God's command Abraham was willing to offer up this only son in sacrifice. It was not that he had no love for the boy; he did. Yet he knew that God's commands came first. At the same time he "reckoned that God was able to raise him up even from the dead." (Heb. 11:17-19) Was he right? Modern-day judges, if they had been on the scene, might have wanted to seize custody of Isaac, saying that Abraham was taking his religion too far. But God approved of Abraham's course; he had the instance recorded in his Word and recommends it as an example of faith.

A similar circumstance frequently arises in our day when Christian parents, out of respect for the divine law on the sanctity of blood, refuse to consent to blood transfusions for their children. (Acts 15:28, 29) Frequently well-meaning but misguided individuals try to overrule the parents' decision and gain custody of the child so it can be given a transfusion. In so doing they show that they are not persons of faith as was Abraham; they put more confidence in man than they do in God. The fact of the matter is that such persons are misguided, not only religiously, but also medically. Blood transfusions are the fashion of the day, but viewpoints on what is proper medical treatment constantly change. Reputable doctors in many parts of the world have made it clear that the giving of a transfusion is fraught with dangers that can destroy life, and there are many medical authorities who plainly state that other forms of treatment are much safer and are to be preferred when at all possible.* So, is a parent who refuses a blood transfusion and requests that the doctor cooperate by giving other treatment endangering the life of his child? Not at all! Rather, by obedience to the law of God, who is the Life-giver, he protects his offspring from unintended present harm and preserves its prospects for eternal life.

ARTICLES IN THE NEXT ISSUE

What Your Thanks Can Do.
Is Religion Dying?
Freedom of Worship in the Schoolroom.
Body Build and Your Health.
The Versatile Pineapple.

Living as we do in the period that the Bible identifies as the "last days" of this old world, we cannot afford to be indecisive in the matter of worship. We hurt ourselves if we evade the issue; more than that, we endanger the life prospects of our children if we fail to bring them up "in the discipline and authoritative advice of Jehovah." When the now-near destruction of the ungodly world takes place in the "war of the great day of God the Almighty," young, unresponsible children will share the fate of their parents. (Rev. 16:14; Ezek. 9:5-7) Will yours survive because of your faithfulness? As a result of their early training, will those children of yours who have grown up be found in the ways of righteousness and be blessed with deliverance? How happy parents are today when their children respond to their instruction from the Bible and lead lives that are a glory to God! But how much happier they will be to find them among the survivors in God's everlasting new world of righteousness! What a grand reward for their faithfulness in teaching their children the ways of God!

* See the booklet *Blood, Medicine and the Law of God.*

KENYA'S CALAMITOUS FAMINE

BY "AWAKE!" CORRESPONDENT IN KENYA

KENYA is suffering from its worst famine of the century. More than half the African population here is suffering from food shortages and malnutrition. Half a million Africans are actually starving. Though the government is working diligently to feed the starving, there are great difficulties; and other calamities have intensified the famine.

What has happened? First, drought. Since Kenya's economy is mainly agricultural, rainfall is of critical importance. The initial indication that trouble was in store came with the failure of the "short rains" toward the end of 1960. The effects of this rainfall deficiency soon became evident during the warm and dry spell from December to March, as crops failed to mature. By the end of March all were anxiously awaiting the start of the "long rains," but hopes were soon dashed when once again the rains failed. Over most areas of Kenya the April rainfall was only about 50 percent of the average, and May reports were 'unseasonably dry.'

Anxiety mounted as the months passed. The sky remained cloudless, and under the blazing equatorial sun the vegetation shriveled up. Flying over vast areas of the central plains, one could see only the brown desolation of near-desert conditions. The lives of millions of Africans depend on good pasturage for their cattle, particularly the nomadic Masai tribe. Yet the vast plains over which they roam with their herds were rapidly becoming a wilderness; and the cattle, vainly searching for food, were becoming emaciated. As the water holes dried up, more and more cattle were dying. Not only domestic animals suffered heavily, but also Kenya's teeming wildlife, one of its great tourist attractions.

The tragic plight of these beautiful creatures touched the hearts of animal lovers, as they drove along the roads and saw the carcasses of hundreds of victims of the drought lying by the roadsides. In Nairobi's popular National Park hundreds of animals were dying of hunger and thirst. A "water for wild animals" fund was launched by the director of the national parks, and there was a generous response, so that water was piped to three different points and carted to two others.

So desperate was the situation that one farmer was reported to be shooting seventy head a day to prevent drought-crazed wild animals' taking precious water from a borehole supply where the cattle had only a few weeks' water left. Doubtless he was not the only person who felt he was forced to take such drastic measures to protect his own herd.

Plight Worsens

This tragic condition was further aggravated by a plague of army worms, which invaded what was left of crops and pasturage. These caterpillars are well

named because they collect in vast armies and, like the invasion of an army, they desolate the land. Any green vegetation that survived the drought soon disappeared before the advance of this voracious army.

After months of prolonged drought conditions, the "short rains" due in October were desperately needed. When they came, instead of bringing relief, they struck another deadly blow. The rains came with such force and so continuously that the parched land soon became saturated and could absorb no more. Exceptionally heavy were the downpours on the slopes of Mount Kenya and the Aberdare Mountains. The rainfall figures for this area for October were more than double the highest ever recorded for this month, and records go back fifty years. As these torrential rains drained off into the Tana River, it soon burst its banks, inundating the countryside for miles around.

Summing up the situation, an editorial in the East African *Standard* spoke of the "crowning paradox of misfortune." After so much famine caused by drought and pests of the drought, rivers burst their banks and floods cut off villages, starting more famine. Further intensifying famine conditions was the threat of flooding waters to carry away topsoil that was left unprotected by shriveled-up grass and vegetation. And the remaining cattle in large areas have faced extinction by dysentery.

Reports came in from all over the country concerning the critical situation facing the people. Towns and villages were cut off by the rising waters. Pictures appeared in newspapers in which only the roofs of huts were visible above the waters, with the villagers perched on the rooftops.

Airlift to Starving People

The government, already faced with the stupendous task of providing for about half a million people who are facing death by slow starvation, now had to make immediate provisions for those marooned by the floods and unable to get supplies of food. "A sea of mud," said one report, "is keeping people away from food supplies, so food must be taken to them." But how? Road and rail transport had been brought to a standstill.

Units of Britain's military forces in Kenya played a large part in the relief work. Giant airplanes dropped supplies daily in the hard-hit areas. More than three million pounds of maize were airlifted to starving people. Helicopters were also used. When one helicopter landed at Machakos, it was surrounded by desperately hungry crowds. After half an hour of trying to keep the crowds in restraint, the police had to use tear gas to prevent damage to the aircraft.

In one naval operation, landing craft were used to sail up the Tana River with food supplies. Their engines made slow progress against the flood-swollen waters. On one occasion only skillful maneuvering avoided a head-on collision with the entire roof of a hut. After an arduous and adventurous journey, they safely reached their destination at Garsen and unloaded their precious food cargoes.

Damage done by the floods has been estimated at an enormous figure, and it will be a long time before the country recovers from this disaster.

People Everywhere Affected?

In itself the situation in Kenya is a full-blown calamity for the people. But how many others are touched by it? The majority are so swallowed up with their own problems that they seldom give more than a passing glance to news of distress elsewhere. Others, with softer hearts, may use some of their resources to send relief sup-

plies. Yet could it be that, not merely a few, but all mankind are affected by the plight of the people in Kenya?

The fact is that there are dire food shortages, not merely in Kenya, but "in one place after another." (Matt. 24:7) For example, a news report in January, 1961, stated that more than 5,000 persons in Tibet died of starvation as a result of acute famine caused by drought. And in 1958 some parents in famine-stricken North Bengal, India, sold their children for seventy cents apiece to save them from starvation and to raise money for their own food. Just a few years ago in drought-stricken northern Brazil mobs demonstrated against hunger; prices skyrocketed in towns and villages so that a bunch of carrots costing 30 cruzeiros (about 20 cents) in Rio de Janeiro was selling for as much as 150 cruzeiros (about $1). And note this report in *Time* magazine of December 1, 1961: "One Hong Kong resident had gone to China in 1958 because 'I wanted to work for my country'; last week he fled back to Hong Kong and reported, 'There was no meat, and fish only once a week. You had to get up at 2 and 3 in the morning to stand in line for your ration of rice, fruit, vegetables, and . . . even then they were not always available.' "

"The hunger of mankind today is a very real plague, the basic social calamity of our time," reported Dr. Robert White-Stevens of the Nutrition Research Section of Lederle Laboratories, in a talk to the State Agricultural Commissioners in the United States. "Between 75 and 85 percent of the people of this earth are right now in poverty and misery for lack of food. . . . The geography of hunger is worldwide and all pervading, and the shadow of its hand falls across our land as it does across all lands. . . . As it now stands, better than 50 percent of the world's population is slowly starving or being exposed to death. Twenty-five percent, or half the remainder, are on the edge of bare subsistence."

In view of the fact that these food shortages "in one place after another" are accompanied by the other events foretold by Jesus in his prophecy concerning the time for the end of this wicked world and the incoming of God's righteous new world, serious students of the Bible who, instead of becoming swallowed up in their own personal difficulties, have stopped to consider the entire world situation in the light of God's Word find reason to do as the Lord Jesus himself commanded: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.

Finding a Way

While studying the Bible with an elderly man in Florida, one of Jehovah's witnesses offered him a subscription for *The Watchtower* on a contribution of one dollar. He said that he would subscribe as soon as he received his government check. Upon receiving his check, he expressed disappointment upon learning that the government had severely cut the amount, so that he could hardly afford the necessities of life and could not get *The Watchtower* subscription. However, noting a number of soda pop bottles around the house, the Witness asked: "Do you really want the subscription?" He replied "Yes." So the Witness suggested that they gather all the empty bottles and bring them to the store to see if enough money could be raised for the subscription. The amount obtained was $1.30—more than enough. Very happy with his subscription, the man told the Witness: "You people really mean business."

HEREDITARY *Tendencies*

"GIVE us another ten or twenty years, and you'll see salmon like you never saw before," said Professor (of Fisheries) Lauren R. Donaldson of the University of Washington, who for thirty-one years has been applying the principles of genetics to his research with fish and has developed the small rainbow trout into giant six-pounders. He was speaking of the Chinook salmon, with which he is presently experimenting to increase their hereditary vigor, meatiness and quick maturing.

In 1948 eggs were first hatched in tanks on the University campus, and in due course fingerlings swam from Lake Union out into the Pacific. When, true to salmon instinct, specimens of successive years return to their birthplace, they are identified by clippings of their belly fins.

In 1955 there was a revolutionary result when, after three years, back came full-grown salmon of this species, which normally mature in four years. From the best forty-eight of these, eggs were hatched and the hatchlings nursed to fingerlings before release. Three years later a startling proportion of them, several hundred times the normal, returned. The fast-growing trait had been established. And so every three years fingerlings are raised from the eggs of the best females fertilized with the sperm of the best males. In this manner it is expected to develop a race of "supersalmon" for the northeast Pacific.

Life Begets Life

Twenty-three centuries ago Aristotle accepted the general belief of his time that plants and even complex animal life, like fleas, mosquitoes and snails, arise spontaneously from decaying matter. This belief in spontaneous generation was shared even by eminent naturalists until the nineteenth century. However, the Dutch scientist Leeuwenhoek, "the father of microscopy," had discovered microorganisms in the seventeenth century, after the invention of the microscope. He found that seminal fluid swarmed with "animalcules," now called sperms or spermatozoa. In the nineteenth century the great experimenter Louis Pasteur convinced even the most skeptical that the spark of life can be kindled only by life itself. More recently Oscar Hertwig observed in sea urchins that fertilization involves the union of the sperm nucleus with that of the egg. The corresponding process in plants is by means of pollen and ovules.

The process of reproduction occurs in different organisms in a bewildering variety of apparently quite different ways. In asexual or vegetative reproduction the body of the parent is divided into two or more parts and each part grows into a new individual. This is well illustrated in the potato. Far commoner, both among animals and plants, is sexual reproduction.

Like Begets Like

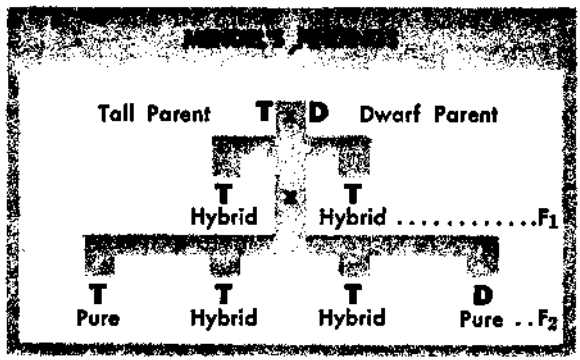
In these words, "Like begets like," is stated the universal law among all kinds of living things, both animals and plants. Though this phenomenon, known as heredity, is familiar to all, it took a very long time and much deliberate study before even the essential facts were grasped. Scientific study of it could arise

By "Awake!" correspondent in South Africa

only out of knowledge of the basic facts of biology, particularly those concerned with reproduction and the means by which living matter reproduces itself.

Linnaeus, the Swedish botanist and classifier of plants, artificially crossed different varieties and species of plants and observed that the hybrid offspring combined the characteristics of both. Last century the experiments of Gregor Mendel, in the monastery garden at Brünn, Austria (now Brno, Czechoslovakia), went to the root of the matter of heredity.

Mendel experimented with garden peas and studied seven different pairs of characteristics, like tallness and dwarfness, green and yellow ripe seeds, smooth and wrinkled coats, and so on. His success was due to wise choice of material and his avoiding complexities by at first confining his attention to a single factor at a time, such as the flower color.



The results of his experiments can be seen clearly in the diagram herewith, where the "parents" are purebred plants and F_1 and F_2 are the first and second "filial" generations respectively. In this diagram we can substitute Y (yellow) for T and G (green) for D, also S (smooth) for T and W (wrinkled) for D, and get two more exactly similar diagrams, for Mendel found that precisely the same pattern held for yellow and green seeds, smooth and wrinkled coats, and so on. As to any given trait, hybrids showed the characteristic of only one of the pair, not a compromise in characteristics, and this Mendel called "dominant." The apparently lost characteristic, which reappeared when hybrids were crossed, he called "recessive."

Mendel suggested that a germ cell or gamete of hybrids carries one characteristic or the other of the parents but never both, this being called "purity of the gamete." Also, where two alternate characteristics are present, half the germ cells in the hybrid would receive one characteristic and half the alternate characteristic. This separation of characteristics is spoken of as segregation. Segregation and the resultant purity of the gamete are the two fundamental postulates in the Mendelian theory of heredity. Thus the germ cells of the hybrid would be as pure as the original purebred parents, but each hybrid would have both tall carriers and dwarf carriers.

When two such hybrids are crossed, there would be four possibilities: (1) a pure tall individual, if a tall-carrying male cell unites with a tall-carrying female cell; (2, 3) a hybrid, if a tall-carrying male cell and a dwarf-carrying female cell unite, or if a dwarf-carrying male cell and a tall-carrying female cell unite; and (4) a pure dwarf individual, if a dwarf-carrying male cell unites with a dwarf-carrying female cell. This is exactly the result Mendel obtained, the proportion 1:2:1 showing fairly exactly in, say, hundreds of cases. Since Mendel's time many workers have carried out experiments with both plants and animals, and in a great many cases obtained results very similar to his. Hence his conclusions are accepted as fundamentally correct.

Animal-breeding

Mendel's discovery has completely revolutionized stockbreeding. When a desirable trait is found, in animal or plant, a very few crossing experiments suffice to show whether it is inherited according to "Mendel's laws." If so inherited, a pure-breeding strain can be established in minimum time, at a minimum cost, and with almost absolute certainty. Traits can also be separated or brought together with almost any desired combination by making the necessary crosses.

In this way genetic principles are utilized in animal-breeding and plant cultivation. This utilization of genetic principles and the application of the laws of heredity have conferred many apparent benefits on the human race. In such matters as milk production, the quality of pork, the weight of cattle and the length of wool on a sheep's back, heredity exercises a far greater influence than feeding.

Knowledge of dog-breeding has reached such a pitch that a new breed can be rapidly developed to order, true to the desired shape, size and color. The breeding of cattle is a fascinating story: there are now hundreds of breeds, from jet black to white, some hornless, others with horns long or short, curved or straight. In shape they range from the heavy, well-rounded body of the beef animal, sometimes weighing as much as 2,000 pounds, to the rather lean and angular dairy cow. The three main types of horses range from the heavy draught animals through the tough, shaggy types to the slender, fleet-footed varieties. Breeding of racehorses is both fascinating and commercially profitable.

Inbreeding or the mating of relatives, which is common to plants that reproduce by self-pollination, is often used by livestock breeders to preserve the merits of a highly admired ancestor long dead. Most breeders regard inbreeding as dangerous, but some, regarding their animals as particularly good, have dared to inbreed. Some have had apparently good success.

Selection of Plants

In the inbreeding of corn it has been observed that deterioration sets in in the first generation and that many inbred lines become so weak that it is difficult for them to propagate. However, intercrossing of inbred lines restores vigor in the next generation.

Horticulture is, for many people, a captivating and relaxing occupation. As one enthusiast says: "Your chief joy in your garden will not be in the vegetables that you eat, nor in the flowers that you pick, but in the satisfaction of causing things to grow. You will enjoy the companionship of things that are real and clean. You will come to know the common and little things. Just to have handled the new earth, and to have sown the seed, and to have thought about the garden at morning and at night—this is worth the effort. You have come nearer to Nature."

In the forefront of horticulture stands Luther Burbank, who claimed, "I shall be contented if, because of me, there shall be better fruits and fairer flowers." He worked four years to develop a smooth, mealy, good-sized potato, reasonably free from insect plagues. The resultant Burbank potato, which has added millions to the wealth of his native land, the United States, was bred by using the best plants of successive generations. This is breeding by selection.

His usual method, however, was hybridization, that is, crossing different plants or different species of the same plant to obtain new varieties. For fifty years he experimented with thousands of different kinds of plants and hundreds of thousands of individual plants, developing a long se-

ries of "new varieties" in flowers, fruits, grasses, grains and vegetables. Among these are the beautiful Shasta daisy, the plumcot (cross between plum and apricot), the wonderberry (raspberry and dewberry), and the white blackberry. He took sixteen years to breed the thorny desert cactus to a thornless producer of nutritive food for man and beast, capable, as he believed, of turning arid desert into rich pasture and feeding twice earth's present population.

Burbank claimed that everything he did was based on common sense, skill, judgment and patience. His phenomenal success was due, in large measure, to his keen eye for discovering one exceptional plant or "sport" among thousands. He could perceive the slightest variation in plant qualities, which were apparently visible to no other man.

Burbank's efforts were not directed at acquiring money, and he says of his work: "One more grain on the head of wheat, rye, barley, oats or rice; one more kernel of corn to the ear; one more potato to the hill or peach, pear, plum, orange or nut to the tree would add millions of bushels to the world's supply, millions of dollars to the world's wealth, not for one year only but as a permanent legacy. That is what I am trying to do."

Prospects

The all-wise Creator made man out of the earth for the earth, and required from him wise dominion over the lower animals. Man had to cultivate and take care of his Paradise home. The proper performance of these duties would give him much pleasure.

Today we stand at the portals of the new world that Jehovah God is creating. In that new world, under the guidance of the Creator, with the right conditions prevailing on earth and with man using his knowledge of genetics in proper exercise of his dominion over the animals and to subdue the earth, not for selfish exploitation, but for the glory of God, "the earth itself will certainly give its produce." The entire earth will be turned into a delightful paradise.—Ps. 67:6.

Yes, in a thousand years you will see plants and animals, a whole paradise earth, such as you have never seen before!

The Barber Pole

● "There are several accounts of the origin of the barber pole," says L. Sherman Trusty in *The Art and Science of Barbering*. "Probably the most reliable story is that the pole originated when blood-letting was the most typical service of the barber. The two spiral ribbons painted around the pole were symbolic of the two bandages used in blood-letting. One ribbon represented the bandage bound around the arm before the surgery was performed, and the other one afterwards. The true colors of the barber emblem are white and red. Red, white and blue are widely used in America. This is due partly to the fact that the national flag has these colors. But red and white are regarded by most authorities as the true colors of the barber pole.

● "Another interpretation of the colors of the barber pole is that red was symbolic of blood, blue of the veins, and white of the bandage. . . . All three of these colors were used in England. A statute required the barbers to use blue and white and the surgeons to use red. . . . Barbers began the practice of surgery about 110 A.D. The official termination of their surgical practices is 1745. The clergy and barbers severed relations in 1163. This was occasioned by an edict issued by Pope Alexander III forbidding the clergy to practice surgery on the grounds that it was sacrilegious to draw blood from the human body."

What Every Smoker Should Know

IF YOU are a smoker, do you find that filter-tip cigarettes lack the taste of the nonfiltered variety? Chances are you do, because filters take out some of the things that contribute to a cigarette's taste. But why do you stay with the new filter-tip varieties when nonfiltered cigarettes are tastier and possibly more satisfying for you? Is it because you are concerned about your health? Have the frequent reports about tobacco tars as being a suspected cause of lung cancer worried you?

For a number of years dire warnings have been issued from time to time about the dangers of smoking. For many smokers they have been very disturbing, even frightening. To counter the warnings the tobacco industry has flooded the market with filter-tip brands and deluged the public with persuasive advertising to allay their fears. Apparently the efforts of the industry have been successful.

Although tobacco sales slumped after the first appearance of cancer warnings in the early part of the 1950's, they have been climbing steadily for the past six or seven years. In the United States, for example, $7.5 billion was spent for tobacco in 1960. This is $500 million more than what was spent in 1959. The 489 billion cigarettes sold in 1960 is an increase of about 25 percent over what was sold in 1955.

This was encouraging news to the tobacco industry, but does the marked increase in tobacco consumption mean that smoking is now considered safe?

Opinions of Health Authorities

Smokers find little consolation from the agencies that look out for public health. Despite the great increase in cigarette filters, more and more health agencies and physicians are issuing warnings about the dangers of smoking. The Canadian Medical Association made its position known for the first time in June, 1961. It said: "The weight of evidence at present implicates cigaret smoking as the principal causative factor in the increased incidence of lung cancer."

The Medical Officer of Health of London, England, warned: "It is my duty to warn all cigarette smokers that there is now conclusive evidence that they are running a greater risk of contracting cancer than nonsmokers. The risk mounts with the number of cigarettes smoked. Giving up smoking reduces the risk."

Concurring with this view is the Surgeon General of the Public Health Service in the United States. He is reported by the New York *Times* of November 27, 1959, as saying that the Public Health Service "believes that the following statements are justified by studies to date: (1) The weight

of evidence at present implicates smoking as the principal etiological [causative] factor in the increased incidence of lung cancer. (2) Cigarette smoking particularly is associated with an increased chance of developing lung cancer. (3) Stopping cigarette smoking even after long exposure is beneficial. (4) No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer. (5) The nonsmoker has a lower incidence of lung cancer than the smoker in all controlled studies, whether analyzed in terms of rural areas, urban regions, industrial occupations or sex. (6) Persons who have never smoked at all (cigarettes, cigars or pipe) have the best chance of escaping lung cancer. (7) Unless the use of tobacco can be made safe, the individual person's risk of lung cancer can best be reduced by the elimination of smoking."

With these leaders in public health is the American Cancer Society. Expressing its position, it said: "The board now believes that it has a . . . responsibility both to the medical profession and to the general public to state that in its judgment the clinical, epidemiologic, experimental, chemical and pathologic evidence presented by the many studies which have been reported in recent years indicates beyond reasonable doubt that cigarette smoking is the major cause of the unprecedented increase in lung cancer." In harmony with this view is the American Medical Association, which no longer will permit cigarette advertising in its journals.

The president of the American Heart Association expressed the opinion that there is strong evidence indicating that smoking contributes to the development of coronary heart disease. Dr. A. Carlton Ernstene said: "Up to the present, a number of medical studies have been made, nearly all demonstrating a statistical association between heavy cigarette smoking and mortality or morbidity (illness) from coronary heart disease. . . . Death rates from coronary heart disease in middle-aged men were found to be from 50 to 150 percent higher among heavy cigarette smokers than among those who do not smoke. This statistical association does not prove that heavy cigarette smoking causes coronary heart disease, but the data strongly suggest that heavy cigarette smoking may contribute to or accelerate the development of coronary heart disease or its complications."

To these health authorities could be added the voices of many noted physicians in various parts of the world. But to all that has been said on the subject the tobacco industry gives stout denials. Dr. Clarence Cook Little of the Tobacco Industry Research Committee insists that "statistical association does not prove cause and effect." Although the statistics on smoking and cancer may not provide absolute proof that smoking is responsible, they do give circumstantial evidence that is sufficiently strong to convince leading medical men in many countries.

On the matter of statistical material the magazine *Consumer Reports* made this observation: "In 1854, during an epidemic of cholera in London, John Snow, a statistician, recognized the statistical association between cases of cholera and the drinking of water supplied by one of London's many water companies. Dr. Snow inferred from his observations that a harmful substance causing cholera must have been transmitted by the particular water company. When his recommendations about water supply were carried into effect, the disease was controlled, although the cause, the bacterium of cholera, was not discovered until 40 years later." It would have been a serious mistake for the

people to continue drinking the water because the statistical material did not give absolute proof that water was the cause of the disease. The same can be said for smoking and the statistical material that relates it with cancer and heart disease.

The position being taken by the American Cancer Society is that tobacco should be considered guilty upon the basis of the incriminating evidence gathered thus far. "With human lives at stake," it stated, "smoking cannot be considered as innocent until proved guilty."

Effect on Body

When you inhale deeply the smoke from a cigarette, 90 percent of the entire weight of the smoke will be absorbed by your lungs. The smoke contains several colorless gases in addition to tars and other substances. One of the gases is carbon monoxide, with which the hemoglobin of your blood links in preference to the oxygen present in the lungs. Because the blood does not give up carbon monoxide to the tissues, the hemoglobin molecules do not readily get rid of their passenger so they can pick up oxygen for the body. Thus the number of hemoglobin molecules for carrying vitally needed oxygen is reduced. One pack of cigarettes smoked within a period of seven hours results in a carbon monoxide saturation of the blood of from 5 to 10 percent. It is this cutting down on the oxygen supply that contributes to an athlete's lowered efficiency when he smokes.

Another ingredient of tobacco smoke is a poisonous alkaloid known as nicotine. With an average cigarette approximately three milligrams of nicotine enters your mouth, making a total of sixty milligrams for twenty cigarettes. If you took this amount of nicotine into your body in one dose it would kill you by paralyzing your organs of respiration. By taking it in small doses the body is able to build up a tolerance for it and is able to dispose of it. As might be suspected, this poisonous alkaloid has a detrimental effect on the body.

Nicotine affects principally the nerve ganglia. These are the relay stations in the nerve circuits that control the various parts of the body. At first it stimulates and then quickly depresses, causing a partial blocking of nerve impulses. This is why smoking slows the reaction time of athletes. The stimulating action of nicotine is what makes some persons feel pepped up by a smoke.

It has been found that nicotine causes the heart to work harder without increasing the oxygen supply proportionately. By your smoking one cigarette, your heartbeat will increase as much as twenty beats per minute, and your blood pressure goes up. This can cause anginal pain. Heavy smoking has been singled out by some prominent doctors, including the famous heart specialist who treated Dwight Eisenhower, as a contributing causative factor for atherosclerosis, coronary thrombosis and thrombosis of the brain.

Smoking causes a noticeable decrease in skin temperature. This is due to the action of nicotine on the blood vessels, causing them to constrict so less blood flows through them. The skin temperature of your toes and fingertips can drop as much as six degrees while you are smoking. This can develop into a serious disease.

Buerger's disease is a painful affliction that is confined almost entirely to smokers. It involves the death of the tissues in the fingers and toes for lack of blood. If the patient stops smoking, he usually recovers; but if he does not stop, gangrene sets in, making it necessary to amputate his extremities. In some cases the frightful grip of the tobacco habit is so great that the victim of Buerger's disease prefers to

have his legs amputated rather than give up smoking.

The chronic cough of the smoker is usually due to irritation of his air passages. In many persons the coughing damages the lung tissue by causing a rupture of the small air sacs of the lungs. These fuse to form larger sacs, reducing the efficiency of the lung. The result is the barrel-chest disease known as emphysema. It is believed by some doctors to be more common today than lung cancer. The condition is rarely found in persons who never smoke.

The most-publicized effect that smoking has on the body is that of causing lung cancer. According to the American Cancer Society, a smoker of less than one pack of cigarettes a day has one chance in thirty-six of getting lung cancer. The smoker of two packs or more has one chance in ten, whereas the nonsmoker has one chance in 270. Because pipe and cigar smokers do not usually inhale the smoke, they suffer more from mouth and lip cancer than lung cancer.

What is in tobacco smoke that causes the formation of cancer has not, as yet, been absolutely determined. That there may be several substances is indicated by the experiments of Dr. Ernest L. Wynder. He has found six hydrogen-carbon compounds in tobacco tar that produce cancer on the backs of mice. If they can cause cancer in mice they can most likely cause it in humans.

Stop Smoking

The many bad effects smoking has on the human body, including the shortening of a smoker's life-span by about ten years, are concrete reasons for stopping the habit. But that is easier said than done. Withdrawal pains and addictive desire for tobacco makes stopping extremely difficult for a heavy smoker. His chest pains him frightfully; there are cramps in his legs; his arms throb; he cannot sleep at night; he becomes extremely irritable and nervous; and all he can think about is having a smoke.

The best way to break the smoking habit is to stop abruptly. Tapering off merely prolongs the agony, making it more difficult to stop. Throw away all your smoking paraphernalia so it will not tempt you, and announce to your friends that you have stopped. This obligates you to prove to them that you are sufficiently strong-willed to do it. But your resolve to stop will crumble unless you plant firmly in your mind solid reasons for quitting. Whenever you feel the urge to smoke think about these reasons.

The crucial period is the first day and a half after you stop. This is when the withdrawal symptoms are the strongest, with the craving for a cigarette becoming greatest toward the end of the first twenty-four or thirty-six hours. After that the craving sharply and steadily declines. For several weeks and even months thereafter you will experience intermittent and progressively less acute cravings for tobacco.

If you allow a single exception to your resolution, you will lose all the progress made to that point. You will have to start all over again. Until you have broken away entirely from the strangling clutches of the habit, avoid as much as possible the association of people who smoke. Seeing them smoke and smelling the smoke can weaken your resistance.

When you feel the urge to smoke, concentrate on breathing rhythmically. It will give you something to do at that crucial moment. By breaking the habit of interrupting your breathing cycle to light up a cigarette, you can help break the smoking habit. Get a drink of water and go for a walk in the fresh air if possible. In place of the cigarettes you customarily carried, have some hard candy, gum, peanuts or

raisins. They will give your hands something to do when you feel lost without a cigarette to keep your hands busy. You might also eat small chunks of apple.

Probably you will begin to gain weight, but this usually adjusts itself after a few months. Smoking tends to weaken the natural hunger contractions of the stomach, lessening your desire for food. This and the dulling effect smoking has on the sense of taste and smell explain in part why some people are able to keep their weight down by smoking. These factors limit their interest in food. Self-control at the dinner table is a much wiser method for keeping your weight down than smoking.

Christian View of Smoking

Having a religious reason for stopping the tobacco habit can be your greatest help to victory. It can supply the strong incentive needed for fortifying your determination during the times when the urge to smoke seems intolerable.

The Scriptural command is for a Christian to "know how to get possession of his own vessel in sanctification and honor." (1 Thess. 4:4) But the person who smokes does not have full possession or control of his body and its desires. He has relinquished control to a sense-satisfying habit that brings no honor to the Creator of the human body. Impairing its proper functions, ruining its organs and shortening its life dishonors the Creator and shows no appreciation for his marvelous handiwork. He is dishonored when men abuse their bodies in their frenzied quest for pleasure.

Since a Christian must exercise self-control at all times, he must not subject his body to the degenerating influence of the tobacco habit. He must not allow this powerful habit to get control of him. Comparing Christians with athletes, the apostle Paul said: "Every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. . . . I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9: 25, 27) A Christian today must likewise be the master of his body, being able to control its desires.

Smoking is contrary to the Christian principle of love for neighbor. Neighborly unselfishness is not shown by this self-gratifying habit that is publicly indulged in without respect for persons who find it offensive. Smokers show disregard for the interests of others, contrary to the Scriptural command: "Let each one keep seeking, not his own advantage, but that of the other person."—1 Cor. 10:24.

If you are a smoker, there are ample reasons for you to quit. They are far more concrete reasons than those you may have for continuing to smoke. Whether you will succeed in any endeavor to stop depends entirely upon your personal determination, upon how much you value your health as well as your life and upon how much you cherish a good and clean relationship with your Creator.

"The average biologist, accepting as he does evolution as a creed, fails, when writing, to distinguish between established fact and theory, and in consequence, sets forth theories as if they were proved truths. In my view such procedure is inexcusable in a treatise dealing with any science."—Douglas Dewar, F.Z.S., in his preface to *More Difficulties of the Evolution Theory.*

HOW TO TEACH in a Public Discourse

By an "Awake!" Reporter

RECENTLY I attended a public lecture that made me sit up and take notice. The speaker was a young minister in his early thirties. Obviously he knew his subject well. But what impressed me most was his art of teaching. His arguments were drawn from the Bible; he actually read from it frequently and then discussed the portions he had read. In fact, the entire congregation used their personal copies of the Bible to follow his discussion on "How Can One's Future Be Secure?" It was amazing how much really worthwhile information he taught us in that hour. The speaker knew the secret of how to teach in a public discourse and I was determined to find out exactly what the secret was.

When the meeting was dismissed, I made my way to the front of the hall and warmly commended him on the discourse he had presented. He thanked me for my compliment, but then modestly drew attention away from himself and back to the message he had presented. I had a question in mind, though, and I asked him point-blank: "What is the secret of how to teach in a public discourse? You obviously know it, and I would appreciate your explanation, if you're willing to share it." He was.

Explain the Scriptures

From his briefcase he produced a printed outline for one of the public talks scheduled in the 1962 series. "The secret is right here," he said, pointing to this statement at the bottom of the outline: "Keep in mind teaching: help your audience to understand and remember what you present. Avoid generalities; much specific material can be found through the *Watch Tower Publications Index*. Some scriptures may be simply paraphrased, but those that are read should generally be *discussed* to drive home the key points. Take care to adapt your presentation to your audience." "In other words," he added, "to teach we must convey understanding. Do you know what it means to convey understanding to someone?"

I had a good idea, but asked him to give his view of it. "To impart understanding is to explain a subject in its connected parts; you show why they act and belong together. That's what I must do with this talk 'What Is Happening to Morals?' I plan to discuss and explain its connected parts and especially the key scriptures. They must be broken down and explained." I asked for a demonstration.

"For example, take Revelation 7:14-17 cited on the outline. If I merely read those verses I will be preaching, but if I read and *explain* them I will be teaching. The verses show that Jehovah God foretold a group of clean people who would have a righteous standing with him at this time.

But merely reading those verses would not convey full understanding. To teach the audience I must explain *what* the 'great tribulation' is that the people come out of. I will have to answer vital questions: *How* have they 'washed their robes and made them white in the blood of the Lamb'? *Who* is the Lamb? *How* do they render God 'sacred service day and night in his temple'? *What* is the 'tent' that God spreads over them? *How* is it that they 'will hunger no more nor thirst any more, neither will the sun beat down upon them nor any scorching heat'? *When* will God 'wipe out every tear from their eyes'?" I began to understand. To teach you must take the key scriptures when preparing the talk and ask yourself, Who? How? What? When? Where? and Why? and then prepare to give the answers. "To help the audience quickly find the texts I want to discuss," he said, "I often find it practical to tell them the Bible page number along with the chapter and verse. They can follow along as I explain."

I asked him where he found the detailed explanation of any given scripture, in case he did not have all the material in mind. He invited me to step into the Theocratic Library there at the Kingdom Hall, where he took a brown book off a shelf. It was the *Watch Tower Publications Index,* 1930-1960. There was also a supplement for 1961. "The Scripture Index begins on page 320," he explained, thumbing through the book until he came to Revelation 7:14. "Here we are referred to the book *From Paradise Lost to Paradise Regained,* page 197, and also to the book *You May Survive Armageddon into God's New World,* page 180, and others. By looking up those pages and reading the surrounding pages you will get the interpretative explanations in detail. There is no reason why our public speakers should fail to answer Who? How? What? When? Where? and Why? on important texts—of course, to the extent that it contributes to the subject being discussed. That's the way to teach."

Use Illustrations

The key to his effective teaching in the discourse was beginning to take shape; but what about those illustrations he used during his lecture? "Aren't illustrations a part of good teaching?" I inquired. By now the chairman for the afternoon talk had joined the discussion. My informant introduced him as one of the mature speakers who uses fine illustrations in his teaching. "You're right about illustrations' being a part of teaching," replied the chairman. "Every good speaker uses them. Jesus often used illustrations to make his hearers understand the truth in the light of their own everyday experiences. The apostle Paul advised us, 'Let your utterance be always with graciousness, seasoned with salt.' Illustrations are part of the salt that makes a public discourse appetizing. They also help the audience to understand and remember. That salt should be used whether your talk is ten minutes or sixty minutes. Take the illustration the prophet Nathan used, as recorded at 2 Samuel 12:1-4. It was one that fit Nathan's audience, because it dealt with men who tended sheep, and David himself had been a shepherd in his youth. It pointed out wrongdoing so forcefully that King David exclaimed, 'As Jehovah is living, the man doing this deserves to die!' Nathan quickly applied his illustration by telling the king, 'You yourself are the man!' The illustration left no doubt that David was guilty of a serious wrong. He got the point."

I inquired if it is always best to use Bible illustrations. "In a Bible discourse they are preferred," said the chairman, "but

other everyday experiences can be used effectively. For example, in a talk on marriage, especially when given in a seaport city where people are well acquainted with boats, you might compare wedlock to an ocean voyage, as one of our speakers did. A successful ocean crossing depends on selection of the right crew, balancing of the cargo as well as securing it fast and having good navigational equipment. Likewise in marriage, a happy voyage on the sea of matrimony depends on choosing the right mate, guarding that your main cargo is a balanced love that will not shift and, above all, being guided by God's Word the Bible."

The chairman said such an illustration could be woven through the entire talk from introduction to conclusion, or it might be used in one section of the talk, making room for other illustrations elsewhere in the lecture. As an example of another brief but forceful illustration he cited Matthew 23:27, 28, where Jesus likened the hypocritical scribes and Pharisees to whitewashed graves that outwardly appear beautiful, but inside are full of dead men's bones. "Whether you use an illustration throughout the talk or introduce several brief illustrations," observed the chairman, "just be careful to use tasteful ones, illustrations that your audience can best appreciate because of their personal experience, and in moderation. The mind will reject too many illustrations just as the tongue will reject too much salt."

Emphasize the Main Points

His comments were so interesting that I hardly noticed the arrival of the presiding minister, who volunteered an important observation: "One of the things that made the afternoon talk effective was the emphasis the speaker put on the main points. He had the main points well in mind. When he concluded the lecture you didn't need to reread a lot of notes; you could construct the basic outline of his discourse from memory because the key points stood out. That is part of the art of teaching in a discourse. Keep in mind your five or six main points—the ones that have Roman numerals next to them on the outline. Before you mount the platform go over those main points again and fix them firmly in mind. Determine that you are going to emphasize them in the talk, that any Scriptural explanations and illustrations will merely support the central theme. As you speak, tie everything into those five or six main points. Then sum them up in your conclusion. That is what our speaker did this afternoon and that is one reason why his talk was so effective. When he sat down you could re-create his main points in your mind. That is teaching."

Intermission was over, but I had gained my objective. How to teach in a public discourse was a secret no longer. Whether the talk is long or short, there are three essentials: (1) Explain the scriptures that are read, (2) Use illustrations and especially ones that fit the audience, and (3) Emphasize the main points. Then the discourse will accomplish its intended purpose—to teach!

The lecture I attended that afternoon was one of a continuing series of public meetings held almost every Sunday in the Kingdom Halls of Jehovah's witnesses all over the world. They are called "public meetings" because subjects are discussed particularly with the public in mind, and all persons of good will are welcome. Why not inquire as to the time and place of such meetings in your community? The time you spend there will afford you the most upbuilding and instructive experience of your week.

Philippine Witnesses Manifest God's Spirit

By "Awake!" correspondent in the Philippines

VAST preparation was required for the 1961 New-World Living District Assemblies of Jehovah's Witnesses held in the Philippines. First, six assembly locations were chosen to cover as much territory as possible. Bacolod, Cotabato and Ormoc were selected for the south and south center; Naga City, Cabanatuan and Urdaneta for the north and north center. Then convention departments had to be organized, 1,300 congregations and isolated groups notified, permits and equipment obtained, new literature ordered from the Society in Brooklyn, the program prepared and participants chosen.

The Holy Bible, of course, would provide the "meat" for this spiritual feast. Good, practical counsel was prepared on Christian family life, wholesome conduct between the sexes and field ministry instructions.

In this land of ninety-one officially recognized dialects a big problem was the matter of adequate translation of the talks that would greatly affect the lives and ministry of all present. Months in advance the main discourses were translated into the various dialects and put in manuscript form. A convention speaker would deliver his talk in the principal language of the area, while speakers at his side read the same material from their dialect manuscripts. This provided accuracy that was appreciated by many delegates.

An unusual situation developed in Cabanatuan City. Permission was received to use the stadium stands, but another official refused permission for use of the grounds. Since most officials and the 70,000 inhabitants of Cabanatuan were not hostile to Jehovah's witnesses, it was decided best to keep the assembly there. Accordingly, it was transferred to a one-acre plot of ground offered free by a kindly landowner. Under the astonished eyes of Cabanatuan residents a "city" complete with water, sanitation, lighting, roads and food supplies was created. Said an official in the mayor's office: "Jehovah's witnesses demonstrated more faith than any other religious people I have ever known."

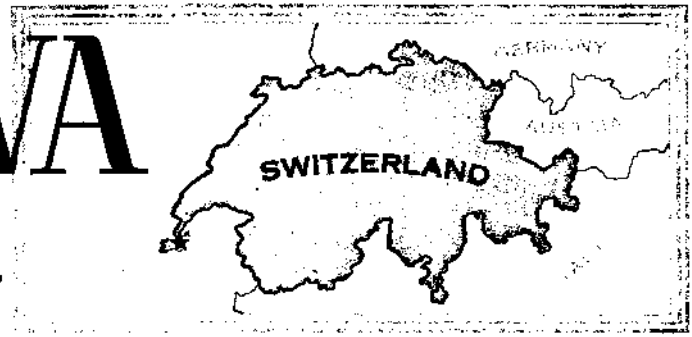
In Cotabato City the principal and teachers of the school on whose grounds the convention was held were so impressed with its orderliness that they arranged for the students to visit the convention, inspect the various departments and listen to the sessions as part of the school curriculum for one day.

At Urdaneta the governor of a neighboring province happened to be in the city during our assembly. He came to the convention and marveled at the fine organization, particularly the quiet cooperation and unity of purpose that he saw. The governor was so impressed with the layout and auxiliary pavilions that he requested and received a blueprint of the platform and stage. The school authorities also were impressed, so much so that they purchased the pavilions, cafeteria shelter and department booths!

Since large stoves are very difficult to obtain, the Witnesses improvised ovens that proved remarkably efficient. For each a bowl-like hole was dug in the ground about one and one half feet deep and three feet across. Directly in front of it an inclined entrance was made to insert wood. Behind this large hole another one about eight inches in diameter was dug, leading directly into the fire. This was the chimney. A huge cast-iron pot was placed over the fire. The heat concentrated in this round earth oven was intense, since the wind could not blow through to dissipate the fire's strength. This meant fast, thorough cooking. Since less fuel was consumed than would have been required by an open fire, the improvised stoves were also economical. Moreover, the cooks did not suffer from the smothering heat that would have resulted from ordinary stoves. With a battery of eight such earth ovens meals were provided for more than 14,000 delegates to the Urdaneta assembly.

The total attendance at all New-World Living District Assemblies of Jehovah's Witnesses in the Philippines was 25,167. Keen anticipation had blossomed into satisfying realization. The Christian fellowship was sweet and upbuilding, the program stimulating and refreshing. Not only were our brothers in the Philippines strengthened by these assemblies, but many persons of good will saw the true peace and harmony produced by God's spirit upon Christians who live now for God's New World.

GENEVA —AN INTERNATIONAL CENTER



By "Awake!" correspondent in Switzerland

GENEVA is a city in the international limelight. Conferences of world importance often use its facilities, and organizations of international scope carry on their operations from this city that is known as the southwest gateway to Switzerland.

Situated at the western end of the beautiful Lake of Geneva, the city is divided by the Rhône River. To the west the Jura Mountains rise over 5,000 feet, and to the east are the well-known French Alps, with snow-covered Mont Blanc towering 15,771 feet into the sky. Geneva's setting is delightful, but other things contribute much to its fame.

For example, its watches. Are you the owner of a Swiss watch? It may have come from Geneva. While it is true that many of the Swiss watchmaking factories are located in other cities, watchmaking is the major industry of this canton, and Geneva itself is the center for sales, especially with a view to exportation. There are other things manufactured here too, including jewelry, scientific and surgical equipment.

International Organizations

Yet what puts Geneva in the world limelight are its many international institutions. The oldest and probably the best known is the International Red Cross Organization. It was founded as the result of the initiative of Henri Dunant, a citizen of Geneva who had seen the misery of sick and wounded soldiers on the battlefield of Solferino. At last, in 1864, an international agreement was made, the Geneva Convention, stating that facilities used to treat men who were sick or wounded, whether friend or foe, were to be considered inviolable. Today the central office of the International Red Cross is found in Geneva, and every member nation has its representatives here.

The United Nations Organization too has its European seat in Geneva. In fact, its predecessor, the League of Nations, founded in January of 1920, following World War I, had its permanent headquarters in Geneva. At a beautiful spot outside the city and overlooking the lake, a magnificent palace was built, which, seen from the air, has the form of a square S. With the outbreak of World War II the League of Nations ceased to function and the palace was largely without activity for several years. However, after the peace organization reappeared under its new name, United Nations Organization, the elaborate building came into its own once more, this time as the European seat of the UN. Today it is alive with both employees and visitors, from many lands.

One of the youngest international in-

stitutions in Geneva is the CERN, which is the abbreviation for the French name of the European Council for Nuclear Research. It consists of representatives of most European governments and its object is to promote international nuclear research for peaceful purposes. Buildings have been erected near Geneva that house its complicated and costly scientific equipment.

Religious Center

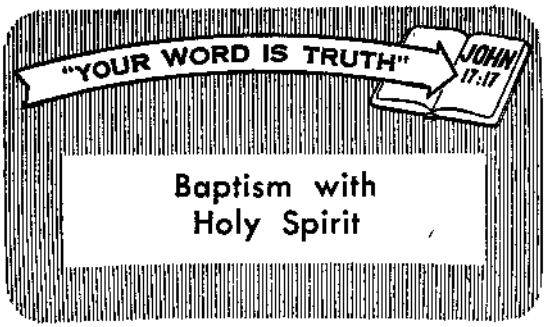
Religion, too, has an international organization in Geneva. It is the Ecumenical Movement with its World Council of Churches, which includes nearly all the non-Roman Catholic churches of Christendom and is designed to "take counsel and action with respect to church matters" in common. Besides the general secretary in Geneva, this organization has offices in New York and India.

For many centuries the city has been a prominent religious center, and particularly during the Reformation did it come into prominence. Theologian Farel preached here, and in 1536 the city officially accepted the Reformed religion. Soon John Calvin came to live in Geneva and he had great influence on the spiritual, religious and political life of the city. In fact, the city came to be called "Protestant Rome." Until 1798 Catholic services were forbidden in Geneva. The city chose as its motto and inscribed on its emblem the Latin words *Post Tenebras Lux* (After Darkness Light). However, even the leading men of Protestantism did not always act according to the light they thought they possessed, as was evidenced when Calvin had Servetus roasted to death at the stake because he had strongly argued against the trinity doctrine, to which Calvin and other Protestants still clung.

Today there are adherents of many different religions here. While the population of Geneva is predominantly Protestant, the time has long since passed when the exercise of Catholic rites was outlawed. Not only can there be found many Protestant and Catholic churches, but also a large synagogue and a Russian Orthodox church. Even an Islamic mosque is planned for construction. Smaller religious societies also have their places of worship, since there is a constitutional guarantee of freedom of worship for all.

Jehovah's witnesses too are active in Geneva. Two thriving congregations of them are located here, and they spend much time calling on their neighbors with the Kingdom good news. Calling from door to door is really like going from country to country. They may speak to an African at one house, a Soviet citizen at the next, and a dainty Japanese lady in her kimono at the next. To all of them they present the good news of God's kingdom, and among many they find hearing ears, because there are honest persons who can see that it will take more than their international organizations to solve the problems confronting mankind. It calls for the spirit of God operating among men and His kingdom in control.

Indeed, Geneva is an interesting place. Although it is now part of Switzerland, it was at one time French, and it still reflects much of the French influence. Why, the city itself is called *"le petit Paris"* (little Paris). But today it is a city of international interest, even a large proportion of its 168,000 inhabitants coming from abroad. And as a center for world affairs it is often in the news, because Geneva is an international center.



CONCERNING the coming Messiah John the Baptist said: "I baptized you with water, but he will baptize you with holy spirit."—Mark 1:8; Matt. 3:11; Luke 3:16; John 1:33.

What does it mean to be baptized with holy spirit? When and where did it begin, with whom and with what results? What is the purpose of being baptized with holy spirit, and is it essential to salvation?

To appreciate the answers to these questions we must first clearly understand just what the holy spirit is and what it means to be baptized. Contrary to popular belief, the holy spirit is not a personality. It is God's *active force*. Thus we repeatedly read of "Jehovah's spirit" coming upon faithful men of old, enabling them to perform mighty works. The very prophecy, "I shall pour out *some* of my spirit upon every sort of flesh," shows that the holy spirit could not be a person. This is further seen from the fact that John said that the Messiah would "baptize" with holy spirit, even as he baptized with water. The holy spirit must therefore in some way be analogous to water, that is, must be something impersonal.—Judg. 3:10; 14:6; Acts 2:17.

As for the meaning of "baptize," the Greek word so translated means to dip under, to submerge, to immerse, to cover over as with water. So we read that John baptized in the Jordan at Aenon because there was much water there. To be baptized with holy spirit, therefore, means to be immersed, covered with God's active force.—John 3:23.

In speaking of Jesus' *baptizing* with holy spirit John clearly must have referred to something special, for faithful men of old had received holy spirit, it had "enveloped" Gideon and even John was "filled with holy spirit right from his mother's womb," and yet not one of these was said to have been "baptized" with holy spirit. The disciples of Jesus, too, received holy spirit long before they were baptized with it. How do we know? Because by means of it they were able to perform the miracles they did when Jesus sent forth the twelve and then the seventy, and yet Jesus told them, after his resurrection and before his ascension into heaven: "You will be baptized in holy spirit not many days after this." —Judg. 6:34; Luke 1:15; Acts 1:5.

In fact, the first one to be baptized with holy spirit was none other than Jesus, and that by God himself. When and where? When Jesus was thirty years old and came to be baptized in Jordan's waters by John in symbol of his dedication to do God's will. There God baptized Jesus with holy spirit, bringing him forth as a spiritual son. At this time the prophetic words applied: "You are my son; I, today, I have become your father." By this outpouring of his spirit God anointed Jesus, making him the Christ, ordaining and empowering him, even as Peter said: "God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil."—Ps. 2:7; Acts 10:38.

Jesus Christ himself first began to baptize with holy spirit at Pentecost, starting with the 120 disciples gathered in Jerusalem awaiting this very thing. These had previously dedicated themselves to do God's will and to follow in Jesus' footsteps, and they had faith in Jesus' words that he

had come to give his life as a ransom. That it might be apparent to all that these were indeed baptized with holy spirit their baptism was accompanied by supernatural phenomena and by their being gifted to speak foreign languages.—Acts 2:1-4.

What was the purpose of these being there baptized with holy spirit? First of all, to bring them forth as spiritual sons, persons with the prospect of heavenly life, even as was true of Jesus. This is what Jesus had in mind when he said to Nicodemus: "Most truly I say to you, Unless anyone is born from water [God's Word, Ephesians 5:26] and spirit [God's holy spirit], he cannot enter into the kingdom of God. . . . You people must be born again." Even as Jesus was "born again" at the Jordan because God had a heavenly destiny for him, so with Jesus' footstep followers; because God has a heavenly destiny for them these also must be "born again," brought forth as spiritual sons. So we further read: "Because he willed it, he brought us forth by the word of truth, for us to be a certain first fruits of his creatures." "Blessed be . . . God . . . , for according to his great mercy he gave us a new birth to a living hope."—John 3:5-7; Jas. 1:18; 1 Pet. 1:3.

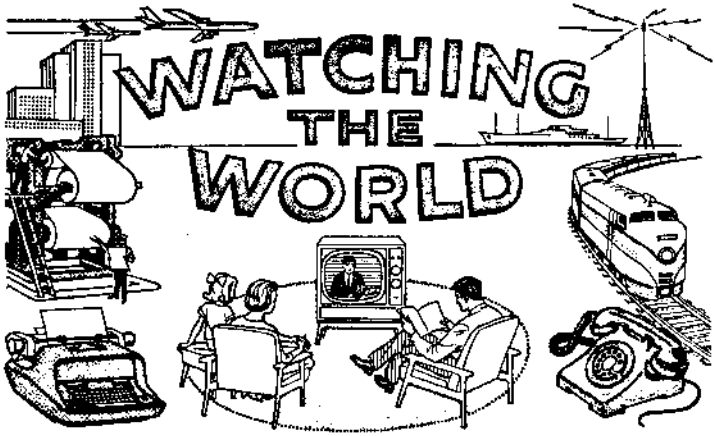
Secondly, by this baptism with holy spirit these footstep followers of Christ are anointed or commissioned, ordained, to be God's ministers and members of the body of Christ. It is to this that the apostles referred when they wrote: "He who guarantees that you and we belong to Christ and he who has anointed us is God." "You have an anointing from the holy one." "The anointing that you received from him remains in you." "For truly by one spirit we were all baptized into one body, . . . and we were all made to drink one spirit." "For all of you who were baptized into Christ have put on Christ."—2 Cor. 1:21; 1 John 2:20, 27; 1 Cor. 12:13; Gal. 3:27.

The supernatural phenomena and miraculous gifts accompanying the baptism with holy spirit were necessary at first to give proof to all of the divine origin of the Christian congregation. But once the Christian congregation reached maturity these supernatural tokens were no longer necessary and so passed away.—1 Cor. 12:27–14:33.

Since there no longer are such supernatural indications, how can one tell and others know whether he has been baptized with holy spirit or not? He can tell by the witness of the spirit: "The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ." This being a personal matter, others can only accept the claim of a Christian to have been baptized with holy spirit, providing, of course, that he brings forth fruits consistent with such claim.—Rom. 8:16, 17.

Is baptism with holy spirit essential to salvation? Yes, but only for those whose destiny is the heavenly kingdom. However, as the Scriptures show, others will gain salvation to life on earth, and a great crowd of these "other sheep" are already beginning to manifest themselves.

Though the use of the expression 'baptism with holy spirit' in the Bible is with reference only to those who are heirs of the heavenly kingdom, these "other sheep," as with Gideon, can be "enveloped" with the spirit; they too can be "filled with holy spirit," as was John the Baptist. But that holy spirit does not make them sons of God with a heavenly destiny; it does not anoint them to be members of the body of Christ and heirs with him of the heavenly kingdom. That being so, there will come a time when "baptism" with holy spirit will cease, but God's spirit will continue to operate on his people for the accomplishing of his will throughout all eternity.



Travel to the Moon

◈ A January 15 New York *Times* editorial reported that estimates given in connection with the United States government's spending on space exploration said that "a round trip for three persons to the moon and back, all expenses paid, may cost as little as $25 billion by 1969. It may cost as much as $40 billion." The editorial further observed: "By 1964 the space program may call for about $7 billion a year, or more than the Federal Government ever spent in any peacetime year prior to 1936. This will come to about $35 apiece annually. The grand total for the moon excursion would reproduce from 75 to 120 universities about the size of Harvard, with some change left over. It would build several million dwelling units; it would replace hundreds of worn-out school buildings; it would construct hundreds of hospitals; it would pay for research that might wipe out some stubborn diseases, including cancer."

Epidemic in Philippines

◈ On January 24 the Philippine government reported that within the past nine days 301 persons had died in an epidemic of choleriform enteritis, a cholera-like disease. This brought the death toll from the disease to 1,692 since September.

B-52H Sets Record

◈ On January 11 a United States Air Force B-52H set a nonstop flying record by going halfway around the world without refueling. It traveled from Okinawa to Madrid, Spain, a distance of 12,519 miles, in 21 hours and 52 minutes.

Earthquakes Rock Yugoslavia

◈ On January 7 a series of destructive earthquakes began rocking the Yugoslav coast near Makarska and Split. Up to 70,000 persons were reported to have been driven from their homes and were living in the open, being in fear of when the next quake would strike. Eighty percent of the homes in Makarska were said to have been destroyed, and several persons were reported killed and scores injured.

Unfit-Meat Racket

◈ On January 4 the Royal Canadian Mounted Police arrested twelve persons, including the director of food control and sanitation for the Brant County Health Unit, Ontario, Canada, on the charge of selling meat unfit for human consumption. More arrests were expected, according to the police. Firms dealing in the by-products of dead cattle were having difficulty purchasing carcasses and this is what prompted the investigation last August. The R.C.M.P. said that meat from dead animals would be sold to packers, who believed they were getting meat of good quality since it was marked with the stamp of approval of the Brant County Health Department. The R.C.M.P. estimated that some 375 to 500 tons of the unfit meat had been served in southern Ontario homes since last August, much of it in the form of rolled roasts, bologna, sausages, stewing meat and hamburger. Police estimated that the proceeds from the racket could have run about $60,000 a month.

Stocking Shelters

◈ Civil defense plans call for marking and stocking fallout-shelter space with provisions for about 50,000,000 persons in existing buildings throughout the United States. On January 19 the Defense Department announced that stocking of shelters would soon begin in fourteen cities, including Washington, Baltimore, Los Angeles and Indianapolis. Shelters will be stocked with five pounds of survival biscuits for each person and polyethylene bags containing water.

U.S. Accident Toll

◈ The National Safety Council reports that in the United States accidents claim some 90,000 lives and disable another 9,000,000 every year.

Pressure of Exams

◈ "The panic started right after Christmas holidays and has built up so that now we're each seeing about ten students daily ... Of course, there'll be another fifteen or twenty cases we'll get when exams actually start," explained Dr. Graham

Blaine, one of the ten psychiatrists who serve Harvard University's 11,500 students. At the University of Florida an intensive program of psychological testing and counseling of students has proved rewarding. Since the beginning of the program there have been no student suicides on the campus, whereas before there were, on an average, five a year.

Soap-and-Water Treatment

◈ Dermatology professor Dr. Samuel Ayres, Jr., told the American Academy of Dermatology in Chicago that substituting creams and lotions for soap and water often leads to a tremendous increase of a tiny mite, known as Demodex folliculorum, which normally lives a sedentary life in small numbers on the face of the human adult. The result is a flushed and pustular or pimple-like condition of the face. Daily washing with soap and water usually will cause this skin condition to disappear.

Public Schools

◈ On January 7 the United States National Education Association estimated the enrollment of students in public schools to be 38,600,000, some 1,100,000 more than a year ago. It was reported that 60,200 more classrooms are needed to relieve overcrowding and another 67,000 are needed to replace those that are unsatisfactory.

Church Failure

◈ At the Saskatchewan Conference of the United Church of Canada in Regina, Saskatchewan, churchman Armand Stade pointed to a chief obstacle to attracting nonchurch members to church. "I have a notion," he said, "that the average churchman of today is a semi-pagan and that, because of this, it is going to be difficult to persuade those outside the church that there is any real value in being like those inside the church."

"Moonshiners" Prosper

◈ The results of a study called "Operation Moonshine 1960-61" issued by the Licensed Beverage Industries revealed that during 1960 an estimated 40,000,000 gallons of nontax-paid liquor was produced in the United States. According to Thomas J. Donovan, the Industries' president, this amounted to a loss of some $575,000,000 to Federal and state governments. It was estimated that one out of every seven gallons of liquor consumed was illegally produced.

Income-Tax Exemptions

◈ The Malayan government has rejected a plea to grant income-tax exemption for all four wives of Moslems. Dato Mohamed Hanifah, who brought up the matter in Parliament, declared: "According to Moslem law, we are allowed four wives. I think that to ask for income-tax exemption is not unreasonable." However, it was argued that if that privilege was granted Moslems then Chinese with many wives would also want to be granted exemption for their extra wives, and the end result would be that many of those in the higher income-tax bracket would not be paying taxes.

Who Has the Teeth?

◈ An advertisement appeared in the "lost" column of a November 1 newspaper: "Will the party who stole the pumpkin from 273 Withrow Ave. please return my wife's false teeth." Robert Green, who had placed the ad, said that to give realism to his Halloween pumpkin he had taken his wife's false teeth and propped them under the pumpkin lid —but then someone stole the pumpkin.

Choosing Psychiatrists

◈ In order to prevent diplomats from revealing secrets to foreign powers Great Britain decreed that all Foreign Office employees should consult only hypnotists and psychiatrists that are politically reliable. If a worker wants a psychiatrist of his own choice, security men will have to check the doctor's background.

Blood-Pudding Poisons

◈ In the Naples, Italy, area some 200 children were hospitalized recently as a result of being poisoned by eating some blood pudding sold by street vendors. The pudding is made of pig's blood, suet and other ingredients.

Artificial Gardens

◈ On a recent cruise of the Polaris submarine, the Robert E. Lee, kits were tested that grow vegetables aboard ship. The Electric Boat Division of General Dynamics Corporation developed the kits, which consist of garden boxes having a chemical base in which seeds are planted. Under intense fluorescent lights lettuce can be grown in three weeks and carrots and dwarf peas in four.

Plenty of Horsemeat

◈ Soviet leaders have urged people to eat horsemeat in order to relieve their country's current meat shortage. According to the International Federation of Agriculture Producers, Russia's horsemeat production rose from 26 million pounds in 1950 to a peak of 463 million in 1956, but dipped slightly to 430 million pounds in 1959. This makes Russia the world's biggest horsemeat producer.

Catching a Cold

◈ A study of a thousand office workers, made by Dr. O. M. Lidwell and Prof. R. E. O. Williams of London, revealed

that the chance of people suffering from a cold getting another in the next two months is slight. They found that persons over forty are relatively resistant to colds and that those under thirty are more susceptible. According to *The Lancet*, the researchers found that 10.3 percent of colds led to absence from work, with the average length of absence being 2.6 days. Evidence indicated that only about one cold in ten could be attributed to cross infection in offices.

Lightning Flash

◈ How hot is a lightning flash? According to two Russian scientists that claimed to have measured it for the first time, it is 20,000 degrees Centigrade. It is reported to produce a shock wave with a pressure of 1,000 pounds per square inch, or enough to crack a nine-inch brick wall at a distance of fifteen feet.

Overcoming Poverty

◈ A Roman Catholic religious order, the Franciscans, are sworn to poverty and are prohibited from carrying money. However, Canadian members get around this prohibition by using credit cards.

Cost for Repairs

◈ Democratic senator from Wisconsin William Proxmire was reported to have criticized the extravagance in remodeling the home of the United States' number one military officer. "The Defense Department," he said, "has just spent $150,000 to remodel the home of the Chairman of the Joint Chiefs of Staff. This fantastic expenditure is not to build a new house, but just to remodel one for a general and his family. Three new $50,000 mansions could be built for that price."

How People Spend Their Time

◈ According to an analysis appearing in the November *Ladies' Home Journal*, "statistics show the average person of 70 has spent: 3 years in education; 8 years in amusement; 6 years in eating; 11 years in working; 24 years in sleeping; 5½ years in washing and dressing; 6 years in walking; 3 years in conversation; 3 years in reading, and 6 months in worshiping God!" Do you spend your time more wisely than the average person?

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Awake!

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The Versatile Pineapple

PAGE 24

MARCH 22, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our *times must* be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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WHAT YOUR Thanks CAN DO

WE HUMANS are capable of expressing thanks in many ways. We may show our gratitude by simply saying "Thank you" or by writing a note or a letter or by sending flowers or a "thank you" card. Any one of these is adequate, but the "thank you's" that seem to be remembered the longest are those we feel and see rather than those we read and hear. For the expressions of appreciative eyes, the warmth of a person's smile and the grip of a hand that says "Thank you" often speak out more eloquently than words. And the good that flows from such loving gratitude is capable of lifting the hearts and spirits of others.

Author A. J. Cronin tells of a doctor that he knew in South Wales who prescribed in certain cases of neurosis what he called his "thank-you cure." When a patient came to him discouraged, pessimistic and full of his own woes, but without any symptoms of a serious ailment, he would give this advice: "For six weeks I want you to say thank you whenever anyone does you a favor. And, to show you mean it, emphasize the words with a smile." "But no one ever does me a favor, Doctor," the patient would often complain. "Whereupon, borrowing from Scripture," Cronin says, "the wise old doctor would reply: 'Seek and you will find.' Six weeks later, more often than not, the patient would return with quite a new outlook, freed of his sense of grievance against life, convinced that people had suddenly become more kind and friendly." Perhaps a "thank-you cure" can make your life brighter.

It is known that failing to express appreciation can make people feel miserable. When a taxi-driver returned a man's wallet that he had found in his car, the owner took the wallet without a word. The taxi driver felt cut at heart. "If the guy had only said 'Thanks,' " he said.

An employment officer asked a job-seeker why he quit his former job. His reply: "For fifteen years I had never heard one word of thanks." The burden of ingratitude was heavier to bear than the work load. A smile of appreciation, a reflection of thanks in some way would have made the difference. A person who receives any good without giving thanks for it de-

prives the giver of his due, which is an expression of gratitude. He also sets a bad example. Not to express thanks is to return evil for good. Perhaps that is why an ingrate is referred to as the lowest type of man.

On the other hand, the expressing of thanks can bring out the best in people and encourage them to greater activity and industriousness. For example, Arnold Bennett, American mathematician, reportedly had "a publisher who boasted about the extraordinary efficiency of his secretary. One day while visiting the publisher's office Bennett said to her, 'Your employer claims that you are extremely efficient. What is your secret?' 'It's not my secret,' the secretary replied. 'It's his.' Each time she performed a service, no matter how small, he never failed to acknowledge it. Because of that she took infinite pains with her work." Maybe your honest and sincere appreciation can help others do more and help bring out the best in them.

Of all people Christians should bear in mind that their appreciative dealing with their fellowman in a loving way may not only inspire better work but also grateful thanks to God in the heart of the recipients of their kindness. The apostle Paul, for example, when writing to the congregation at Corinth, said: "Thanks be to God for putting the same earnestness for you in the heart of Titus, because he has indeed responded to our encouragement." Here we see fine works resulting in thanks. Our loving concern for people is a way that we humans can express thanks to God for his loving-kindness to us. Remember, thanks begets thanksgiving. —2 Cor. 8:16, 17; 1 John 4:20, 21.

Admittedly, world conditions are bad, but there are always some things for which we can be thankful. It is harmful to be unthankful. Unthankfulness has led many to deny evident truths about God manifest in nature. This they have done to their everlasting injury. The apostle says: God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made." However, he argues that wicked men, "although they knew God, . . . did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings." (Rom. 1:18-21) Their ingratitude led them astray.

ARTICLES IN THE NEXT ISSUE

Spain Suppresses Religious Freedom.
Luxuries—Are They Worth Their Price?
Do You Leave Religion to Your Wife?
Weekends—a Pleasure or a Plague?
Showing Respect for the Procreative Gift.

For our thanks to mean anything to us or others it must be expressed in all sincerity and without hypocrisy. It should be accompanied by actions of appreciation. This world has its special days for giving thanks, but is it thankful? The rich resources of the soil it has squandered in prodigal extravagance. With an umbrella of smog it has hid the sky, and God's blue rivers it has turned into filth-carrying sewers. It has tossed Jehovah's righteous laws and principles in the streets where they are trampled underfoot. It scoffs at virtue and praises the fruits of vice. Yet it comes to God with prayers of thanksgiving. Will the great Jehovah hear and accept such? Listen to his reply: "The sacrifice of the wicked ones is something detestable to Jehovah, but the prayer of the upright ones is a pleasure to him." (Prov. 15:8) No, such hypocritical thanks is not acceptable to Jehovah.

Be thankful by cultivating a spirit of thanksgiving that finds expression in both words and deeds, knowing that only such is pleasing to God and will upbuild your fellowman.

IS RELIGION DYING?

ONE would think that with an increase in religion there would also be an upsurge in morality and integrity, at least in Christendom, but not so. Everywhere leading churchmen speak of a moral decline. Dr. John S. Bonnell, preaching in the Fifth Avenue Presbyterian Church in New York city, declared that America's moral standards are steadily "degenerating." Another New York clergyman, the rector of Calvary Protestant Episcopal Church, Albert B. Buchanan, stated that "the church has failed both God and man," that "practitioners of psychiatry are doing more to save souls than are Christian churches."

Other religious leaders speak of Christendom's religions today as ineffective, dying or dead. A British bishop, Dr. Mortimer, blamed Christendom's religions for the decline in chastity. Rabbi Arthur Lelyveld, a leader of the Jewish Reconstructionist movement, declared: "The great religions of the world are dying"; "religion is simply no longer an effective force in our society." A report from England asserts: "The Church . . . is finished —dead. The ordinary working man no longer believes in what is taught. . . . Religion is out-of-date."

Do you feel that way about religion—your religion? What circumstances of recent date have provoked serious doubts about the usefulness and effectiveness of religion? Why do men say religion is dying or dead? How can one tell?

One big factor that distinguishes a living religion from one that is dying or dead is its reaction toward immorality and malpractice in general, and especially so among its members. We are told in the Bible that a living religion is one that inspires fear of God and turning away from bad, a fervent zeal for righteousness. The inspired Scriptures state: "The fear of Jehovah means the hating of bad." "In the fear of Jehovah one turns away from bad." Of Jesus Christ it is written: "You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with the oil of exultation more than your partners." This hatred for lawlessness and dynamism for righteousness and morality is one of the chief assets of religion and a vital reason for having it in a community. It provides a safeguard against corrupt government and immorality.—Prov. 8:13; 16:6; Heb. 1:9; Job 28:28.

But where is there today such fear of God that there is a hatred of lawlessness and a turning away from bad? Where is Christendom's burning zeal for righteousness? Is it not for the want of these forces that Christendom has gone morally bad?

No Shock or Surprise Left

Let's face it. Few religious Britons are shocked any more at anything; neither are

many Americans for that matter. Even devout church members are no longer as alarmed at the misconduct of their clergy and leading citizens as they once were. Divorce has become fashionable. Homosexuality is a subject for theater comedy. In fact, the Church of England reportedly declared that homosexuality between consenting adults ought not to be a crime, that suicide and attempted suicide should not be indictable offenses.

When the British Broadcasting Company screened programs on sexual vice, no one was shocked. When teen-age sex orgies and teen-age pregnancies are said to be on an increase in America, there is little surprise. When newspaper headlines screamed: "Vicar Found Guilty of Immorality," "Cleric Forgets His Shalt-Nots, Held as Thief," "Baptist Convention Ends in Riot over a President," "Sicilian Monks Face Murder-Ring Charges," "Bishop Finds Another Church for Guilty Vicar," "Scuffle in the Nunnery," and so on, where was that righteous, religious fervor that says, "Let's clean the scoundrels out"? Where was the spirit of Phinehas among the people—that spirit that turned the wrath of God away and brought peace to Israel? Unfortunately, there was none. Rather than rebuke the lawbreakers, there was too often a show of sympathy for them.—Num. 25:6-13.

For example, when four leading citizens of Pittsfield, Massachusetts, were imprisoned or heavily fined for breaking a federal law, the town's preachers and citizens were conspicuously silent. Instead of rebuking the wrongdoers, they rationalized: 'If these men have violated a law, there must be something wrong with the law!' In the end the men were popularly condemned, not for lawbreaking, but for the devious manner in which they did it.

When Earl Beatty, in his fifties, and with three divorces behind him, married an 18-year-old girl, the world merely commented on the age difference. When Glynn Wolfe was assigned to his new post as the minister of the Travelers' Rest Baptist Church at Las Vegas, Nevada, he had been divorced twelve times and married thirteen times, with wives 8, 10, 11 and 12 still quartered at one of his Hollywood hotels. But who objected? When the duke of Bedford applied for divorce, he merely found that his popularity was enhanced thereby. When the countess of Shrewsbury arrived, smiling and radiant, at the divorce court, she was assured of one thing: whatever the verdict, society would not ostracize her. When Governor Rockefeller of New York announced that he and his wife agreed on a legal separation in anticipation of a divorce, there was not so much as a ripple of comment from the clergy. Representative William F. Miller, the Republican National Chairman and a Roman Catholic, however, did say that he did not believe the pending divorce would hurt the governor's position as one of the party's leaders, because the people are no longer religiously inclined to care seriously about the conduct of their leaders.

If the religious leaders and their flocks do not care about the conduct of their leaders, then their religion has become a mockery indeed. It has become a body without force or purpose—a corpse. Is this true of Christendom's religions? What do the facts show?—Isa. 29:13, 14; Matt. 7:17-20.

Disturbing Signs

The thing that is causing serious concern among sincere worshipers is not that some religious leaders have gone bad; rather it is the general indifference and the almost tolerant view on their part toward immorality and wrongdoing. For example, when Archdeacon Henry Graham, 51, a member of the Church Assembly (the governing body of the Church of England),

a church commissioner, and a resident canon of Ripon Cathedral, had pleaded guilty to an indecency charge and sent his resignation to the bishop of Ripon, the bishop at first decided that Graham should keep all his church posts, including the chairmanship of a moral welfare council. The dean of Ripon, Llewellyn Hughes, said Graham made "an honest mistake for which he has been forgiven." "He is far too good a man for the Church to lose." "We would not dream of driving him out."

Would the apostle Paul have handled this case in the same way? Surely, the people need moral leadership. And Paul, recognizing this fact, told the Christians at Corinth to 'remove the wicked man from among themselves.' Wicked men, immoral men, were not to remain in the congregation to contaminate it. They were to be driven out as a warning example to others. Of course, the repentant ones did receive mercy and were forgiven, but they were not left in their responsible positions to be looked upon as moral examples to the flock. They had to prove themselves first to be men of high moral principles and integrity. Religion must demand a clean house if it is to stay alive. Does your religion take such disciplinary action against wrongdoers?—1 Cor. 5:13.

Graham's case is not an isolated one by any means. Vicar John T. Pendleton, 49, who had most of a three-year probation term still to serve, resigned his living after being convicted of committing an immoral act with a 36-year-old man. Instead of being removed from office, the bishop of his diocese merely assigned him to another parish. The bishop kept the whole proceedings as secret as he could, but the truth leaked out. How contrary to Paul's instruction was the bishop's conduct! Paul ordered Timothy to "reprove before all onlookers persons who practice sin, that the rest also may have fear." Does your religion do that? It will if it is Christian, and it must if it is to stay alive.—1 Tim. 5: 20-22.

Time magazine, May 12, 1961, told of the unfrocking of clergyman William B. Thomas, 62, who was removed from office on the charge of adultery, committed with a Sunday-school teacher named Elsie Brandy—and not once, but by Mrs. Brandy's accounting, "at least 75 or 80 times." Thomas' only surprise was that he was not found out sooner. Considering the present liberal view toward immorality on the part of church leaders and churchgoers, it is a wonder that he was discovered at all.

Seriously concerned with the trend, the London *Sunday Express*, June 11, 1961, asks: "What explains the Church of England's double attitude to sexual morality? Today the case is reported of an ex-vicar who has been placed in charge of another church while still on probation for a serious offence with another man. Earlier this year a priest convicted of offences against little children was simply moved to another parish. In another earlier case a homosexual offender against young boys was actually ordained after his offence. It may be that these men deserve mercy. Yet how odd that the Church should rarely extend similar mercy towards sinners who are not also perverts. How strange that priests who are divorced for desertion or a single act of adultery are now automatically expelled, while degraded acts of perversion are excused as mere 'slips' or 'lapses.' "

Is this being said of your religion, of your church, of you? It is true that some individuals may, can and do go bad, but what is your religion doing to keep itself clean from corruption? Is it removing wrongdoers or excusing them?

Corruption Widespread

The Church of England is not the only religion beset with these moral problems. On August 5, 1960, in Edinburg, Texas, a young Roman Catholic priest was charged with attempted rape of a 20-year-old college girl as she knelt to pray in the Sacred Heart Church.

On December 3, 1960, the Des Moines *Register* reported that Roman Catholic priest Lawrence Dudink, 47, pleaded guilty in court to a charge of abducting a 17-year-old girl from St. Mary's Hospital in Superior, Wisconsin. The police found the priest and the girl in a two-room motel cabin in Phoenix, Arizona.

The Ottawa *Citizen,* December 29, 1960, reported that "four monks of the Roman Catholic Capuchin order and four other persons have been charged with operating an extortion-murder ring with headquarters in a nearby monastery." Surely, such is not the fruitage of God's spirit, the evidence of Christianity in the lives of men. Is there any wonder that men question the vitality and influence of religion?

Riots and Fistfights

Perhaps even more scandalous are the rash of riots and fistfights among priests, nuns and Protestant clergy. On March 14, 1961, a Venezuelan newspaper reported that "two priests tangled in a fistfight in the middle of Mass" in the cathedral of Coro. Cástulo M. Ferrer and Victor J. Pineda, both monsignors of the diocese, engaged in a free-for-all at the High Altar. They battled each other with fists and "holy candlesticks." Only after the police intervened was calm established.

In early October, 1961, in San Dona di Piave, a town outside of Venice, Italy, twenty-three nuns also engaged in a free-wheeling brawl in the Convent of the Holy Immaculate Heart of Mary. Here, too, the battle raged until policemen moved in to enforce the peace.

Perhaps even worse was the riot at the Baptist Convention held in Kansas City, Missouri, on September 6, 1961. The convention exploded into a free-swinging fistfight in a dispute over the election of a president. One delegate who either fell or was pushed off the speaker's platform died of injuries the next day. Police wielding blackjacks had to quell the disturbance.

And on the very eve of Christendom's latest celebration of the birth of the Prince of peace, and in Bethlehem, the place of that birth, violence erupted between the clergy of the Orthodox and Catholic churches. Sticks and bottles flew in a wild melee that had to be broken up by officers of the peace.

Of what is all this a sign? Is this Christianity or is this religion gone bad? Jesus said that by their fruits you would know them. So, then, judge for yourselves. Sincere people are shocked, and they have every reason to be. The moral conduct of their religious leaders has caused deep consternation in their minds. They wonder, since this is what their religion leads to, if it would be well to look elsewhere.

The Bible, however, does teach that true religion is a dynamic force in the lives of men for good, that it brings forth fine fruit. So if your religion is marked with divisions, if it is beset with quarrels and fights, if wrongdoers are not rebuked and the wicked are not cast out, then you should look elsewhere, for such conditions are signs, not of a living, but of a dying religion. Look to Jehovah God and to his Word the Bible. Associate with his Christian witnesses and see for yourself that these are persons who really study and believe the Bible and who demonstrate the spirit of God in their lives.—Gal. 5:19-24; 2 Cor. 13:11; Jas. 3:14-18; 4:1; 1 Pet. 2:1; Ps. 97:10.

PRR—Transcontinental

BY "AWAKE!" CORRESPONDENT IN PANAMA

"TWO dollars for a round-trip across-the-continent railway ticket?"

"Yes, lady, that is correct. And if you are not too concerned about physical comfort you may obtain a ticket for a dollar and twenty-five cents. The main difference is that the seats are harder."

"And only an hour and a half to cross the continent?"

"Yes'm, and sometimes not that long."

Continental vastness coupled with high cost of travel, as those items ordinarily impress one, made such a possibility seem incredible to the newcomer. But wait! This is Panama. Here the expanse of the continent has dwindled to a mere few miles of terra firma holding apart the mighty Atlantic and Pacific Oceans. Here a coast-to-coast link in transportation, the Panama Railroad, combines the transcontinental and low-cost features of travel, much to the inquirer's delight.

Ticket purchased, she shared a seat with a well-dressed, dignified gentleman whose white hair bespoke his years. An "old-timer" on the Isthmus he was, she learned, a retired employee of "construction days" of the Panama Canal, and one well qualified to divulge information about this road, the first transcontinental link in this hemisphere.

His obliging manner elicited her questions, the first one being: "Which is older, the Railroad or the Canal?" Her association of the latter with Panama had sufficed in her mind for any transisthmian transportation, except perhaps for a highway.

"The railroad was first by many years," he said, and as he briefly reviewed the need for such she discerned that he was vividly reliving a time when undertakings were motivated by a refreshing degree of unselfishness, when accomplishments were evaluated in terms of usefulness, when mankind found pleasure and contentment in doing helpful things. To him this railway—the product of painstaking effort, the result of persistence in spite of obstacles, the reward of determined perseverance of individuals willing to strive for a beneficial goal—symbolized that time.

"On the heels of the successful innovation of the steam locomotive," he continued, "enterprising men throughout the world, and especially England, France and the United States, recognized the commercial and practical value of a link across this narrow neck of territory. Such would eliminate thousands of hazardous and expensive miles of travel around Cape Horn, as well as the dangers and hardships of the overland routes by muleback and dugouts across the continent. Railroading was still a novice of about two decades in the eastern part of the United States, nevertheless developing rapidly and projecting itself into the then Middle West. But before it had come into existence west of the Mississippi River, before California had entered the

Union, before Panama existed as a sovereign nation, an American company was formed for the very purpose of constructing a railroad across the Isthmus of Panama."

"The short distance to traverse and the lack of any appreciable elevation must have resulted in the quick, easy accomplishment of such a project," the newcomer suggested.

"To the contrary," he began to explain, "there were many real obstacles.

Obstacles to Overcome

"The terrain of this coveted piece of real estate proved to be the source of many a headache. Blanketed with dense, snarled, seemingly impenetrable jungle growth; bathed by the relentless heat of an almost-equatorial sun; drenched almost daily at least from May to December by torrential tropical downpours, the very earth challenged the will of the most resolute to tame it. Besides, the soft, clay silt, once cleared of its jungle growth, was forever either crawling right out from under its load, or, if soaked down, it sprawled out over finished portions of track, burying it under tons of soggy earth-pudding.

"These streams crisscrossing the continent, and so placid this lovely day, were potential giants in their unharnessed condition in years gone by. As one writer well put it, they were 'lazy streams which could rise during a half-hour cloudburst from a trickling brook into rampaging sluices forty feet in depth.'

"The jungle too was alive with creeping, crawling things. Insects? Swarms of them! It was saturated with mosquitoes, yellow-fever- and malaria-carrying ones; with fleas and ticks and red bugs; and with ants equal to the task of stripping giant trees of all foliage in a few hours' time, and none too friendly to man. Tarantulas, spiders and scorpions were there. Snakes! Mighty, crushing boa constrictors; venomous bushmasters, corals, and fer-de-lances; and others of various sizes and kinds slithered through trees and swamp. Beady-eyed crocodiles lurked in murky waters and infested jungle streams. Slinking cats, ready to pounce; sharp-clawed sloths, slow, but adept at protecting themselves; wild animals of varying degrees of ferocity, lived in this, their veritable paradise. Yes, these were the possessors of the jungle, and averse they were to yielding their erstwhile undisputed habitat.

"Another thing, the then-existing centuries-old trails across the Isthmus were fraught with land and river pirates: robbers enriching themselves by intercepting the flow of gold from South and Central America en route to the mother country, Spain. These continued a threat through much of the railroad construction period.

"And suitable, usable materials for rails, ties and other necessary items were not available on the scene. Oh, there were trees, trees everywhere, but none satisfactory for crossties, as they rotted so quickly. The country, an extended arm of New Granada (now Colombia), was not an industrial area that could provide rails, steel or engines. Everything then had to be shipped in—lumber, girders, cement, food, living quarters.

"Labor problems, too, so common today, were not unheard of in those days, although of a somewhat different nature. The big question then was, Where would the laborers come from, since there was insufficient manpower in the immediate environs to negotiate such an arduous task?"

"Why, this is fascinating. Please continue," the newcomer petitioned.

Progress Made

Delighted to impart more of the past still so intriguing to him, the gentleman

continued: "As early as 1835 the New Granada Legislature passed a law conveying important privileges to certain United States citizens in event of their building a railroad across the Isthmus. And a treaty made between the United States and New Granada in December, 1846, guaranteed the United States a right-of-way across the Isthmus for any mode of transportation. Two years later the discovery of gold in California resulted in a stampede westward, not only by those whose imaginations were already tickled by the love of adventure and the lure of a treasure hunt, but also by financiers anxious that the 'pay dirt' should put a nation experiencing economic stress on its feet (for the Mexican War was only recently won).

"To make the West more accessible, that same year the United States Congress authorized contracts for the establishment of two lines of mail steamers. One was to run from New York via New Orleans to Chagres (Panama, Atlantic side); the other, from the Pacific side of Panama to California and Oregon. The man who bought the Pacific line, and he was a shrewd businessman, incorporated it as a part of his preconceived plan to build a railroad across Panama, which, he anticipated, would be finished in eight years. In 1849 a company was incorporated under the laws of the State of New York, and the line of the road was located. May, 1850, was the real beginning, and on the Atlantic side the first ground was broken. Clearing of a right-of-way proceeded."

Above the rumble of the engine that made her trip possible, the newcomer thought she could hear the chop, chop of the machetes wielded by stalwart men as they unmasked the jungle, laying it low. She felt their uncomfortableness as they worked, oftentimes to their waist, or deeper, in slimy, brackish water untangling coastal mangrove swamps; she dreaded for them a possible encounter with open-jawed crocodiles or some deadly snake. She wondered how they were able to accomplish anything more than try to calm the agonizing gnawing of the red bugs and the fleas and the ticks that adhered to or tunneled into human flesh. She saw them, tired and weary, trudging back to inadequately equipped shelter for the night, lodging without loved ones to offer encouragement for the next day's toil.

She imagined the "field day" for the insects hovering over that concentration of humanity. She felt the throbbing headaches, the pounding pulse, the rigorous chills, the burning fever, as many a laborer—pallid and sallow, sapped of vitality —sickened and died in the steaming tropics, victim of malaria, yellow fever, or even cholera.

Delightful it was to know that as that first year of construction closed the completion of the first eight miles of the road was in sight, and that one thousand workers were in the employ of the company.

Their joy she felt as, in 1851, a thousand passengers on their way to California were safely transported from the steamships at the mouth of the Chagres River to Gatun.

"Now, with assurance of safe passage part of the way for the ever-increasing numbers on their trek to the enriching West, golden years for the railroad began in 1852," her informer continued, "and by July twenty-three miles of road were finished. The project that was not intended to be opened until the whole line was completed had now become an income-producing venture while still in the process of construction. In spite of accidents and tragedies, workers pushed on, and in July, 1854, a train ran within a mile of summit, leaving a total distance of twelve miles to complete."

"What was happening on the Pacific side?" the listener was now inquiring.

"Well," said the old gentleman, "sometime in 1852 men and material were shipped around the Horn to commence work from Panama on the Pacific side. Up the valley of the Rio Grande the working force forged toward summit to meet the force coming from the other side. And, January 27, 1855, at midnight, in a pouring rain, rails were joined. The 47⅝ miles of railroad had been started more than four and a half years before, and it had cost nearly $140,000 per mile in finance and one thousand human lives, even though much of the natural contour of the country had been followed by the road."

"But," he added, "much of the finished road was of a very temporary nature, and, in order to discourage traffic as part by part it was made more permanent, tariff was raised to as much as $25 for first-class passengers and ten cents a pound for personal luggage. Then the completion of the Union Pacific Railroad, which was commenced in 1869, dealt a hard blow to the Panama Railroad, for it took away from the road much of its business, and rapidly the Panama road deteriorated."

Change of Ownership and Relocation

"In 1879 the French Canal Company purchased the railroad for $17,000,000, and in 1904 the United States took it over when it acquired the property and assets of the French company."

"Does the present track follow the original right-of-way?" his inquirer asked.

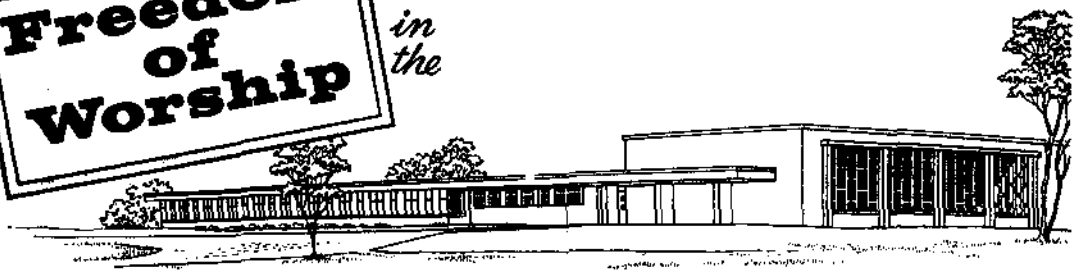
"No, lady, when definite plans for a lock and lake canal were adopted and construction started on the waterway, several changes in the location of the railroad became necessary. The existing line had to be rebuilt to handle traffic made by the canal construction and at the same time replace the existing road with the relocated line, all the while carrying on operations without delay to canal construction. After the relocation was complete, there was a difference of only two hundred yards in the length of the line between the old and the new."

At the end of the picturesque journey at the opposite side of the continent, the two passengers looked back down the two shimmering streaks of rail as the old-timer once more expressed himself before saying Good-by: "Men braved great difficulties, endured many hardships, persevered through real odds to produce, largely for commercial gain, something beneficial, yet so transitory as this railroad, little among railroads. Could it not be possible that if we today would be as determined to achieve goals of more lasting value that we too could experience maybe even greater joy and satisfaction than those who realized their dream come true in the uniting of the rails that had been inched from both oceans—the rails that formed the tracks for the PRR–transcontinental?"

WHAT'S IN A NAME?

"Anyone with doubts about 'what's in a name?' will have them ended if he tries to make shipments to Ciudad Trujillo, the name by which the capital of the Dominican Republic was known from 1936 until recently," reports the New York *Times*. "Shippers failing to use the restored name of Santo Domingo in documents as well as on merchandise will find their shipments subject to penalty by the Dominican Republic, according to a special notice added to the world trade bulletin of the Commerce and Industry Association of New York. Santo Domingo is the city's original name and dates from its founding in 1496."

Freedom of Worship *in the*



THE present is a time of tension, especially a time of international tension. The nations of the world, irrespective of the political bloc to which they may belong, are concerned with the perpetuation of their ideologies, their way of life, yes, their very national existence. Because of this they strive to elicit the loyalties of their people in various ways, and in particular do they strive to instill national loyalty into the hearts and minds of youth. One of the ways certain well-meaning patriots are seeking to do this is by means of more rigid patriotic exercises.

For example, as reported in the Los Angeles *Herald,* November 11, 1961, on a recent trip to Russia Thomas P. Braden, president of the California State Board of Education, became convinced of the need of daily recitation of the pledge of allegiance to the American flag by the pupils in all the public schools in his state. Of the same mind was the Wisconsin State Legislature, for, according to the Milwaukee, Wisconsin, *Sentinel,* November 9, 1961, it passed a bill requiring all children in public schools to repeat this pledge daily; doing so over the veto of Governor Nelson, who warned that the bill would be declared unconstitutional. And in a recent issue of *The Forty and Eighter,* a United States servicemen's publication, an editorial insisted that there simply is no such thing as waving the flag too much.

This trend in many parts of the world puts a challenge to the people: Are they able to pursue their goal without trampling underfoot the very freedoms that they seek to preserve? With the upsurge of patriotism, are they able to uphold the freedoms for which their flag stands by respecting the rights of those who, not for political reasons, but because of religious belief cannot conscientiously participate? These are questions that come to the fore particularly in schoolrooms where there are students who are Jehovah's witnesses.

When considering this matter it is well to bear in mind that a person may engage in patriotic ceremonies and still at heart be disloyal to his country, or he may be a law-abiding citizen and yet have religious scruples against participation. That religious views might enter into the picture should not be difficult to understand. At one time the Quakers in England were severely persecuted because they refused to salute public officials by taking off their hats in their presence. The Quakers regarded such an act as idolatry. As a result some were beaten and imprisoned and even put to death. Yet would anyone today who respects freedom of worship accuse them of having been disloyal to England? No!

Saluting the Flag

Justly, therefore, in ruling on the case styled *West Virginia State Board of Edu-*

cation versus Barnette the Supreme Court of the United States ruled in 1943 that the Bill of Rights, which guards the individual's freedom to speak what is in his mind, also guards his right to refuse to do and say what is not in his mind or heart. True, this Bill of Rights is an American document and so is not binding in other lands, but its essence and principles are stated in the United Nations Declaration of Human Rights and are therefore most widely recognized.

While the United States Supreme Court has thus upheld the stand taken by the children of Jehovah's witnesses in refusing to salute the flag on religious grounds, some schoolteachers urge these children to take part in patriotic exercises by asking them to hold the flag while others salute it or to march in formation behind one holding the flag. But Witness children do not participate in these activities, just as they refrain from saluting the flag, for the principle involved would still be violated. However, they may stand during flag-salute ceremonies, since simply rising to one's feet is not generally what constitutes the act of saluting, which is what they consider to be idolatrous.

Some persons may well ask, What is the basis for these religious scruples? They are based on the principle expressed in the second of the Ten Commandments given by God to the nation of Israel. It reads: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." Jehovah's witnesses believe that the saluting of a flag comes under such prohibition, which, according to the testimony of history, is the same belief as that of the early Christians who lived under the Roman Empire.—Ex. 20: 4, 5; 1 John 5:21.

The fact that saluting a flag is a religious act is recognized, not only by Jehovah's witnesses, but by other authorities. For example, *The Encyclopedia Americana* states: "The flag, like the cross, is sacred. . . . The rules and regulations relative to human attitude toward national standards use strong, expressive words; such as . . . 'Reverence to the Flag,' 'Devotion to the Flag.' "—1945 Ed., Vol. 11, p. 316.

A like view is expressed in comments in *The Interpreter's Bible,* where it says: "There is a cult of 'patriotism' which with many has taken the place of the one God of Jesus and of the Hebrew faith . . . What is happening in America and elsewhere is a process of syncretism, by which an ever-diminishing element of Christianity and an ever-increasing element of nationalism are entering into the alloy known as modern religion. . . . The new religion has its rituals. The flag is supplanting the cross." —Vol. 7, p. 847.

Similar sentiments are expressed in the book *Families in the Church—A Protestant Survey,* which is a report on a recent survey of Protestant churches in the United States. It says: "We have been developing in America precisely the sort of folk-religion that Amos, Hosea and Isaiah so bitterly condemned . . . A recent song hit turned up about 'the Bible on the table and the flag upon the wall.' This seems to identify religion and patriotism so closely that . . . we blithely assume that what we want for ourselves must be what God wants us to have."—P. 171.

It is thus seen that Jehovah's witnesses are not alone in noting that saluting the flag has religious significance.

National and School Anthems

A parallel situation involves certain types of music. For example, Jehovah's

witnesses do not join in singing songs that extol any nation, institution or human creature, nor do they rise to their feet when such songs are played, because this would indicate their concurring in the sentiments expressed in such songs. But if they happen to be standing when playing of the song begins there is no objection to remaining on their feet, because no action is thus taken by them that constitutes participation in the ceremony.

Oftentimes these songs are used in school music classes for practice, and while Witness children generally have no objection to playing any music simply as a means to learn to play a musical instrument, they could not join in playing these songs at school assemblies or rallies or at community gatherings as part of the program. However, when it comes to singing the words, even in practice, they cannot participate in this because this would be giving expression to sentiments that are objectionable to them from a religious standpoint. During periods of music instruction they have been known to sing simply the notes, though, if the teacher wants them to do this in order to cultivate musical talents such as reading notes or cultivating the voice.

But why these objections? it may be asked. Because such patriotic songs express the same fundamental ideas that are embodied in the pledge of allegiance to the flag; and since Jehovah's witnesses do not salute the flag of any nation, consistently they do not participate in ceremonies involving national anthems. They take to heart the words of the Lord Jesus when he said of his disciples: "They are no part of the world, just as I am no part of the world." "My kingdom is no part of this world," he added. As ambassadors for this heavenly kingdom, they observe strict neutrality as to the affairs of the worldly nations.—John 17:16; 18:36; 2 Cor. 5:20.

Since a national anthem is actually a hymn or a prayer set to music, Jehovah's witnesses are governed in this matter by what God says in his Word the Bible is acceptable in prayer. Jesus himself, who taught his followers how to pray, said in prayer to God: "I make request, not concerning the world." While it is true that there are many sincere persons in all nations, the Bible truth remains unchanged: "The whole world is lying in the power of the wicked one." Therefore, the Christian apostle John pointedly stated: "The world is passing away and so is its desire." For these reasons Jehovah's witnesses do not join the nations in praying for the perpetuation of the present system of things. —John 17:9; 1 John 5:19; 2:17.

So, too, with school songs and other compositions that glorify or extol institutions or organizations or certain human creatures. These are not sung or recited by Jehovah's witnesses—not out of disrespect on their part, but because they reserve all such veneration for Jehovah God.—Isa. 2:17.

Holidays, Prayer, Religious Discussions

It is also customary in most public schools in Christendom to celebrate such events as Christmas, Halloween, sometimes birthdays, and other events that have a religious background.

The Witness children do not share in such religious holiday activities, because, among other things, these celebrations almost invariably embody practices that are of pagan origin. And in this connection Jehovah's witnesses follow the counsel found in the Bible at 2 Corinthians 6:14-17: "What sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touch-

ing the unclean thing'; 'and I will take you in.'"

However, Jehovah's witnesses do endeavor to cooperate with the school's program of education to the extent possible, even during holiday seasons. So when various assignments are made, such as those involving artwork, Witness children carry these out even when they may involve religious symbolism, accepting such assignments for their educational value. However, they do not join the class in commemorating such holidays or birthdays by singing songs that carry religious sentiments or by participating in class parties.

Another religious practice that is common in many schools is the ceremony of repeating the "Lord's prayer." But at the very time that Jesus gave this prayer to his followers as an example to follow, he said: "When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them." (Matt. 6:7, 8) Since the daily repetition of the words of the "Lord's prayer" in school is therefore not in harmony with Jesus' counsel, Jehovah's witnesses do not join in this ritual. While they definitely accept the prayer and copy the example it sets, another reason why they do not participate in the ceremony is that they do not believe in interfaith and so cannot join in prayer under the direction of public education instructors or members of other churches.

Their not believing in interfaith, however, does not prevent them from listening to talks by representatives of other religious organizations when these are arranged for by the school, not to proselytize, but to inform the students of the nature of the organizations in their community. Similarly, when invited, Jehovah's witnesses gladly report to school groups on their religious beliefs. If, as is done in some lands, teachers ask Jehovah's witnesses to give their students regular instruction in the Bible, they are glad to do so, provided attendance at such sessions is not compulsory. In this they uphold for the others in the class the freedom of worship that they seek for themselves.—Matt. 7:12.

Doctrines, Theories and Special Programs

At times class discussion of textbook material will touch on matters that are in fact expressions of religious viewpoints or theories of science that are not established as truth. For example, poetry often reflects belief in the immortality of the human soul, and the theory of evolution comes up for discussion in various school courses. When such matters are discussed, it is important that respect be shown for the religious views of the students. No attempt should be made to force Witness children to accept as truth any doctrine or theory that they believe to be in conflict with the Bible. So when questions are posed that involve conflict with their religious beliefs they should be permitted to answer thus: "According to God's Word, the Bible, the answer is thus and so, but according to the textbook the answer is this." By both teacher and Witness children meeting each other part way both can benefit.

Then, too, there are plays or musicals presented from time to time in school. Whether Witness children take part in these or not depends upon the nature of the play and what is involved, and for this reason it must be left to individual conscience. To the extent that religious or nationalistic factors become prominent, the Witness youth might have scruples against participating or attending.

Membership in School Organizations

There is also the matter of belonging to school organizations. Participation on the part of Witness children is again a matter for personal determination in harmony with one's Christian conscience, even where membership is conferred automatically on the basis of scholastic achievement. In these cases the child, along with his parents, takes into consideration the purpose of the organization, the nature of the initiation ceremonies, the time that participation will require and related factors.

However, since Jehovah's witnesses do not participate in political elections in any way and do not seek elective office—because they are neutral as to such worldly affairs—Witness youths do not participate in these things, seeking office or participating in an election, even on a small scale in the classrooms or in the larger school organizations.

The Teacher's Position

It is fully appreciated that each teacher would like to see uniformity in the classroom in regard to all these matters. Should many request exceptions, and that for trivial reasons, certainly the result could be disrupting and confusing. However, when freedom of worship is involved, then uniformity and convenience must yield. As United States Chief Justice Stone observed: "I cannot say that the inconvenience which may attend some sensible adjustment of school discipline in order that the religious convictions of these children may be spared presents a problem so momentous or pressing as to outweigh the freedom from compulsory violation of religious faith that has been thought worthy of Constitutional protection."—*Separation of Church and State,* by Johnson and Yost.

Not to be overlooked is the fact that the presence of the issue presented by Jehovah's witnesses as to nationalistic and religious activities in a schoolroom has definite advantages. For one thing, it serves the very practical purpose of teaching the real meaning of freedom.

This point was made in an editorial that appeared in the *Victor Press,* May 4, 1961, which discussed the hiring of one of Jehovah's witnesses to work at a school in Victorville, California. It said: "We believe the presence of Mr. Odom [the Witness] on the school grounds gives the pupils' teachers an excellent opportunity to present an object lesson in the true comprehension of our democracy. They can say to their children: 'This man does not salute the flag because he is free. He does not have to if he does not want to.' "

Further, all good teachers are concerned with teaching their children loyalty and moral courage. For their pupils to see such striking examples of loyalty to one's religious beliefs and of moral courage is bound to have a salutary effect upon them; especially in these days when there is so little loyalty to principle and one's religious beliefs, so little moral courage, and everyone seems to be concerned with conforming and being thought well of by others. These living examples will impress upon their young minds that they also should have the same strength of conviction, the same loyalty and moral courage so as to be able to stand for right principles when put to the test. Surely children who give such expressions of faith and courage are far less likely to show disrespect for school authority than are others, and this is one of the most serious problems facing modern schoolteachers.

No doubt, some persons, concerned about the welfare of the children of Jehovah's witnesses themselves, may ask: "Is this not imposing an undue hardship on the children, keeping them from participating in the activities of their classmates?" No,

not at all. Rather than to be pitied, they are fortunate. Children brought up in the "discipline and authoritative advice of Jehovah" are thereby prepared to resist the pressures that cause so many to go along with the crowd in practices of lawless delinquency and immorality that can ruin their lives and bring so much grief to their parents. Even from early years their lives are filled with purpose because of their confidence in God and in the fulfillment of his purposes for the blessing of obedient mankind.—Eph. 6:4; Prov. 22:6; Eccl. 12:1.

So, when the matter is viewed from many standpoints, it can be appreciated that sound reasons underlie the position taken by Jehovah's witnesses on these matters of religious freedom. Obviously their position is not one of disrespect for constituted authority but one that is motivated by respect for the highest authority, that of Almighty God, Jehovah. With a clear understanding of the issues involved, it should be possible for schoolteachers and others in the community to work together to uphold freedom of worship in the schools, not only for Jehovah's witnesses, but for persons of all faiths.

Jehovah's Witnesses—as Seen by Others

● In Switzerland a minister published the following article in his parish bulletin: "My dear Jehovah's Witnesses, From different parts of my parish, my attention was drawn to the fact that you are going from door to door in my vicinity. You are trying by personal contact to interest my parishioners in certain things that we do not normally discuss at the kitchen table. To tell you the truth, I am very thankful, really very thankful, that you go so courageously from door to door in my parish. Although you are not invited in at every home, you may succeed in recalling to our parishioners' minds that:

"Apart from bread and play; apart from joy and mourning; apart from success and failure; apart from a fight for life and apart from business, spare time and work, things like religion and faith in Jesus Christ still exist. The fact that you come to see us; is it not a powerful sermon in itself? You have probably noticed that our people are embarrassed by all the talking you are doing for Jesus Christ, or, they are bitter, curious or slightly interested.

"Maybe our people thought: How can we, in these modern days, spend all our time for such a thing like faith? How can we, in these days when each minute is paid for, spend time for such antiquities and preach things long past? And finally, is it not sufficient that the pastor live for God? Or, perhaps we have answered, 'Thank you, we do not need anything; we belong to the National Church.'

"Can I ask you this: When you meet people that give you that answer of being of the National Church, continue to ask them questions. For example: What do you really believe? You see, this is what I am thankful for. You manage, just the same, here and there, to awake people with your magazine entitled 'AWAKE'. . . . I admire your courage, and I am rejoicing that you do not let yourselves be discouraged by such indifference."

● Commenting on the United Worshipers District Assembly of Jehovah's witnesses at Hamburg, Germany, during 1961, *The World* (*Die Welt*) of July 22, 1961, reported: "The devotion with which they bow their heads in prayer is genuine. When an attendant calls out, 'Watch out, brothers!' because a car has to be driven up through a pathway, and everyone stands still quietly and attentively at the edge of the path despite the pouring rain, one is filled with too much respect for such conduct, which many . . . term 'deluded,' than to begin sneering and critically analyzing. And this form of address, 'Brother' and 'Sister,' which the 'Witnesses' use in such a matter-of-fact way, really has meaning." There are others who are organized to attain certain goals, the report continued, but "with by no means the same proper conduct in daily living and faithfulness in the responsibilities of life as have 'Jehovah's witnesses.'"

They Run on a Hundred Legs

YOU may have marveled (or shuddered) at the amazing jetlike creation called the centipede. Contributing to what might be called its speed is its multiplicity of legs, which occasionally provoke children to ask: "But do they R-E-A-L-L-Y have a hundred legs, Mommy?" In fact, does any millipede really have a thousand legs?

A millipede never has as many as a thousand legs, but a centipede may have more than a hundred legs! It all depends on the type of centipede, since there are hundreds of kinds. The number of legs thus varies from fifteen pairs on some centipedes to 173 pairs on others. Millipedes out-leg centipedes by several hundred. If millipede greatness is measured by the number of legs, the millipede monarch dwells in the Panama valley, where one kind has 700 legs dangling purposefully from a body of 175 segments, strung one after the other, each with four legs. Centipedes differ from millipedes in having only one pair of legs to each segment.

The number of legs on millipedes in general is rather hard to come by, if preciseness is required. But millipedes often have about two legs for every one that centipedes can boast of.

In tropical countries millipedes come out in numbers after rain, when they may be seen crawling over the ground and climbing bushes. Fortunately, millipedes are mostly vegetarian and so do not have poison glands. A rather big millipede scurrying along on its double set of legs can be a rather awesome sight if one is not aware of its gentle nature.

Centipedes, on the other hand, are bug-eating, and they are often found in damp places in houses, especially in cellars. One single speedy trip across the floor draws considerable attention and sometimes flurries of consternation on the part of bystanders. Because of its fondness for damp surroundings, a centipede is often trapped in the bathtub, where its appearance may drive a housewife to the verge of hysteria. But now comes the good news for those who abhor the sight of these many-legged creatures: These small centipedes, such as are found in the United States, are helpful to the householder because they efficiently enrich their own dinners with such nutritional tidbits as cockroaches, mosquitoes and flies.

Efficient, indeed, is the centipede as a pest exterminator. Says *The Smithsonian Series* volume on insects (No. 5): "Unless you are fond of roaches . . . the house centipede should be protected and encouraged. The writer once placed one of these centipedes in a covered glass dish containing a female Croton bug and a capsule of her eggs which were hatching. No sooner were the young roaches running about than the centipede began a feast which ended only when the last of the brood had been devoured. The mother roach was not at the time molested, but next morning she lay dead on her back, her head severed and dragged some distance from the body, which was sucked dry of its juices—mute evidence of the tragedy that had befallen sometime in the night, probably when the pangs of returning hunger stirred the centipede to renewed activity. The house centipede does not confine itself to a diet of live roaches, for it will eat almost any kind of food, but it is never a pest of the household larder."

Though the small house centipedes of North America are generally listed as harmless to man, the medical text, *The Merck Manual*, reports that a species of centipedes in the southern part of the United States can produce a wound, causing local inflammation: "The burning, aching, local pain and the other symptoms usually disappear in 4 to 5 hours, and fatalities probably never occur."

Thus the larger kinds of centipedes can be dangerous to man, especially those in the tropics. Some tropical centipedes reach a length of one foot or more and have a body as thick around as one's thumb. One species of tropical centipede may attain a length of eighteen inches and can inflict a bite that is quite as dangerous as the sting of a scorpion. If one seizes them, they become ferocious and bite energetically. Hence it is best to let centipedes tend to their business of bug eating.

Is one disturbed by a fly? buzzed by a mosquito? upset by a roach? Then remember that Mr. Centipede is always busy on your behalf. If one jets past you on its many legs, just assume it is on its way to dinner.

BODY BUILD and Your Health

WHAT is the relationship between body build and one's health? Studies indicate that each type of body build has its strong points, its tendencies, its dangers and its distresses. Researchers point out that there is a greater frequency of some diseases in persons exhibiting a predominance of a particular body build. Thus the knowledge of the general relationship between body build and health may provide the basis for some preventive measures and at the same time throw some light on why it has been said that one man's meat is another's poison.

The combination of weight and height of a person results in a general build of body called habitus. This word is defined as "the body build and constitution, especially, as related to predisposition to disease." There are three general divisions. The heavy ones, usually high in what is called endomorphy; the medium or muscular ones, usually high in mesomorphy; and the thin ones, usually high in ectomorphy.

The study of body build in relation to health is being given increasing consideration these days. "Research is under way to determine the relationship between various diseases and hereditary constitution," reports the volume *It's Not All in Your Mind.* "A preliminary finding is that persons who are high in endomorphy are relatively immune from peptic ulcer. . . . Gall bladder disease seems to prefer people who are strong in both endomorphy and mesomorphy (stomach and muscle). Ectomorphs go in for nervous difficulties. High blood pressure is the group failing of mesomorphs."

It must be stressed that findings thus far between body build and disease susceptibility are only of a very general nature. The cause of most disease is too complicated to conform to a simple concept. Some authorities do not place much weight in the matter of body build; some find it of paramount importance. "The problem of basic individual difference," says Dr. William H. Sheldon in *The Varieties of Temperament,* "is beginning to loom as the most important *general* problem in medicine." Another doctor who has long studied body build and susceptibility to disease writes: "There is no question that a relationship between habitus and constitutional predisposition to certain diseases does exist. In 1918 the relation between habitus and morbidity was studied in 200 male patients observed in Vienna. The greater tendency to pulmonary tuberculosis in the longitudinal type was confirmed. The muscular and digestive (lateral) type of person had a greater tendency to develop . . . nephritis, the muscular type had greater disposition to neurologic, myalgic, or arthralgic, pain." (*Constitution and Disease,* Julius Bauer, MD) Thus the findings are not a matter of limiting a disease to a certain body type but simply that some body types more readily develop certain diseases.

It will be interesting to examine what some researchers have found in this mat-

ter, both as to disease susceptibilities and health assets.

Digestive System Dominant

This is known as endomorphy; with this body build the abdomen is bulkier than the chest and the limbs are comparatively short. Those high in this body component are said to have splendid digestion; they can enjoy a heavy meal that would make a thin person most uncomfortable. With the endomorph build usually comes an unusual freedom from nervous disorders. Relaxation comes easily. Sleep also comes easily and is deep.

Dr. Sheldon reports that those high in this body type can get along with less sleep than those of ectomorphic (thin) build. He states, however, that those of endomorphic build often get too much sleep. Hence those of this body type need to guard against the tendency to sleep in overdoses, a tendency that can become habitual.

Studies indicate that this body type does not often fall into the snare of overdoing exercise, since there seems to be a tendency to dislike vigorous exercise. This body build is said to "work off" less food by exercise than others.

Food is said to be a sheer delight for those of this body type, and almost any kind can be eaten without difficulty, including coarse foods and fibers. Midget meals do not seem to fit the capacious digestive tract of these persons, and they seem to do well with a moderate breakfast and two fairly large meals a day. There is a tendency, as Dr. Sheldon puts it, for these persons to eat "more than is conducive to [their] best mental development." Moreover, if they are not carefully moderate in food, especially with fats, oils, creams, sugars and gravies, they may easily put on thirty or more pounds every five years until middle life. Though persons high in other body types may regulate their intake and output of energy quite automatically, a person high in endomorphy often cannot rely on his automatic regulations and may need to follow a dietary regimen prescribed by a physician, if he wishes to avoid the consequences of his constitutional trait.

What about the goal of an ultra-slim figure for those of endomorphic build? They should remember that a relatively heavy build is natural to their body type, and as Dr. H. J. Berglund writes: "Weight tables, as published by insurance companies and publicized on penny scales, are of little value. Even the recent breakdown into three different tabulations for slight, medium, and heavy skeletons, does not make them individual enough. A person with small bones is probably an endomorph who is more likely to be healthy with a heavy load than many with more expansive skeletons."

Taking special precaution to guard against overdieting, overeating and oversleeping is thought to be beneficial for those high in this body type.

Bones and Muscle System Dominant

This is called mesomorphy. Those high in this body type have heavy bones and well-developed muscles. They may be heavy but not overweight. As a group these persons are said to be endowed with an unusually rich health capital. Among their health assets are tremendous physical drive and endurance, with a relatively low sleep requirement, all of which gives them not only more energy than others but more time. Another benefit is said to be infrequent food requirements, so that they often can go a long time without the thought of food. Still another benefit of this body build is said to be the relative immunity to common nervous disorders.

There is a natural love for exercise on the part of those high in mesomorphy; and

since this body build benefits most from exercise, there may be a tendency to overdo it, spending too much time on bodily training. Hence persons of this body type need to watch that the craving for exercise does not get out of hand, consuming valuable time that should be devoted to more essential things.

If the food habits of youth persist through middle age for persons high in this body build, body fat may accumulate. Hence it may be necessary for many persons of this type to go easy on oils, fats, creams, gravies and concentrated sugars.

Since high blood pressure is quite common among persons prominent in mesomorphy, they are usually advised to take special care to avoid dangerous emotions, such as jealousy, resentment, anger and rage.

Skin and Nervous System Dominant

Those high in ectomorphy often have long limbs and delicate bones, long neck, small stomach and a relatively short digestive tract. Thus the large, heavy meal may overload the small stomach of these persons, causing great discomfort. They are said to do better with many small meals through the day.

Some studies indicate that persons high in ectomorphic build are relatively free from appendicitis, gall-bladder disorders, nephritis and many infections, except those of the upper respiratory tract. Persons of this body type are said to have a lower degree of heart and arterial diseases than those of the other two body types, and so they are often regarded by insurance companies as excellent mortality risks. Weight gains often are only three or four pounds after adolescence, so that the weight curve is consistent with long life expectancy.

Tenseness is said to be common among those of this group, and there is usually a hypersensitivity to insect bites, sometimes a tendency to unexplained itching.

Because those high in ectomorphy present a relatively larger body surface to the impacts of environment, the result is greater energy expenditures, coupled with the fact that there is less opportunity for accumulation of reserves (fat, protein, water, etc.). The main susceptibility of the group is that of fatigue, caused partly by the fact that the digestive tract is poorly upheld. Though exercise to strengthen the abdominal muscles is recommended for this group, Dr. Sheldon points out: "Unnecessary vigorous exercise, instead of building up energy in these people, seems to exhaust the already scanty reserve and to leave them inefficient victims of chronic fatigue."

Despite the tendency toward fatigue, Dr. Sheldon adds that these persons may be just as zealous in their activities as those who have greater energy potential, but those of ectomorphic build may not be able to carry through as well as those with the heavier build. Because of limitations on their energy, coupled with a zeal that may be as intense as those of mesomorphic build, those of this body type may sometimes experience feelings of frustration and dissatisfaction. More sleep is required for those high in this body component, and they must exercise caution in such matters as socializing and staying up late at night. Sometimes persons of this body type succumb to a nervous breakdown before they realize that they cannot keep up with the late hours and pace of those with stronger builds. Thus Dr. Logan Clendening writes in his book *The Human Body:*

"What can be done to help guide a constitutionally thin or heavy person past his dangers? Considering the inherent difficulties of the task, a good deal. For the ones we have called the thin people . . . they should sooner or later be brought to a real-

ization of the very important fact for them that they have not the same powers of endurance as other people with stronger structures. This sounds very logical as put down here, but it is astonishing how long it takes some of these people to come to this conviction, how much turmoil they go through, how many diagnoses are pronounced upon them. My colleagues in the medical profession have been very slow to grasp this idea of the whole man. Rest for certain periods in the day sufficient to renew the stores of energy which these bodies need is the first element in treatment or adjustment. . . . Other accessories to treatment are exercise to strengthen the abdomen—lying on the back and raising the legs to a vertical position—the wearing of supporting corsets, and an increased diet to fatten up persons of this type. . . . The heavy ones . . . must learn to be abstemious at the table."

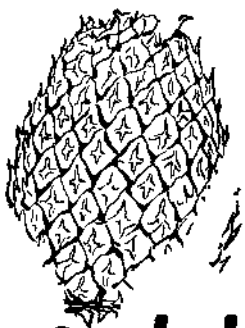
Further suggestions are given in the volume *Constitution and Disease* for those predisposed to nervous disorders. "It is conceivable that those predisposed to [disorders] of the nervous system may be benefited by vitamin B in doses larger than those required by normal individuals. . . . With reference to persons of various builds he said:] Regulation of diet, habits, mode of life, advice concerning choice of profession, periodic examination with regard to the individual morbid predisposition, physical and mental hygiene, are the means at our disposal for making up for what nature has denied to certain individuals."

Moderation in all habits will do much to help a person of any body build combat adverse predispositions. And yet, as we have seen, what may be moderate for one body type may well be excessive for another. Each one must use good judgment in determining what is moderate for himself. "Be moderate in habits." (Titus 2:2) And this includes moderation in the use of knowledge concerning health matters, preventive measures, and so forth. The apostle Paul told Timothy: "Bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." (1 Tim. 4:8) Such knowledge of body build and health "is beneficial for a little." Use it reasonably. But give your main energies, your main attention, to godly devotion; for by such means persons of all body builds will gain perfect health in God's everlasting new world.

"SPINSTERETTES"

Because of the striking relationship between cigarette smoking and cancer, especially lung cancer, the head of the department of clinical science at the Medical School of the University of Illinois, Dr. A. A. Ivy, has given cigarettes the name of "cancerettes." Now the Scientific Marriage Foundation has added another designation to the "coffin nails," as they are also called. Because so many single men specify that they want a woman that does not smoke, the Foundation in a recent bulletin has termed cigarettes "spinsterettes," "since they seem to have forced a lot of our charming women applicants into continuing as spinsters (or lonely widows, too)."

THE VERSATILE Pineapple



By "Awake!" correspondent in the Philippines

"*MASARAP!*"* exclaimed our guest as we were finishing lunch.

"Malinamnam!"† agreed his lovely wife.

"Marami pong salamat!"‡ I answered, very pleased.

"Now, what is that delicious dessert we had?" our guests asked. "It's not marshmallow, or is it?"

"No. Sonny will tell you what it is —in a jingle." Turning to our boy: "Say it, Sonny, please."

"It is not a pine, nor an apple," the little boy smiled. "What is it? Pineapple!"

"Pineapple?" Our guests were amazed.

"Yes, versatile pineapple. It is one of the products from the pineapple fruit, and that marshmallow-like gelatinous mass is locally known as *nata de piña,* derived from fermented pineapple pulp."

"Nata de piña? Is that the Tagalog expression for pineapple?"

"No, it is the name for this dessert," my wife explained.

"Piña," I added, "is the Spanish for pineapple. In the Bontoc dialect the word for pineapple is *pangdan* or *apangdan.* However, the Spanish word *piña* has been absorbed into our dialects, and it reminds us that the pineapple was introduced to the Philippines long ago by the Spaniards. Now it is widely cultivated throughout the Philippines and is very popular. Before the American occupation at the beginning of this century only one variety of pineapple was known in this country—the Red Spanish. Now there are no less than thirty different varieties."

"Which kind did we have?"

"Well, it must be either the Smooth Cayenne or a cross between the Smooth Cayenne and the Red Spanish. The Smooth Cayenne, locally known as 'Hawaiian,' produces excellent fruit for canning and it has practically replaced the Red Spanish variety, though the Red Spanish is said to have greater food value. As you know, the Philippines are famous for pineapple, and on the island of Mindanao in the south the Philippine Packing Corporation in Del Monte has a large collection of varieties. Really, when you come to know it, you find that pineapple is truly versatile."

"Now, how do you mean that? I know

* Tagalog for "delicious."
† Tagalog for "savory."
‡ Tagalog for "Thank you!"

we have had the *nata de piña,* and those delicious fresh pineapple cubes with cottage cheese."

"Yes, and the refreshing drink of pineapple juice you served us when we arrived," his wife added.

"That's right," said my wife. "Also, in the market you can get pineapple juice blended with grapefruit juice or with orange juice. All of them are delightful drinks."

"I don't seem to be able to get over that wonderful pineapple salad. Hmmmmm!" His wife picked up the unique salad container, a scooped-out half of a fresh pineapple. "How attractive! What a fine way to serve it!"

"It's an art—culinary art," her husband agreed.

"And she loves it," I found myself saying, with pride for my wife. "And do you know that pineapple vinegar went into the chicken *adobo* we ate?"

"Really?"

"Yes, and after a while we would like you to sample our pineapple brandy."

"Well, I begin to see why you call the pineapple versatile."

"Oh, but we have not yet mentioned one of its most famous products."

"What is it?"

Piña Cloth

"Why, the piña cloth, a very soft and delicate fabric. It is almost white, but with just a tinge of yellow—very dainty. It is lustrous and transparent, yet flexible, durable and unaffected by water. Come and let us show you."

"Oh, my! How beautiful!" Our guests seemed to hold their breath. "See how soft and delicate they feel! And look at the exquisite embroidery! They are hand-embroidered, aren't they?"

"Yes, it is all handmade, both the cloth and the embroidery. Would you like to know how it is made?"

"Yes, please."

"Well, when pineapples are grown for fiber, they are planted close together to assure longer leaves. Moderately mature leaves, partly shaded, produce long, pliable and strong fibers.

"To extract these from the leaves we may use a stripping and scraping method, retting or decortication. The stripping and scraping method is slow, but it is the best. For this we use a piece of bamboo two or three feet long and about an inch and a half wide. This is split from one end to about the middle, and there it is bound to keep it from splitting the rest of the way. Also any sharp edges are made smooth. First we take the spines off the edges of the leaf and split it into several pieces. Then we insert one of these strips into the opening of our bamboo device, squeeze the open end, and pull the leaf from the base end up to the tip to clean it. This is repeated to clean the other side. If it needs to be done again, this can be done, adjusting the pressure in the opening by squeezing the open end a bit tighter. Now the fibers are washed and air-dried out of the sun. These are joined to make continuous strands, and the unspun or untwisted fibers are used for weaving."

"And you say that the weaving is not done by machine either?"

"That's right. It is done by hand on simple antiquated looms. Of course, the piña fibers are very fine and soft; and great patience, care and exceptional skill are needed on the part of the weaver to do a good job. The weaving and embroidering of piña cloth is an important cottage industry here, and sizable quantities of material are exported to Europe and America each year. There are ladies' handkerchiefs, handbags, slippers and fans, doilies and table runners too. But as far as we Filipinos are concerned, it goes into our native dress. This piña-cloth shirt called *Barong Tagalog* is

for the men, and this piña-cloth blouse called a *camisa* is for the women. They are worn for both formal and semiformal occasions."

"My, the sleeves of this blouse are like the wings of a butterfly, and how dainty looking the embroidery! And they look so comfortably cool."

"They are, and that is good especially for this warm country."

"We must say the Filipinos are a very artistic people, and very skilled in handweaving too."

*"Salamat po."** To me, though, it seems so unfortunate that there are so few persons who really appreciate what these things are that are made from our most versatile pineapple."

"How is that?"

"Let me read you this item from the Manila *Times* about the origin of the pineapple and you will see: *'Philippine Legends* – The Origin of the Pineapple – A lazy daughter was beset with the task of taking care of her old mother. One day, she had to cook rice and she could not find the ladle although her mother had told her where she could find it. In her anger, she began cursing her own sick mother so that the woman wished the girl would have many eyes so she would stop cursing and shouting. When the girl left to go elsewhere, she immediately disappeared. In her place, the mother found a fruit with many eyes. This is how the pineapple came to be.' " Turning to my son, I asked: "Now, Sonny, is that true?"

"No. The pineapple did not come from a bad girl. Jehovah our God made it and he gave it to us."

"That's right. Of course, most persons do not really believe that legend, but usually they give no credit to anyone but themselves and their own work."

"How grand it would be if more persons could appreciate what your son knows, that all these things have come from the hand of a loving God."

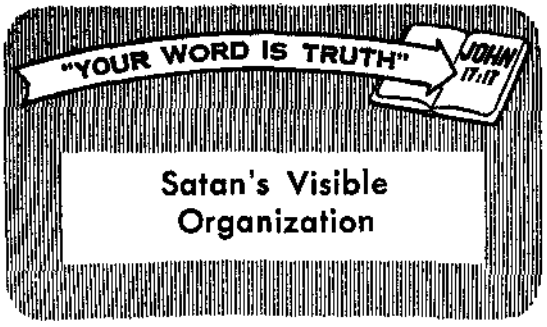
* Another Tagalog expression for "Thank you."

Preaching by TV in Brazil

EVER alert for avenues to preach the good news of God's kingdom, Jehovah's witnesses in São Paulo, Brazil, have been able to procure the time to put on a weekly television program, thirty-five minutes in length. This is on a station that covers an area in which about fifteen million people live. The program is reputed to be one of the best TV programs on the air, since most programs are advertising and old movies, and people like something of a higher quality.

Their program is of the highest quality, both by reason of its Biblical theme and by reason of the manner in which it is presented. It is a Bible study in which the Bible-study aid *From Paradise Lost to Paradise Regained* is used, along with additional diagrams, exhibits, pictures, slides and short moving picture skits that fit into the theme, and often Bible texts are shown on a close-up—all of which makes it interesting and instructive.

Every Monday night the Witnesses in the entire area invite their relatives, neighbors and acquaintances whom they know to be interested in the Bible to see this television program, and it has resulted in many persons asking for Bible studies in their own homes. Thus also this program caused a man who had always opposed his Witness wife to change his attitude entirely. Another man, who was heckled by his fellow workers because of his being a Witness, invited them to see this program. This changed their attitude, and a few of these also began to study the Bible with the aid of the Witnesses. Several technicians of this television station are also now studying the Bible. Yes, the program has done much to stimulate interest in the Kingdom good news, and this interest is then cultivated by personal instruction.



Satan's Visible Organization

THAT Satan the Devil should have an organization may seem a novel thought to many. However, reason, the Bible and the physical facts combine to show that Satan does indeed have an organization, part of which is invisible and part of which is visible. Our concern in this discussion is with Satan's visible organization.

The facts show Satan's visible organization to be at once extremely powerful and extremely wicked. It is therefore in the interest of all honest persons to be able to identify it clearly so as to be able to protect themselves against it.

How can we determine what constitutes Satan's visible organization? Who are included in it? Obviously included are all those who consistently serve his purposes. And what are these? From the Scriptural record at Genesis, chapter 3, and Job, chapters 1 and 2, it is clear that Satan's chief purposes are to reproach the name of Jehovah God and to turn, if possible, all creatures away from love and service to their Creator. All upon earth who by their way of life serve either or both of these purposes, directly or indirectly, would therefore be a part of Satan's visible organization.

Secondly, included in Satan's organization would be all those manifesting his disposition. He is the original liar and murderer. He is God's archopposer or Satan, a slanderer or Devil, a serpent or deceiver of humankind, and a dragon or devourer. All those who manifest Satan's disposition would obviously be part of his organization. —John 8:44; Rev. 12:9.

In the light of the foregoing, how inclusive is Satan's visible organization? World conditions bear out what God's Word says about it, namely, that it takes in all nations and all their subjects except for the few that are on the narrow way to life. (Matt. 7:13, 14) That is why Jesus termed Satan "the ruler of this world," why the apostle Paul called him "the god of this system of things," and why John said that "the whole world is lying in the power of the wicked one."—John 12:31; 2 Cor. 4:4; 1 John 5:19.

As to the various basic factors that go to make up Satan's visible organization we find that the entire wicked system of things upon this globe can be divided into three basic elements: worldly politics, greedy commerce and false religion. All of these are stamped with the disposition of Satan and serve his purposes. They are extremely selfish, and mankind in general, the masses, serve these elements either wittingly or unwittingly, willingly or unwillingly, depending upon their enlightenment and disposition.

First to be considered is worldly politics, the governments of this world. They are all part of Satan's visible organization; otherwise he could not have offered them to Jesus if Jesus would "fall down and do an act of worship" to him. That is why Jesus taught his followers to pray to God: "Let your kingdom come," and why he said to Pilate: "My kingdom is no part of this world." The governments of the world today are no different in this respect than they were in Jesus' day.—Matt. 4:9; 6:10; John 18:36.

Thus the Bible shows Jehovah saying to his Son: "Ask of me, that I may give nations as your inheritance." For what purpose? To reform them by means of a so-

cial gospel? No, but to destroy them: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces." And their destruction is deserved; due to their wars, corruption and injustices they bring reproach upon Jehovah and turn men away from God. Even if some rulers should be well-meaning, by not submitting to Christ as King they place themselves on Satan's side.—Ps. 2:8, 9; Matt. 12:30.

Then there is greedy commerce. The gigantic commercial institutions are conscienceless, ruthless, power-hungry and greedy in the extreme. They do not scruple at causing wars for the sake of profits, even as they do not care how many may die from lung cancer due to cigarettes or from poisonous food additives. They even hire prostitutes to seduce their customers so as to be able to blackmail them. For like selfish motives they show degrading movies, publish vulgar songs, pornographic books and magazines, little caring how many homes they break up or how many youngsters become delinquent. Surely commercialism is controlled by Satan and serves his purposes.

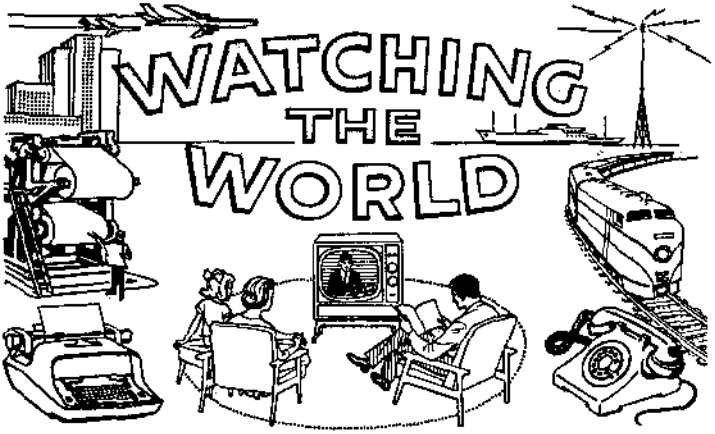
Most culpable of all is popular, worldly, false religion. Jesus said: "No one comes to the Father except through me." (John 14:6) That rules out all religions that do not recognize Jesus as God's Son. However, even those who claim to recognize Jesus must be labeled as a part of Satan's visible organization if they do not teach the truth of God's Word and measure up to its righteous requirements. Thus the apostle Paul wrote: "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." And Jesus said: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. By their fruits you will recognize them." To the false religious leaders Jesus pointedly said: "You are from your father the Devil."—Gal. 1:8; Matt. 7:15, 16; John 8:44.

Looking about us, we also see professedly Christian religions making common cause with corrupt politics and greedy commercialism, which have already been identified as part of Satan's organization. The Bible makes plain that "friendship with the world is enmity with God." Therefore all worldly religion is part of the same system. It serves Satan's purpose by bringing reproach upon Jehovah and turning honest men away from God.—Jas. 4:4.

Understanding what comprises Satan's visible organization enables Christians to be on guard against it. This means that they must be careful so they are not swept away by any political ideology and do not engage in any worldly politics whatever, for none of the governments of the world submit to Christ as King.

It also means that Christians may not be engulfed in materialism, making the commercial businesses of life their main concern. Nor may they adopt the unrighteous methods of the commercial world in their secular work. They must keep on "seeking first the kingdom and [God's] righteousness."—Matt. 6:33; 1 Tim. 6:10.

And lastly, Christians, being desirous of winning God's approval, may not make common cause with any of the religions of this world that associate themselves with worldly politics and greedy commerce. They must maintain separateness from those that teach and practice things that are contrary to the example and teachings of Jesus and his apostles. God's servants, from Abel onward, did not practice interfaith; Jesus Christ did not, and neither may his true followers today. By avoiding worldly politics, greedy commercialism and false religion, Christians will be able to protect themselves from being corrupted by Satan's visible organization.



German Mine Tragedy

◈ On February 7 a tremendous blast 1,800 feet below-ground in the Luisenthal mines near Voelkingen, Germany, killed at least 287 miners. That was the death toll given by the State Mining Board two days after the explosion. Ten miners were still missing. A total of 63 were under hospital care, with the condition of 12 of them listed as "extremely critical."

Government Stockpiling

◈ On January 31 U.S. President Kennedy announced that he was "astonished" to find that the government's war-emergency stockpiling program had accumulated $7,700,000,000 worth of materials, "an amount that exceeded our emergency requirements as presently determined by nearly $3,400,000,000." He said that in some cases the government "had acquired more than seven times the amount that could possibly be used." The President noted that this excessive storage of materials was "a potential source of excessive and unconscionable profits." He did not accuse any individual of wrongdoing, but said: "I think the whole matter should be carefully looked into, contracts and all the rest, profits and so on."

Moon Rocket Misses

◈ On January 26 the United States shot a 727-pound spacecraft, the Ranger III, at the moon, but because it was given too high a velocity on its boost into space it missed its target by 23,000 statute miles. After passing the moon the craft is said to have gone into orbit around the sun. Later on this year two more exact duplicates of the Ranger III are scheduled to be launched, with the hope that at least one of them will be successful.

Adulterating Hamburger

◈ On February 6 the Department of Markets said that in New York city many butchers have been putting excessive amounts of fat in their hamburger and then disguising it by adding beef blood. Market Commissioner Alfred S. Pacetta called this a "common practice." Inspections revealed that some hamburger contained 90 percent fat. Pacetta said that they would seek an ordinance to prohibit the adulteration of hamburger with blood and also legislation to limit the amount of fat in hamburger to 30 percent.

Canadian Crime

◈ Evidence indicates that big United States crime syndicates are spreading their activities to Canada. Canadian Justice Minister E. Davie Fulton observed: "Crime is becoming more highly organized and international in character; we are aware that we have no national sanctity or immunity to protect us from its degradations." Commanding officer of the Royal Canadian Mounted Police, C. W. Harvison, admitted that "there must be police corruption for the rackets to exist." He said that "bribes of $1,000 and $2,000 per week to key officials are common payments by the syndicates."

Enough Food for All

◈ On January 29 Secretary of Commerce Luther H. Hodges said that the United States population may reach a billion in another 200 years. Even then, he said, such vast numbers could enjoy the same food standards as present-day Americans, and that without any further advance in agricultural technology. The earth can certainly supply enough food for all. It is greedy commercialism that is responsible for the fact that millions of persons starve today.

Wine Cellar Shelters

◈ Merton College's thirteenth-century wine cellars are to be equipped as shelters on the chance there might be a nuclear war, said G. R. G. Mure, warden of the Oxford University college. He added that he was "anxious not to create the impression that anyone is in a particular panic about anything."

Supermarket Religion

◈ Supermarkets in several states, notably California, Florida and Iowa, have expanded their products for sale to include religion. The response is described as "overwhelming." The "chapel" may consist of a walled-off section of the shopping center with some fifty chairs and a modified pulpit and organ. "It's a great innovation," a store spokesman

said. "You see, we figure that housewives don't always get the chance to go to church regularly, and this is how we can help them. We take a collection, of course, and give the money to local charities." "We can see all kinds of practical results of our policy," claims the manager of a supermarket in Tampa, Florida. "The other day, for example, the sermon was 'Thou Shalt Not Steal.' After it was over two of the women went to the minister and admitted they'd been stealing from the store regularly —and promised they'd never do it again."

Vitamin Smuggler Seized

◈ On January 26 Constantino Peretti was seized by two Customs Enforcement Officers as he was about to leave the Idlewild air terminal in New York city. The officers noted bulges in Peretti's clothing that proved to be six plastic bags containing four and a quarter pounds of pure vitamin B_{12} in crystalline form, valued at $96,000. If the vitamin had been properly declared the custom charge would have amounted to more than $20,000. Peretti, a young 26-year-old Italian from Rome, was arrested and freed on $25,000 bail.

Tuberculosis in Poland

◈ According to figures published in the Polish newspaper *Express Wieczorny*, one out of every eight working days lost in Poland during 1960 was due to tuberculosis. The paper reported that tuberculosis is still Poland's most feared disease.

Chilean Polio Epidemic

◈ Two officials of the U.S. Public Health Service's Communicable Disease Center, who spent several weeks in Santiago, Chile, during a polio epidemic, reported that at least 420 persons were stricken with paralytic polio between September 1 and December 16. Dr. Alfonso H. Holguin and Leo Morris, the two Service officials, were in Santiago to observe the use of an oral polio vaccine in combating the epidemic.

Boosting Church Attendance

◈ Merle P. Smith, minister of the Rialto Methodist Church, California, became alarmed when Sunday church attendance averaged only 200 out of 700 members. To boost attendance he offered 100 trading stamps to every child and adult who attended service. On Sunday 300 came and took home some 30,000 stamps. "We've had some criticism from a few people who say we're offering a bribe," Smith said. "But most everyone took the stamps." He said that the stamp program would continue at least eleven weeks.

Track Records Eclipsed

◈ On January 27 Peter Snell of New Zealand ran a mile in 3 minutes 54.4 seconds, breaking by one-tenth of a second the world record set by Herb Elliott in 1958. Up until Britain's Roger Bannister ran a mile in less than four minutes in 1954, many thought it impossible for any human to do it in less than four minutes. Now 28 men have done so a total of 71 times. A few days after his record mile Snell lowered the world record for the half mile 1.7 seconds by racing the distance in a minute and 45.1 seconds.

On February 2 John Uelses of the U.S. Marines became the first man in history to pole-vault over 16 feet. He cleared 16 feet 1/4 inch in a track meet in Madison Square Garden, New York city. It was exactly twenty years ago to the day that an athlete cleared 15 feet for the first time.

British Crime

◈ Britain realized its worst year of crime in 1961, registering an 8-percent increase over the year before. It was reported that property worth 14,200,000 pounds ($39,760,000) was stolen during 1961, compared with 12,600,000 pounds ($35,280,000) in 1960.

Death from the High Wire

◈ On January 30 at the Michigan State Fairgrounds Coliseum in Detroit the circus high-wire act ended in death for two of the aerialists when they plunged thirty-six feet to the sawdust-covered concrete floor. Richard Faughan, 29 years, and Dieter Schepp, 33, were killed. Seven were involved in the accident. Schepp and three companions formed the base of a pyramid that supported two others who balanced a chair on which Schepp's sister sat. The accident occurred when Schepp lost his footing and the pyramid collapsed, sending three of the performers plunging to the floor. The other three managed to cling to the wire, and when the Schepp girl fell from above they grabbed and held her until an improvised net was placed below. The act, known as The Great Wallendas, was put together in the 1920's by the brothers Karl and Herman Wallenda, who were both involved in the accident. Of the seven, only Herman and his son were uninjured, and the following night, in true show business tradition, they performed on the high wire in an abbreviated act.

Mass for Luciano

◈ On January 29 Charles (Lucky) Luciano, the former United States underworld king of crime, was honored by the Roman Catholic Church with a requiem mass sung at St. Joachim's church in Naples, Italy. American and Italian police, reported to outnumber the many mourners, mingled with the guests taking pictures and trying to identify the out-of-town visitors who hid behind their hats every time a flash-

bulb popped. A U.S. policeman said: "I'm sure that when the films are developed they will come in very useful, if not now, in the future." Sixteen years ago Luciano was deported from the United States as an undesirable alien.

Twistitis Insurance

◈ According to Reuter's news service, Lloyd's of London issued a 10,000 pound ($28,000) insurance policy to cover medical, hospitalization and other expenses incurred as a result of injuries received from doing the new dance called the Twist. The policy noted that this was applicable only if the injuries resulted from doing the genuine twist and not the rock and roll.

Syphilis Worldwide

◈ The World Health Organization reported recently a "disquieting" increase in cases of infectious syphilis in 31 of 72 countries surveyed, ranging from a 19-percent increase in Canada to an 85-percent increase in Denmark. In the four years up to the end of 1960 the WHO said that the United States experienced a 45-percent increase in syphilis cases.

Religion on the Campus

◈ Aspects of a three-year college church study was published recently in the book *Perspectives on a College Church* by Association Press. The study revealed that on the campuses there is no revival of religion and that college students are not specifically Christian in their religious interests. It was found that students, many of whom professed Christianity, did not feel that worship was really important. The book was edited by Marilee K. Scaff, who also directed the study. In the introduction to the book she expressed the objectives of the research group: "Confronted with moral confusion, extensive apathy and some irreligion, we have sought for new perspectives on the task of the Christian Church on the campus."

New Disease

◈ The British Colonial Office reports that more than a million Africans in Uganda and Kenya have been afflicted by a new virus disease called O'nyong-nyong, or the "joint-breaker." The disease, which is characterized by high fever, crippling joint pains, an itching rash and swollen glands, is caused by a virus carried by two species of mosquitoes known as Anopheles funestus and Anopheles gambiae. Although no deaths were reported, it was feared that more severe forms of the disease might occur.

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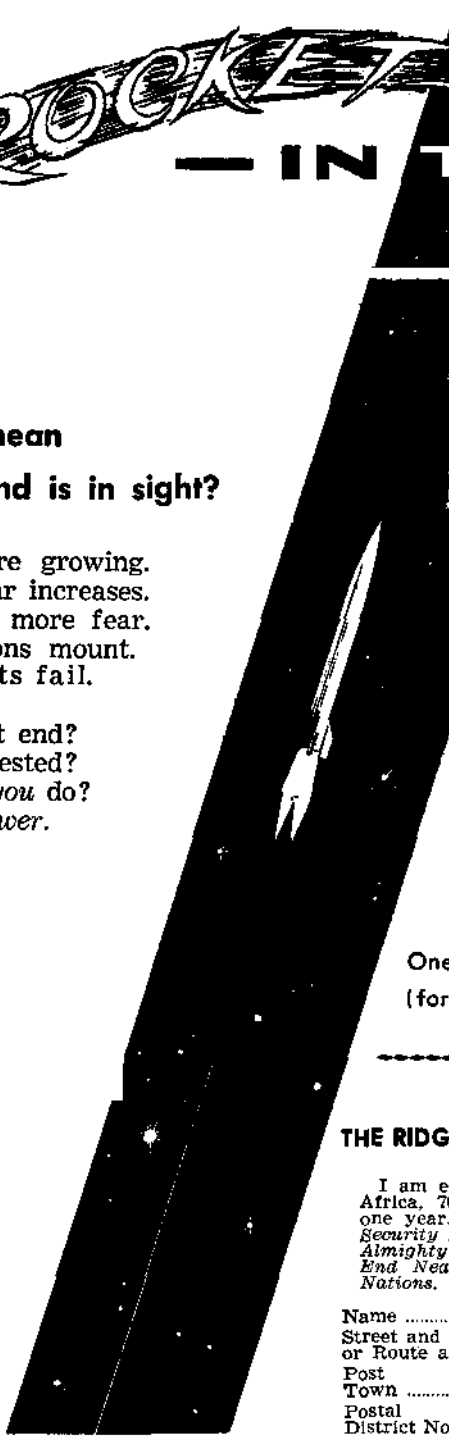

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Awake!

SPAIN SUPPRESSES RELIGIOUS FREEDOM

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Do You Leave Religion to Your Wife?

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Weekends—a Pleasure or a Plague?

PAGE 20

APRIL 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Luxuries
Are They Worth Their Price?

YOU cannot escape it, everything has its price. Luxuries certainly do. But are luxuries worth their price? Some hold that all luxuries are sinful. Others live for them.

What are luxuries? The word "luxury" comes from a root meaning "excess." All commodities are said to be either luxuries or necessities. The general view of necessities, however, is that they include, not only the bare essentials for existence, but also what custom and rules of decency have rendered necessary. Thus butter on your bread and sugar in your coffee, although not absolute necessities, are, nevertheless, not generally considered luxuries.

The term "luxury" is a relative one. That is, something's being a luxury often depends upon circumstances. For example, food and drink are necessities, but certain foods and beverages may be luxuries in some localities, while they are everyday fare elsewhere. In France, for example, wine with one's meals would be considered a necessity; in other lands it may be called a luxury. Likewise, for one person any automobile may be a foolish luxury; another may view the very best as a necessity in his case.

Each government has its own ideas as to what are luxuries and it taxes accordingly. If you live in the United States, you pay "luxury taxes" on entertainment, travel, jewelry, luggage, furs and toilet articles such as perfume.

Luxuries are not all to be condemned, as they are by some, for it is evident that the Creator himself is not opposed to luxuries. Consider with what lavish hand he has bestowed upon man the beauties of nature! These may be said to be luxuries, for you could exist without them. If you were dying from hunger or thirst, they would be of little use. But once you have life's necessities, how much such beauties, such luxuries, if you please, add to your joy of living!

Are luxuries worth their price? Obviously—but only if you keep them in their place. They make enjoyable slaves but wretched taskmasters. Use them wisely, for, as the Bible says: "Luxury is not fitting for anyone stupid." A stupid person is neither deserving of luxuries nor does he know how to use them. So it is not in the fitness of things that he have luxuries. —Prov. 19:10.

Luxuries are worth the price if not obtained at the sacrifice of necessities and if used in moderation. In ancient times wine,

oil and honey were considered luxuries. They were worth the price, provided one did not overindulge: "He that is loving merriment will be an individual in want; he that is loving wine and oil will not gain riches." "The eating of too much honey is not good."—Prov. 21:17; 25:27.

Luxuries can also be worth the price if prompted by an unselfish motive. As a husband you may take your wife out to dinner or some entertainment as a special treat. The dinner may cost from two to five times as much as it would have had it been prepared at home; but occasionally, as an expression of appreciation of your wife's cooking, you let her enjoy the luxury of a meal she herself did not have to prepare. That luxury is worth its price. Or you may give a friend a bottle of liqueur, one that you would not think of buying for yourself. A luxury? Yes. Worth the price? Absolutely! Yes, a generous impulse may be a costly luxury and yet fully worth the price.

But luxuries are not worth the price if the motive for indulging in them is rivalry, trying to keep up with the Joneses, seeking status. Neither are they worth the price if they run you into debt, causing you to worry and to work overtime. And when persons resort to illicit means, such as shoplifting, burglary, embezzlement or gambling, to satisfy their craving for luxuries, they certainly are wrong.

Neither are luxuries worth the price if that price is your health. Luxurious living as to food and drink often results in obesity, diabetes, stomach, liver or kidney ailments. Those who live to eat, whose "god is their belly," suffer for it according to the rule: "Whatever a man is sowing, this he will also reap."—Phil. 3:19; Gal. 6:7.

Luxuries definitely are not worth the price if they deaden your concern for others. How much better to forego the luxuries and to share with one's fellowman! Yes, even when one's fellow is not in dire need, greater joy may be derived from sharing what you have with him than from saving to indulge in a luxury alone. There is "more happiness in giving than there is in receiving."—Acts 20:35; Jas. 5:1-5.

And, above all, luxuries are not worth the price if they estrange you from your Maker, Jehovah God. Unless you keep luxuries in their place you will find yourself among those who are "lovers of pleasures rather than lovers of God." That is why the apostle John counseled: "Do not be loving either the world or the things in the world . . . because everything in the world —the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." Unless you are careful luxuries may well cause you to "rob God," as it were, of the "exclusive devotion" that is due him. They may well cause you to forget that "not by bread alone does man live but by every expression of Jehovah's mouth," and to become dull to your "spiritual need."—2 Tim. 3:4; 1 John 2:15, 16; Mal. 3:8; Ex. 20:5; Deut. 8:3; Matt. 5:3.

The infinite variety and manifold beauties of nature testify to the fact that the Creator, Jehovah God, intended man to enjoy luxuries to augment his happiness. But they are worth the price only if there is a right motive, if wisdom directs and moderation controls, for only then can they make you happy. And since there is "more happiness in giving than there is in receiving," why not often turn your ability to have a luxury into an opportunity to share?

A TELEGRAM became international news recently. It was signed "Eleanor Roosevelt," widow of the former American president, and sent to New York newspapers. The message condemned the U. S. Secretary of State for hailing Francisco Franco as "an ally of the U. S. in the fight against Communist aggression." The telegram read: "That a member of this Administration could praise a Fascist tyrant who has violated every basic precept of freedom and decency is indefensible just as General Franco is indefensible."

Mrs. Roosevelt quickly labeled the telegram the work of an impostor, but added that its sentiments might not be far from her own. Editorially, the prestigious New York *Times* applied an Italian saying, *"Se non è vero, è ben trovato,"* which, roughly translated, means: "Even if it was not true, it was a good idea."

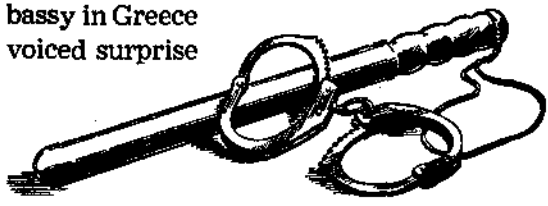
Spanish authorities quickly protested these statements against the regime. Spain's United Nations delegation sent a letter of protest to the *Times*. Barcelona's *La Vanguardia* in a front-page article described the *Times* as an "aggressive anti-Spanish newspaper."

But why is it that after more than twenty years of rule the present Spanish regime is publicly criticized by such highly respected persons and organizations? Are Spanish officials as prompt to correct violations of human freedom as they are to protest criticism of those violations?

Authorities Spurn World Protest

On September 8, 1961, the curtain of silence shrouding Spain's police state tactics was broken by an *Awake!* exposé entitled "Totalitarian Inquisition Revived in Spain." Copies were sent to government officials, civic leaders, prominent citizens and newspapers in every province of Spain, alerting them to the crusade against Jehovah's witnesses. Many newspapers in other lands reprinted the *Awake!* report. As a result Spanish embassies and Francisco Franco, as well as Camilo Alonso Vega, Minister of Government, were inundated by thousands of indignant protests.

To date the Spanish government and newspapers have ignored the protests. The Spanish embassies, however, categorically replied that "there is no persecution in Spain of Jehovah's Witnesses or of anybody else." Spain's Washington Embassy accused *Awake!* of circulating a biased and distorted report of unproved facts, asserting that there is "complete freedom of worship" in Spain, and by means of its diplomatic free mail the Embassy even responded to some protests by mailing a Catholic pamphlet published by the "Redemptorist Fathers" attacking Jehovah's witnesses. The Spanish Embassy in Greece voiced surprise



at the protests and advised that "there are no 'Jehovah's witnesses' in Spain."

While Spanish Embassies solemly quote Article VI of Spain's Bill of Rights ("Nobody shall be molested for his religious beliefs nor in the private exercise of his worship"), is religious freedom upheld in Spain? *No!* Jehovah's witnesses in Spain have become the object of an all-out crusade designed to stamp and starve them out. Spanish officials have revived the spirit displayed against the Christian apostles Peter and John, reported at Acts 4:17: "Nevertheless, in order that it may not be spread abroad further among the people, let us tell them with threats not to speak any more upon the basis of this name to any man at all." Consider the evidence.

Arrests Increase

On December 19, 1961, Esperanza Amengual Cañellas, 15-year-old daughter of Antonio Amengual and Esperanza Cañellas, was left alone and unprotected in the world when police agents arrested both her parents. Why? Because Mrs. Cañellas professes to be one of Jehovah's witnesses. This was only one of several December arrests in the city of Palma on the island of Majorca, instigated by the *Dirección General de Seguridad.*

Juan Torres Cardona, father of five children, and employed for over twelve years with Palma's Water and Sewer Department, was ordered to be fired by Mayor Juan Massanet Moragues, after police jailed him and one of his sons for fifteen days for having a Bible study in their home.

On January 13, 1962, in Valencia, Carmen Arenas Martí de Cusó, a 26-year-old married woman, was taken to jail for a month for refusal to pay an unjust fine she had received for speaking about the gospel to another person.

Police agents entered and searched the house of Ramón Barca Villar in Joane, province of La Coruña, on December 12, because it was said that he was one of Jehovah's witnesses! Barca and his brother-in-law, Jesús Pose Varela, were taken into custody. Police also confiscated religious books, magazines and a Spanish Catholic Nácar-Colunga Bible for closer examination at police headquarters. Their interrogation lasted from 10 a.m. until 8 p.m. On January 4 both men were fined by the civil government.

On December 13 Antonio Alvarez Sardina was conversing with an acquaintance in a hotel at Martinet, in the province of Lérida. The acquaintance brought up the subject of the Bible and asked Alvarez if he knew of any way that he could procure some printed aids for studying the Bible. Alvarez went home to pick up his briefcase in which he always carried a few tracts and booklets on Bible subjects. Upon returning, he was pounced upon by agents of Spain's *Guardia Civil,* who ordered him to open his briefcase. As a result, Alvarez received a whopping 5,000-peseta fine from Lérida's governor José Antonio Serrano Montalvo, because, to quote him, "you were surprised when you were devoting yourself to proselytism and the sale of publications of dissident sects."

On December 24 one of Jehovah's witnesses imprisoned at Burgos' provincial prison for preaching the gospel was scoffingly told that she would be thrown in with one of her own kind. There she met Angeles Iglesias, a woman previously unknown to her. The woman explained that she had become interested in the Bible and had come into contact with some Bible-study magazines printed by the Watch Tower Society. Because of having them in her possession she had been thrown into prison for three months by the Burgos authorities.

Similarly, Patricio Colina Dorado, one of Jehovah's witnesses who lives in the famous church council city of Toledo, received a fine of 2,500 pesetas from civil governor Francisco Elviro Meseguer. In a written document, the governor stated that the fine was imposed because, during an interrogation by Toledo police, Colina admitted "having received propaganda literature and having been recently baptized as such a witness."

Bible Study a Crime

On Thursday, December 7, 1961, Félix Llop Anguera, a 36-year-old minister of Jehovah's witnesses, was peacefully conducting a study of the Bible among a small group of friends in a private home in the city of Oviedo. The group was studying the subject of "Satan the Devil" when suddenly and without warning two squad cars of police were upon them. The house was searched, and the Bibles and Bible-study literature were confiscated. Félix Llop, the conductor of the study, as well as three other Bible students, was taken to jail.

Police then raided the home where Llop lived and arrested his wife. A 500-peseta fine was levied against the owner of the house, and a 200-peseta fine imposed on the owner's wife. None of these latter ones had attended the Bible study.

Llop, his wife María Teresa, along with another couple, Sergio Cruz Hernández and his wife Pilar, were fingerprinted and their pictures taken, followed by a stiff four-hour interrogation. They spent ten days in jail before word was finally received from Oviedo's governor Marcos Peña Royo. He decreed a total of 17,000 pesetas in fines for the four for "acts of clandestine proselytism in Oviedo for the sect called Jehovah's Witnesses." When added to the fines that all those in attendance at the Bible study received, the amount totaled more than $300.00 (in U.S. currency). No liberty was allowed the imprisoned ones and they could not start legal proceedings against the unjust fines.

On December 22 it was announced that, while one couple would continue imprisoned in Oviedo, Llop and his wife would be transferred to the province of their birth, 1,126 kilometers away. Authorities paid no attention to the fact that, while Llop and his wife were not born in the province of Oviedo, they were legally registered as residents with the government, and that Spanish law guarantees Spaniards the right to live in the province of their choice. The trip was dragged out for eleven days, during which time Llop and his wife were registered at four different dungy prisons. He was continually handcuffed to common criminals.

Upon arriving in Barcelona on January 2, more police photographs were taken, again fingerprints of all ten fingers were made. Rugged police interrogations continued off and on until January 13, when the couple were finally allowed provisional liberty.

Gospel Preaching Brings Prison

On December 18, 1961, Máximo Murcia Crespo and Juanita Quiles went to visit some of their neighbors in the city of Zaragoza in order to share with them their knowledge of God's Word, in obedience to Jesus' command. (Matt. 10:27) At one home a secret policeman happened to answer the door. The police agent knew Máximo Murcia well, for he had been present on previous occasions when Máximo was thoroughly interrogated about his Bible teaching activity.

The policeman immediately took the two Christians to the office of the chief of police where they were kept until 8 p.m. Then handcuffs were put on the prisoners to take them to jail. Although Zaragoza has

a very cold winter climate, no blankets were offered to them in order to keep warm during the night. The interrogation the following morning lasted from 9 a.m. until 12:30. The questions were very similar to the ones that Máximo was asked just a year before, in December, 1960, when he and his wife were jailed for no apparent reason for fifteen days. Next, the prisoners' fingerprints and pictures were taken.

On Wednesday, December 20, again wearing handcuffs, they were transferred to the provincial prison, to await the disposition of the chief of Spain's national police network, the *Dirección General de Seguridad* located in Madrid. Meanwhile these Christians were forced to associate with murderers, robbers and effeminate persons. Release finally came at 2 p.m. on December 22.

Children Expelled from School

On October 20, 1961, a teacher at a grade school located in the town of Torralba de Calatrava in the province of Ciudad Real gave strict orders for all the children to line up so as to march to church to attend mass. Little Juanito García Villaraco, 9-year-old son of Pedro García Villaraco, stepped aside and again explained to the teacher that he belonged to another religion and therefore did not wish to attend mass. The instructor angrily ordered the boy to take his books, leave school and not come back.

The boy's father visited the school and tried to reason with the teacher. The teacher retorted that he could not tolerate non-Catholic children in a Catholic school, and that the children must learn obedience in everything, even to the extent of attending mass though not professing that faith.

The child's father pointed out that the government does not provide anything but Catholic schools and that, furthermore, the government guarantees that every Spanish citizen shall "receive education and instruction" and that "no one will be molested for his religious beliefs." Certainly, trying to force a nine-year-old to attend a religious service and subsequently expelling him from school for refusal to do so was not only molesting the child and his entire family, but was an outright trampling upon one's rights as a Spanish citizen. In addition, he pointed out that many other children of Jehovah's witnesses had attended the school without incident, and that they had always been highly respected because of their good conduct. A subsequent visit to the teacher on November 19 proved to be fruitless. The child is still not attending school.

On October 17, Juanito Belmonte, 11-year-old son of José Belmonte of Manresa, province of Barcelona, was expelled from school. The teacher had ordered all the children to stand and salute the national emblem. While little Juanito stood respectfully at attention, he chose not to make any gesture that he considered to be an idolatrous act toward an inanimate object. Hitting the child and trying to force his hand up into position did not change the boy's well ingrained principles. In a furious tirade the teacher ordered the child to leave the school building and not come back.

The boy's father immediately left his place of employment in order to try to reason with the teacher. He pointed out that it was not the custom for Spanish schoolchildren to salute the flag, that there was no law requiring such an act as a requisite for attendance in a government school. The father showed that it was actually the teacher who had shown disrespect for the flag, for his son had stood respectfully during the ceremony, while the instructor had committed assault and battery on the defenseless child and was now depriving the youngster of needed basic education.

The teacher haughtily retorted that the boy's father should have his head examined, and then slammed the door in the father's face. The teacher then filed a complaint with the police against the father and the son, charging that they had shown disrespect for the flag and that illegal [Bible study] meetings were held in their home. Dutifully, uniformed police took the father from his place of employment under armed guard and interrogated him for hours for the purpose of making a "declaration." On November 25, 1961, the father was presented with an official paper signed by the governor of the province of Barcelona, Matías Vega Guerra. It stated: "Considering the complaint formulated against you, and your minor son, JUAN BELMONTE TORRES, for manifesting yourself and instigating your son to commit disrespectful acts toward the national flag, in that locality, around the middle of the past month of October, reprehensible facts and contrary to the discipline of every Spanish citizen, in use of the faculties conferred to me by Article 23 of the Decree of October 10, 1958, I have resolved to impose upon you a fine of 5,000 pesetas [$83.33] . . . THE CIVIL GOVERNOR [signed], November 22, 1961."

While José Belmonte continues the legal fight against the unjust decision of the civil governor, his son Juanito continues to be deprived of the basic schooling guaranteed by the government.

Oppression in Albacete

More than a year ago, on December 10, 1960, police went to the home of Alfonso Cabot Díaz, a 23-year-old witness of Jehovah who lives in the city of Hellín, located in the province of Albacete. The house was searched and the Bible-study literature confiscated, including the Nácar-Colunga version Bible translated by Spanish Catholic priests. While young Alfonso was escorted to prison, the secret police started searching for the owner of the house, Antonio Ruiz, who was out making his daily deliveries of milk. Upon finding him, they did not allow him to finish his deliveries before they took him to jail. Interrogations lasted off and on until 4 a.m. the following morning, when the two prisoners were transferred to the province's capital city of Albacete, where they were fingerprinted. The interrogations continued until Monday evening, December 12. At 6 p.m. on that day both of them were paraded handcuffed through the streets of Albacete by two armed guards in order to take them before the judge. Finally, on December 14, both received 5,000-peseta fines for "illicit association" and were released.

Upon his refusal to pay the unjust fine, the vehicle used by Antonio Ruiz to deliver milk was confiscated by the authorities and sold at public auction. Since Alfonso Cabot had no material possessions to confiscate, he was constantly hounded by police authorities and sentenced to one month in prison, from June 13 to July 13, 1961.

On September 21 "trial" was held concerning the Cabot case. No witnesses were presented by the prosecution. The court-assigned lawyer made a commendable defense. For a character witness he presented a Hellín policeman who had once studied the Bible with Alfonso. On November 22, Alfonso Cabot received the sentence of a month and a day (suspended), plus a three-year probationary period. Cabot took immediate steps to appeal the case to the Spanish Supreme Court. However, he was advised by his lawyer that the lower court had purposely held up the notification of his sentence until it was legally impossible to file an appeal.

This Christian, as well as many others, continues to be constantly harassed by police authorities. Just last November 25

armed civil guards revisited Cabot's home at 6 p.m. and searched it for any "Jehovah literature." The knock at the door may come at any hour of any night.

Police Beating in Granada

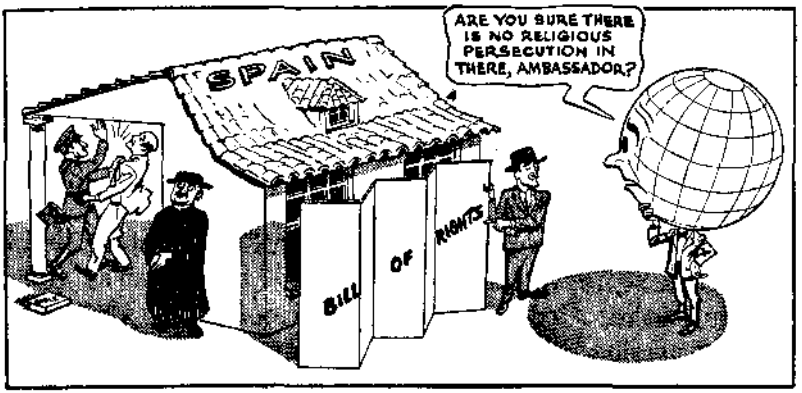
On September 27, 1961, Miguel Gil Castell along with a young friend paid a return visit on a lady with whom he had spoken, and who had shown interest in the message of the Bible. At her house they found the lady's husband, who is a secret policeman, and a Roman Catholic priest awaiting them. The young Witnesses tried to reason tactfully with the two, but the priest said that they were "uneducated" and "ignorant." As the priest watched, the young ministers were escorted to jail by the secret policeman. The interrogation was extensive. Wrote Gil to a friend: "When I refused to say anything about my [spiritual] brothers they became very angry, and the three of them started questioning me all at the same time. They took hold of my jacket, and the three of them started hitting me in the face with their hands. They said that I should be hit much harder, but that they would be ashamed to do so. Anyway, I did not give one name nor one address of any of my Christian brothers . . . Finally among themselves they began to say, 'Why, if these people would ever become Catholics, they would be Saints.' "

When he was presented for processing, the judge decreed jail "without bail for the moment." This resulted in twenty-three days in jail for Miguel Gil, twenty of which were spent incommunicado. Strict orders were issued by prison officials that he was absolutely prohibited from speaking about his belief to anyone in the prison. Now at provisional liberty, Gil has been arraigned on the trumped-up charge of mocking the Catholic church.

Mistreatment of Foreigners

Nor have native Spaniards been the only ones continuing to feel the heavy heel of religious oppression. The intolerant attitude of government officials also continues to be practiced against foreign visitors to Spain who happen to profess a religion different from that of the Roman Catholic Church. Several Americans who wanted to pass through Spain while on tours of Europe during 1961 were turned back at the border when it was learned that they were Jehovah's witnesses.

On October 21, 1961, Carl Wayne Warner, an American citizen, was hunted down and arrested by police agents in Barcelona after he had spoken to a Spanish woman about the Bible and had left a small Bible tract with her. Warner spent the night in the Barcelona jail and was informed on the following morning that he would receive a trial for the serious charge of "illegal propaganda." His home was searched and private Bible literature was taken by the police. Police refused to return his passport and he was required to report daily for further questioning at the central



police headquarters located on Via Layetana. Interrogators called him a "liar" and a "juvenile delinquent" because he had spoken about the Bible.

On November 2, suddenly and without warning, Warner was informed that he would be accompanied to the border by police for the purpose of expelling him from the country. Time was not even allowed for his clothes hanging on the line to dry. Pleas that he be allowed to remain in order to complete his plans to marry his Spanish fiancée went unheeded. Held under police guard from morning to nightfall, he was given nothing to eat, and was finally ushered across the border at Cerbère, France.

The Canary Island Case

On December 24, 1960, José Orzáez Ramírez of Las Palmas in the Canary Islands and thirteen other Spanish citizens were arrested in a private home where they were participating in a group Bible study. Ten months later trial was held at Las Palmas on Great Canary Island on the charge of "illicit association." Strangely, no mention of the trial was made in the newspapers, yet a crowd of doctors, lawyers, businessmen, students and members of other religions gathered at the provisional building of the Provincial Court to see if justice would be done.

Instead of using a jury, the Spanish court consists of three magistrates who make up the tribunal. One magistrate serves as chairman. The court proceeding was held up more than an hour when the appointed chairman of the tribunal apparently decided that he did not want to accept responsibility for the case at question and declined to serve as chairman.

A hush fell over the forty-five persons squeezed into the tiny courtroom. Outside the room twenty others strained to hear the proceedings when the trial finally got under way on October 27, 1961, at 12:30 p.m. First called to the stand was the accused, José Orzáez Ramírez, followed by several witnesses. All testified that they had paid no money to anyone other than perhaps a voluntary contribution, that they had never pledged any allegiance to an organizational statute, had not signed anything, nor had they received any orders from the accused. Attendance at their Bible study groups was usually five to ten, but never more than twenty.

In his final summation to the court, the prosecutor explained why he felt that the accused should be condemned to three months in prison for "illicit association": "In view of the facts, there is no doubt that we are treating organized persons. Some of them admitted that they were baptized—proof that something exists among them. The accused invited them to his house, and the accused also ignored the fact that it was necessary to ask permission, but this does not excuse him from the punishment.

"I must add that this belief or religious idea according to the police report [sent from Madrid], which I do not want to cite, but the tribunal can see it, has brought complications in many lands including our own. Also it should be added that he was proselyting his faith."

The Defense's Summary

Don Fernando Sagoseta de Illúrdos, the defense attorney, made an eloquent plea in the defendant's behalf: "The prosecution has made in the accusation a mixture of things that make no sense. It has cost much sweat and blood to arrive at this twentieth century where liberty of conscience can be obtained and today we can give thanks that the medieval age has passed.

"The fact that fourteen persons are together, commenting on the Bible, is not an

offense, and the Spanish Bill of Rights in its article 16 (1) states: 'Spaniards can meet together and associate together for licit purposes and in accord with what is established by Law.' Besides, the law prescribes that for up to twenty persons there is no need to ask permission. For this reason the offense of 'illicit association' does not apply to the accused. What is more, on December 24, there were more than twenty people in my own home.

"In addition the tribunal has heard from the mouths of the witnesses that they do not pay money, that they do not recognize the accused as leader, that there are no organizational statutes or associate members. Therefore there is no organization, it does not exist, it is as a fantasy of the mind.

"If you condemn the accused, don't forget that here in Las Palmas there are Evangelists, a Hindu colony, Anglicans, and Mohammedans. They hold meetings and they are not registered or legalized with the Civil Government of this province. I myself have entered these meeting places and no one blocked my entry. I repeat that if you condemn, you will have to indict them all.

"I have before me a case that happened about seventy years ago, on the peninsula, to a certain man dressed as a priest and who said that he belonged to the *Spanish* Catholic church, not the Roman, and he celebrated mass in Spanish instead of Latin. One day he was surprised, together with others, celebrating mass for a delegate of the government. When the hour came to try him, the tribunal found that he had not committed the offense of 'illicit association,' because there were no statutes, no associate members, no paying of dues, that is to say, there was no organization, and for that reason he had not broken any law. My defendant is found in the same situation.

"As to the charge of proselytism mentioned by the prosecution, it is absurd. First of all, persons naturally feel the urge and necessity to communicate to others that which they believe. This right is therefore guaranteed in the Spanish Bill of Rights, Article 12, which permits the free expression of one's ideas, and after all, to speak about the Bible to others in a Catholic country certainly could not be a crime."

The lawyer then read a statement made in January, 1961, by an official Spanish government agency, the *Delegación Nacional de Organizaciones del Movimiento,* which endorsed the principles laid out by the European Convention of the Rights of Man, held at Rome in 1950: "Every person has the right to freedom of thought, of conscience and of religion; this right implies the freedom to change one's religion or beliefs, as well as the freedom to manifest his religion or his beliefs, individually or collectively, in public or in private, by means of worship, teaching, practices, and the fulfillment of the rites." "The freedom to manifest one's own religion of beliefs, cannot be subject to other restrictions." "Every person has the right to freedom of expression. This right consists of the freedom of opinion and that of receiving or communicating information or ideas without any interference of any public authority and without limiting considerations." "Every person has the right to the freedom of peaceful assembly or to associate with others."

"Therefore there is nothing wrong in speaking to others about one's beliefs."

The attorney then demonstrated to the tribunal that not one law in the Spanish Penal Code prohibits "proselytism." Only by means of a circular of the Ministry of Government, dated February 23, 1948, and not by law, is the subject even mentioned, and its application does not correspond to the case in question. Therefore, if no law

exists, there can be no offense of proselytism.

The attorney continued: "As to my defendant's being the 'leader,' the fact does not exist. The witnesses have shown that they refer to the word leader in the way that I might consider a colleague more erudite and qualified than myself, someone to consult. Besides, when he came to the Islands, there were already persons here who read the Bible.

"As to the reference that the prosecutor has made about the police report, and what some publication of the Watch Tower Society might have said against the Spanish regime and its chief of state, my defendant has had nothing to do with it. Just because a Catholic journal criticizes the regime of whatever country, it doesn't mean that the Catholics of that country are going to be held responsible. What you should do if you wish, is go to Brooklyn and file your complaint against the named Society, but don't take it out on my defendant.

"In conclusion then, in view of the facts, the organization as such does not exist, and therefore the accusation of 'illicit association' does not apply. If it applies to him, then it must apply to all the religious organizations which exist in Spain. There is no doubt as to the innocence of my defendant, and I therefore ask for his absolution."

The Decision

A few days later the tribunal of three handed down their decision: Condemnation without modifying circumstances for the offense of illicit association, and a prison sentence of three months, with credit given for time already served.

How could such a decision be made in view of the conclusive facts and powerful defense that demonstrated the innocence of the accused? An interview between the attorney and the tribunal's chairman, Don Luís Vallejo Quero, proved revealing: "If you decide to condemn, you will give the police a *carte blanche* against these people," stated the defense lawyer. "And if he is absolved," retorted the chairman, "we will give a *carte* to them, and they will inundate us with propaganda, and besides, *what would the authorities say?*"

NEXT ISSUE—SPECIAL!

EARLY CHRISTIANITY AND MODERN-DAY RELIGION

—Early Christian Beliefs.
—Religious Celebrations.
—Manner of Worship.
—Preachers of the Kingdom of God.
—Known by Their Way of Life.
—No Part of the World.
—Persecuted for Their Faith.
—Christendom and Early Christianity.
—Jehovah's Witnesses and the Early Christians.

Case Appealed

Spain's high-ranking authorities will soon have the opportunity to go on record in regard to the persecution of Jehovah's witnesses because the Orzáez case is being appealed to the Supreme Court of Spain. Will the central authorities dignify their government before the world by upholding the Spanish Bill of Rights and halting the crusade against Jehovah's witnesses? Or will they add momentum to the persecution by giving it further court sanction?

Freedom-loving Catholics around the world will not be indifferent to what is happening to Jehovah's witnesses in Spain. In Poland, according to the New York *Times* of December 20, 1961, Stefan Cardinal Wyszynski has criticized a police raid on a Catholic youth meeting in the Dominican Church in Poznan. According to the report, the Polish government has just modified an education decree authorizing inspectors to look into catechism classes

being held in churches. "The decree had been openly defied by the Catholic hierarchy," said the news report. Yes, suppression of religious freedom is unwelcome in Communist Poland, just as it is unwelcome in Catholic Spain. May Catholic Spain's authorities do unto others what their Catholic brothers in Poland would like to be done unto them.

The Supreme Court may profitably review the wise precedent set by the ancient Supreme Court at Jerusalem in exonerating early Christian witnesses charged with failure to keep silent about their beliefs. "Do not meddle with these men," warned Judge Gamaliel, the Law teacher, "but let them alone; (because, if this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39.

Awake! readers who have received replies from Spanish officials denying the charges made in the September 8, 1961, issue of *Awake!* in its article "Totalitarian Inquisition Revived in Spain" now have the latest facts. Not only was the totalitarian crusade against Jehovah's witnesses in Spain a fact at the time that article was published, but it has continued and increased in intensity since then. If you have not written to the Spanish government to voice your protest against its suppression of religious freedom, do so now. Or if you have already written, but feel that you want to answer the dishonest reply given you by the representatives of the Spanish government, you now have the facts with which to do so. *Religious freedom is being suppressed in Spain!*

A Letter of Appreciation

A letter recently received by the Watch Tower Society offered this warm expression of appreciation:

"Dear Brothers,

"For some time I have been enjoying the use of the wonderful *Watch Tower Publications Index* you have made available to us. As a congregation publisher with three Bible studies I can say that it is truly wonderful. Today I wanted to look up some information proving that Paul was the twelfth apostle. With the help of the *Index*, I was able to find the answer within a few minutes. I was able to give the person with whom I study Scriptural information as well as interesting facts about Paul to clarify the matter.

"It has occurred to me that too many of us take for granted the wonderful work you brothers are doing. Even though we deeply appreciate it, we neglect to tell you so. Many of the publishers in my congregation use the *Index* constantly. It saves so many precious hours, time that can be used to further the Kingdom message, and helps both the publisher and persons of good will alike to find the answers to help them to maturity. Thank you all on behalf of the many publishers like myself. We really appreciate deeply the work you are doing to help us further the good news of the Kingdom. May Jehovah's rich blessings continue to be upon all of you in his theocratic organization. It is indeed a privilege to be unitedly praising our loving Father together with you. M.S., U.S.A."

Guns and Children

HAVE you ever had a child approach you with a toy gun, pointing it directly at you? If so, you have probably found the sensation no pleasant one, especially when the child pretends to kill you. All too often children really succeed in killing their pretended victim. In the United States, for instance, in a recent year over five hundred children under fifteen years of age were shot to death by accident, seventy-seven of them being under five years of age. Most of the children were shot by other children.

What are the basic causes of these tragedies? Games in which children play at killing are no small factor. When an eight-year-old was shot by his playmate with a gun that happened to be real, he was asked by authorities: "Why did you do it?" The crying youngster, who had been playing cops and robbers, answered: "I thought he would just jump up and go on again!"

Many children who play with toy guns evidently do not fully appreciate the consequences of what a real gun can do. The games in which children take turns at killing and dying do not teach them that there can be permanent consequences from use of guns. These games do not teach them God's view on killing and what the Bible has to say about the sanctity of human life. Thus Bible principles enter into the matter, and the question arises: Should children of Christian parents play at killing? The world is no example for Christians: "Quit being fashioned after this system of things."—Rom. 12:2.

It is surprising how many parents actually encourage children to play at killing and even join them in such games. At Johnston, Rhode Island, a thirty-three-year-old father joined his two sons in playing a game of cops and robbers. In the middle of the game the eleven-year-old son ran into a bedroom and came back with a 22-caliber rifle. The father shouted at his son to put it down, but the boy aimed the gun at his father and, thinking his father was joking, pulled the trigger. The gun fired, and the boy's father, hit in the chest, died two hours later.

It is not surprising that parents who play at dropping dead sometimes really do. A few years ago a four-year-old girl picked up a gun and pointed it at her mother. The gun fired, and the mother dropped—but not in play. The gun was real. Toy guns look so realistic today that real guns are sometimes picked up by very young children as toys. These "toys" kill.

When young people play at killing with toy guns, it is not to be expected that when they get their hands on real guns they will suddenly stop such play. In July, 1961, two eighteen-year-old boys at Thomaston, Long Island, New York, were playing. One picked up a hunting knife and playfully lunged at the other. The unarmed youth then took out a fully loaded revolver from a dresser and pointed it jokingly at his knife-wielding companion—but the weapon went off, killing the boy.

Joking with real guns has caused many a death. This is what apparently happened to a sixteen-year-old boy of San Diego, California. He was returning home from a hunting trip along with his fourteen-year-old brother. The rifle went off by mistake, and the fourteen-year-old fell dead. In a frenzy of remorse, the sixteen-year-old boy put another shell in the rifle and shot himself.

Whenever a real gun is within the reach of children, there is peril. A six-year-old girl in Little Silver, New Jersey, found an automatic pistol in her parents' bedroom. Her nine-year-old sister came in and took the weapon from her, but while doing so somehow the trigger was pulled and the six-year-old girl fell back on the bed, shot between the eyes.

Even when parents do not have guns in the house, their children may someday handle a real gun, perhaps one belonging to a playmate. So parental training should include counsel on guns, especially this counsel: Never to point any gun at any person, no matter whether it be loaded, unloaded or just a toy. When parents bring up their children by Christian principles, it is not likely such children will play at murder.

Quite understandably, any person can feel uneasy when a child points a real-looking gun at him. Many persons rightly feel indignant at the parents of such gun-toting children. Parents who train children never to point any kind of gun at a person, not even for a joke, win the respect of true Christians—and they may save their own lives.

DO YOU Leave religion to your wife?

"JUST one moment, sir," said a man to the minister who called at his door. "You' want to speak with my wife. She takes care of all the religion in our home." Before the minister could reply, the man called out, "Honey, here's a minister who wants to talk with you." "What does he want?" asked the wife. "I don't know. You talk to him." This man's reaction to religion is typical of many husbands in America. They attend church periodically, enjoy religious music occasionally, think religion is fine for their wives and children, but as for themselves, they want no part of it. Why do these men feel that way about religion?

They seem to be of the opinion that religion was meant for women and children but not for men; that the job of instructing children in religion, like dishwashing and housekeeping, belongs to the women. But is that so? Are not husbands under divine command to lead their wives in worship and fathers commanded to inculcate the ways of God in their children? Why, then, all this aloofness on the part of some husbands toward religion?—Deut. 6:4-9.

It is common knowledge that there are more women than men taking part in religious activities, more women than men attending religious services and more women than men who are registered members of religious denominations. Nevertheless, many men and women who do not attend religious services regularly do express a keen delight in a study of the Scriptures when it is properly presented to them.

Why Men Shy Away

When asked why many men shrink from Bible discussion or why they do not participate more fully and more enthusiastically in religious programs, these so-called irreligious husbands and fathers answer quite freely and frankly. And what they have to say should be worthy of thoughtful consideration, because they represent a sizable percentage of the population in need of religious comfort and guidance.

For example, they state that religious sermons are far too frequently based on emotion rather than reason, that the clergy too often sound like politicians and psychiatrists rather than spiritual leaders and that the authorities quoted for support are more often worldly than the Word of God. Their complaint about religious rituals and doctrines is that many of them smack of idolatry, superstition and mystery instead of established truth; that religious sanctimoniousness is but a hypocritical veneer.

Other reasons given are love of physical privacy and mental freedom. To these husbands and fathers religion presents a threat to their homemade peace, because it calls for vigorous action and participation. They care for neither. Others admit to being afflicted with guilt complexes. Their occupations may force them into dubious transactions and deals during the week; therefore, on weekends they do not

feel right about drawing nigh to a God who is righteous and just. So they steer clear of religion altogether.

Still others withdraw because they are not avid readers, and religion does call for a certain amount of reading and studying. Even those who do enjoy reading do not ordinarily relish a diet of religious books and periodicals. Religious reading has a reputation for being dull and too often is overloaded with its unconvincing testimonials and speculations of men.

What is perhaps a greater deterring factor is the constant appeal for money in the churches. The frequency with which the collection plates are passed around in some churches tends to remind some husbands of the oft recurrence of television commercials on the late, late show.

Others dread the spotlight. And to become an active member in a religious denomination almost inevitably means being dragged into social activities, giving speeches at church dinners, taking part in group discussions, all of which means sharing the spotlight.

Sympathize as we may with these men, yet are these justifiable reasons for them to shrink from the responsibility laid upon them by God? What husband or father has the right to transfer the load that is his to carry? Does not the Bible say: "Each one will carry his own load"?—Gal. 6:5.

His Load to Carry

Religious responsibility is delegated by God; therefore, it is not a charge to be taken lightly. The first man Adam received his religious instructions from God and he, in turn, was commissioned to instruct his wife Eve in the way of life. Eve rebelled at that arrangement as so many women today do. But they have not altered God's way. Adam should have corrected his wife, he should have branded the serpent a liar, as Jesus did. He should have stood up for his religion and asserted himself as head, but he, like so many men today, abandoned the lead in religious matters to his wife. He was delinquent toward God's law and to his responsibility as a husband and head of the wife. Instead of refusing to be led in the wrong direction, he followed his wife into rebellion against God. Adam confessed his breakdown regarding his husbandly headship by saying: "The woman whom you gave to be with me, she gave me fruit from the tree and so I ate it." Many husbands are still following Adam's infamous example in allowing their wives to take the lead in matters of religion. —Gen. 3:12; 2:15-17; John 8:44.

Such irresponsibility toward divine requirements and order on the part of both Adam and Eve has had far-reaching effects. To Eve it meant childbirth with increased pain, a craving for her husband and being dominated by him. For Adam it meant loss of paradise, a cursed earth and a life in sorrow and finally death for both of them. Today's consequences are equally as great.—Gen. 3:16-24.

It is not surprising, therefore, that the apostle Paul should remind the young overseer Timothy about this responsibility of headship. Paul wrote: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence. For Adam was formed first, then Eve." This order must be strictly obeyed by both the male and female if happiness is to result.—1 Tim. 2:11-14.

In ancient Israel fathers, not wives, were the masters of their families and they took the lead as instructors of religion. The wife, being her husband's property, followed his religious guidance. However, often in the Scriptures the mother is linked with the father in the training of their children. For example, it is written: "Listen, my son, to the discipline of your father, and do not forsake the law of your mother." "Observe,

O my son, the commandment of your father, and do not forsake the law of your mother." While mothers joined in the training of their children, they always did so under the direction of the father as their head.—Prov. 1:8; 6:20.

This does not mean that honor was not accorded the wife and mother, for accounts of Sarah, Rebekah and Rachel show that they were held in high esteem. Some Hebrew women even reached positions of peculiar prominence, such as Deborah the judge, Huldah the prophetess and Esther the queen. But it is significant that such women as attained positions of importance did so by working with and through men and never by usurping authority over men.

The Modern Trend

However, over the passing years and especially so in this twentieth century there has been a major shift in both authority and functions in the family. Today the wife and children have come into places of greater power in decision making, primarily because many fathers have abandoned their duty as family head. In an interview of fifty upper middle-class Protestant church families it was discovered that "the men rejected decisively the traditional patriarchal, authoritarian father role; they would neither own it for themselves, nor would they tolerate the associate who would try to reclaim this idea of headship for himself." Another study of 131 men and women, representing social levels from the lower economic class to the upper middle class, revealed that among the younger persons interviewed the man still assumed headship. But it was found that in the older group, including men and women between 55 and 70 years, "the woman was the head of the household."

This shift of authority has had serious effects on the husband, wife and children. Those who study human behavior say that the man is no longer the masculine, strong-minded soul who pioneered and conquered continents, that he has changed as a husband and as a father. The effect of his collapse has been that the wife has lost respect for him. Dr. Margaret Mead in *Male and Female* says: "When American women do rise to positions of power and status, they have great difficulty in treating their male subordinates with any decent sensitivity—for aren't they failures to be there?" So take note, you husbands.

Female dominance becomes even more damaging when husband turns father. Worldly authorities no longer are positive that they know what a father's role should be. Anthropologist Geoffrey Gorer writes: "In few societies is the role of the father more vestigial than in the United States." Worldly experts ask, "Does the American father have any role at all, beyond procreation and moneymaking?" Can this be applied to you? Do you know that in order for your boy to grow into a masculine man, he needs to see what masculinity is like, he needs to feel father's authority and see his headship? What, then, are you as a father doing about your responsibility?

To Husbands and Fathers

Therefore, you husbands and fathers, assume the authority and headship entrusted to you by God, for he holds you responsible as heads even as he held your forefather Adam responsible. Jehovah has set himself up as an example for you to follow. As a Husband he cares daily for his "wife's" spiritual and material needs. He does not shirk this responsibility by passing it on to her. As a Father he disciplines his children and takes a keen interest in their everlasting welfare. Therefore, you fathers, take hold of your duties before God. Imitate him.—Matt. 4:4; Prov. 3:11, 12; Heb. 12:5-11.

Jehovah also gives to you the perfect

example of his Son Jesus Christ to follow. Do not spurn this loving provision. Christ loved the congregation, his bride, and delivered himself up for it. Why? "That he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." "In this way," the apostle Paul says, "husbands ought to be loving their wives." Are you husbands doing that? This means exercising a vigorous headship, lovingly caring for the wife's spiritual needs so that she will be "holy and without blemish." It means having her everlasting welfare at heart and so instructing her in the way of life, counseling her in religious matters so that she with you may gain salvation. Following Jesus' example will be a blessing to you.—Eph. 5:22-29; 1 Pet. 2:21.

As Jesus cared for the "young children" whom Jehovah gave to him, so, too, you fathers, care for your children. (Heb. 2:13) He did not shift the responsibility to others, but carried it alone faithfully. He lovingly cared for them, prayed for them and diligently instructed them. Do you care that much for your children? They desperately need you. They need to feel your firm guidance. They need to experience your authority, your discipline, your love and your care. They need to hear you speak spiritual things so that they may grow in spiritual values. They need to hear you pray so that they, too, may learn to draw nigh to God in times of need. They need to be understood and disciplined. Therefore, Paul instructs: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Children need you to give them advice and discipline.

If religion is going to mean anything at all to them, you fathers must contribute your share toward building their conviction in God, his Word and his organization. It is not enough just to send the wife and children off to religious meetings for instruction while you stay at home and read the paper or join your buddies on the golf course. You must live your life so that your children may note that your practices are in accord with your beliefs. Otherwise, when the occasion arises to discuss with them serious religious and ethical values, they will be bound to take what you have to say to them with a very large grain of salt.

Yours is a serious charge that is nontransferable. Therefore, meet it with the zeal set before you by your Examplars, Jehovah God and Christ Jesus. Remember, Jehovah holds you responsible as head. If you do your duty, your wife and children will honor and respect you. They will seek your advice, not shun it. Then together as a family you will not only reflect the wisdom of following the perfect pattern, to your own happiness, but also reflect a life of praise and glory in worship of God. —Lev. 19:32.

Peace Destroyer

"What happens on a large scale is but a symptom of what is done in the privacy of many lives. The man who cannot live in peace with his neighbor, the mischief-maker or secret ill-wisher or slanderer or liar, the adulterer or undutiful son or negligent parent or lawbreaker—by his conduct, which even behind locked doors is never wholly private—keeps peace from the world. He does on a miniature, what on a larger scale makes mankind destroy itself."—*The Future of Mankind*, Jaspers.

WEEKENDS

A pleasure or a plague?

"HOW was your weekend?" Is that not a familiar question? It is one asked the world around, probably being repeated millions of times every Monday morning. Just as common is the inquiry: "What are you going to do this weekend? Have you made any plans?" Almost anywhere one may go, on all continents, both in heathendom and Christendom, weekend activities are a chief topic of conversation.

To most persons weekends mean one and a half to two days off from the regular routine of work. This provides various opportunities, depending on where one may live. In Ghana soccer has become a national pastime and on the weekends people flock from far and near to attend the games. Korean motion picture houses change their movie feature on weekends and draw large attendances. In some places, as in Brazil, people still use the weekends primarily to visit friends and sit around and relax. But throughout Europe, America and many other places there is an increased tendency to get out on the highways and go someplace. Go to the seashore, run to the mountains, race to some resort area—just so long as one is going somewhere or is pursuing some activity that is considered pleasurable.

The present-day trend is toward shorter workweeks and longer weekends, and particularly is this true in the United States. Formerly it was the custom to leave work at noon Saturday, but now, in some places, employees leave as early as 3 or 4 p.m. Friday. Some foresee a standard three-day weekend and a thirty- to thirty-five hour workweek. The January 18 New York *Times* front-page headline "Five-Hour Day Is Granted by One Electrical Group" is indicative of the trend toward shorter workweeks and more leisure time. It is now said by recreation experts that Americans have more leisure than working hours.

With the prospects of a shorter workweek and a longer weekend some raise the question as to the advisability of such an arrangment. They point to evidence indicating that most people are incapable of using leisure time constructively—that it leads to crime and immorality and that, instead of easing tensions and equipping people for their work, it increases tensions and ruins working efficiency. Thus the questions are raised: Are weekends beneficial? Are they

A Pleasure or a Plague?

Weekends should be a pleasure, not a plague. Why? Because they allow people time to pursue interests that they enjoy. In this mechanized age so many persons

serve like cogs in a machine, performing one operation over and over again. Weekends allow for a break in this monotonous routine. They provide a change that can contribute toward a person's physical, emotional and spiritual well-being. God took this into consideration and gave a law to his nation of Israel that allowed for a day of rest from regular activity. If weekends are used wisely and constructively, they can be a real pleasure to man.—Ex. 20: 8-11.

Today, however, instead of using the weekend for constructive purposes, there is an increased tendency for people to run themselves ragged in a wild chase after pleasure. This regular weekend pursuit begins Friday evening and often does not end until late Sunday night or the wee hours of Monday morning. Invariably what one then needs is another day to recuperate. Comes Monday morning, and instead of being refreshed and with a feeling of satisfied contentment, a person is exhausted physically and emotionally, not to mention being bankrupt spiritually. Such weekends have become a plague. In evidence of this are the accidents, mistakes and the general inefficient operation that have come to be associated with "blue Monday."

In recent years people have been blessed with increased amounts of leisure time. But, instead of a blessing, it has proved in many cases to be a curse to them. It is not uncommon today to see persons obliterate their entire weekend, getting drunk Friday night and not sobering up again until Monday morning. Others, who apparently feel they have no place to go and can think of nothing to do, sit and stare at the four walls of their apartment or idly roam the streets. Their weekends are far from pleasurable. For them it can truthfully be said, 'Saturday night is the loneliest night of the week.'

Even those who absorb themselves in a wild chase after pleasure are often not happy. As in other fields of human endeavor, keeping up with the neighbors, not personal enjoyment, often governs where they go or what they do on the weekend. Then too, many weekend pleasures involve highly competitive games, with severe disappointment on the part of the losers. All of this is far from relaxing and contributes to the plague, which, in the case of tens of thousands of persons, ends in violent death. That comes when the irritated, tension-ridden driver, fighting heavy weekend traffic conditions, takes one too many chances and becomes another traffic death statistic. It is significant that some two out of every five traffic fatalities are registered on the weekend.

So, instead of being a pleasure, weekends have become peak periods of conflict, nervous strain, physical and mental upset and automobile accidents. Alcoholic consumption and sexual promiscuity also reach their peak at this time of the week. Dr. Irving J. Sands, a Columbia University neurologist, went so far as to refer to the "national weekend neurosis." It is evident that many are not happy with the way they spend their weekend leisure time. Therefore it would be appropriate that we consider suggestions on how one might make

Wise Use of Weekends

A pleasurable weekend is one that is built around a constructive change of activity. Years ago it was the general rule to work from sunup to sundown, as many as seventy to eighty hours a week, and the purpose of a day off at the end of the week was to rest and recuperate. It is true that few work that long these days, but the Scriptural counsel to be reasonable would dictate that one use the weekend to rest and recuperate if need be.—Phil. 4:5.

Of course, for persons who are away from their homes most of the week, there

may be many things around the house that need attention, such as cleaning, house repairs and mowing the lawn, to mention a few. If that is the case, tackle the job and get it out of the way. There is great satisfaction in getting a job done.

Weekends also can provide time for diversion, and this in moderation can contribute to your well-being and can be strengthening to family ties. For an enjoyable weekend, make your plans in advance. Do not just wait to see what turns up. Too often unplanned weekends turn out to be "lost weekends." Plan to take the family for a hike in the woods, for a swim in a lake or at the beach, or to engage in some other activity that suits the likes of everyone involved.

There are so many possibilities for weekend activities, but plan constructively. Use the time to strengthen family ties by doing things together. Families should find pleasure in being together, and they do when parents take the initative in planning activities in which all can share. This may take a little thought and effort, but the rewards will be well worth it. Youngsters will enjoy so much doing things with their parents, and husbands and wives will be drawn closer together.

The Scriptures advise that "bodily training is beneficial for a little." So recreation has its place and is beneficial, but be reasonable and do not try to crowd too many things into a weekend, nor necessarily make such activity a regular weekend feature. Remember, the rest of that scripture says that "godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." Godly devotion is of primary importance. So recreation should not be a goal in itself, but merely a momentary diversion to refresh the mind and the body for more important things. If you keep this mental attitude, weekend recreation will be a pleasure and will never gravitate into a plague.—1 Tim. 4:8.

A dedicated Christian, while he leads a balanced life that includes many activities, finds the greatest pleasure in the service of God. He finds his keenest joy in association with the clean-living people who make up the New World society of Jehovah's witnesses, studying and discussing the Bible with them and sharing with his neighbors the hope-inspiring truths found in the Word of God. Whenever he can arrange his time to do so, he shares in these activities, doing so along with the other members of his family. For that reason it is only to be expected that when the weekend comes at least part of the time is devoted to the pursuit of these interests. Activities such as these are upbuilding, refreshing and a source of real contentment. They mark a weekend well spent.

You, too, make wise use of your weekends. Rather than allowing them to be a time of loneliness or days of dissipation in a mad pursuit of the desires of the flesh, plan so they will afford you pleasurable relaxation and opportunity to do things you really enjoy. Use them wisely to draw the members of your family closer to one another. Use them to the best advantage by engaging in activities that will draw you closer to God.

WORLD INSANITY

"Perhaps the final proof of our insanity is the fact that we have so prostituted our scientists . . . that a large percentage of them have concentrated all their knowledge, all their imagination, all their industry, all their skill, on the invention of ever more horrible means of killing their fellow man."—Dr. Hugh Keenleyside.

POISONS AS MEDICINES

A deadly poison used on blowgun darts by Indians in the tropical jungles of the Americas is a valuable drug in modern hospitals. In the jungle it destroys lives, but in the hospitals it helps to save them. A victim struck, or even scratched, by a dart dipped in it faces certain death, because it paralyzes his muscles and stops his breathing. Yet the ability of this poison, known as "curare," to block the transmission of nerve impulses to the muscles is what makes it valuable to doctors. A small amount injected into a patient before an operation relaxes the muscles, permitting a surgeon to get through them easily in order to reach the abdominal cavity. But this is only one of several medicinal uses for curare.

When a tube must be passed through a patient's windpipe for artificial respiration, curare facilitates the task by relaxing the muscles. Convulsions resulting from the shock treatment of mental patients can be made milder by an injection of a small amount of this jungle poison. The same is true when a patient suffers convulsions from lockjaw. Another useful poison that affects muscles is commonly used by eye doctors.

Small amounts of belladonna, a plant of the nightshade family, is used to relax the involuntary muscle of the eye so as to cause the pupil to dilate. This is often done by doctors to facilitate the examination of an eye. It can also be used to relax stomach spasms, because it affects the terminals of the nerves that go to the involuntary muscles. But in large doses it is deadly. Even the poisons in certain types of fish are being put to a medicinal use.

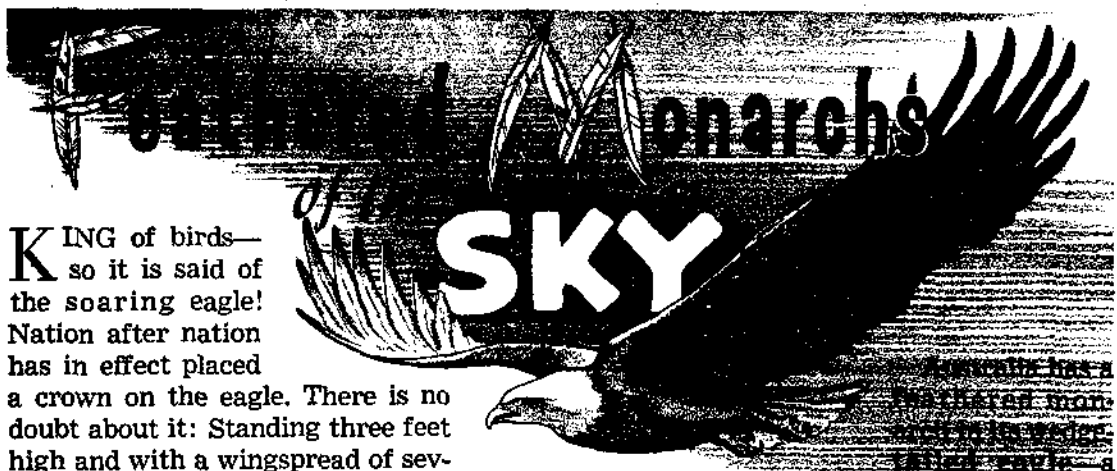
The poison of the puffer fish is considered to be one of the most violent poisons known. When used in small amounts puffer poison can slow down a patient's heartbeat or inhibit blood clotting. The poison of the stingray also affects the heartbeat. Under investigation as a drug in the cancer fight is the venom of the sea cucumber. It appears to interfere with the process of cell division and may prove helpful in interrupting the growth of cancer cells. And the venom of the toadfish is being examined for possible use in the fight against diabetes.

Commenting on how poisonous fish open up a whole new field of useful drugs, the magazine *Science News Letter* of June 27, 1959, stated: "These fish represent a sizable potential source of new drugs that, until now, almost nobody has done anything about. And even now, while many researchers are busily screening thousands of chemicals and antibiotic broths, a few scientists have just begun to investigate the medical possibilities in marine animals." One of these scientists is Dr. Bruce W. Halstead. Intrigued by the great possibilities in this practically untouched field, he said: "There is an ever-increasing amount of scientific evidence that these noxious organisms and their poisons may serve as sources of the life-giving antibiotics, anticancer, and other indispensable therapeutic agents of tomorrow." At his World Life Research Institute near Colton, California, in the United States, he is carefully examining poisonous marine life for venoms that may have medicinal value.

The fire ant, which has been considered somewhat of a nuisance by farmers in the United States, has a poison in its stinger that causes a brief, stabbing pain like a beesting. Investigations of this poison have shown that it is deadly to other insects as well as to bacteria and molds. This fact opens the door to many uses for its venom. Comparing its effectiveness with antibiotics, Dr. A. F. Novak observed: "The widest ranging antibiotics in use today kill only a few different kinds of bacteria. And I know of none that kills both bacteria and molds." Further investigation of this poison may cause it to be adopted by medical science as another valuable tool in the fight against disease.

Spurred on by the knowledge that the poison on darts of Indians can help to save life as well as destroy it, scientists have launched investigations of many poisons and have been rewarded with finding valuable drugs that could be added to the arsenal of medical science. There is much yet to be learned, but there is sufficient evidence to convince them that poisons in small amounts can be used as medicines.

Feathered Monarchs of the Sky



KING of birds—so it is said of the soaring eagle! Nation after nation has in effect placed a crown on the eagle. There is no doubt about it: Standing three feet high and with a wingspread of seven feet or more, many of these birds are unusually striking in appearance. And *what strength! Powerful* wings, curved beak and sharp, strong talons or claws make the eagle a most formidable creature. Little wonder that Assyria, Persia, Greece, France, Germany and the United States have used the eagle as an emblem. The bird's success in overcoming its prey, plus its commanding appearance, has given *reason for calling eagles feathered mon*archs of the sky.

The golden eagle of the Northern Hemisphere is a magnificent bird with a wingspread up to well over six feet. This blackish-brown bird is so named because it has a golden sheen on its nape and back. *One pair of golden eagles were observed* dining upon a dead ox, at the same time keeping at a distance a flock of California condors—birds about twice the eagle's size! When the golden eagle pounces upon prey such as rabbits, woodchucks, prairie dogs and ground squirrels, it is like an animated *thunderbolt. It plunges after its prey with* tremendous force and velocity, so that the sound of the air whining through its pinions can be heard for some distance. On one occasion, the golden eagle was clocked at 120 miles per hour.

Australia has a feathered monarch—the wedge-tailed eagle—a bird whose wingspread is about seven and a half feet. Strength personified, this eagle has a beak like a vise, talons like grappling hooks. "The eagle struck at the young kangaroo," says one account of this bird's exploits, "while it was in the middle of a bound. The great bird paused for a mere flick of time on its shoulders, and, almost without losing the stroke of his wings, he rose again and rested in a tree. His work *was done. He could afford to wait. The* young kangaroo hopped on. Slowly it swung in an aimless circle, gradually narrowing its orbit until it spun about on nerveless legs and fell in a quivering heap. The eagle, in one lightning probe, had pierced its spinal column."—*Atlantic Monthly,* February, 1932.

Monkeys for Dinner

In the tropics young monkeys often furnish tender steaks for eagle menus. The monkey-eating eagle of the Philippine Islands looks like a feathered monarch, having a crown of pointed feathers on its *head. Another monkey-feeding bird is the* African crowned eagle, whose feathers and huge claws have long been prized by African chieftains.

Most powerful of tropical eagles is perhaps the famed harpy eagle—named after

the hideous monster of Greek mythology. No other eagle seems so sinister-looking as the harpy. With its double crest, emphatically hooked beak and sinister face, it creates a terrifying impression that might well paralyze its prey. But Mr. Harpy Eagle uses his talons for killing prey, zooming down with irresistible force upon monkeys and other mammals and birds. Its claws and powerful legs are said to be unequaled by any other bird of prey. Small wonder this feathered monarch seldom misses a meal.

Often characterized as the most majestic of its family is the bald or American eagle, a sea eagle that soars in tremendous circles high in the sky. As it turns, the sun glistens on its snow-white tail and head. Not really bald, the eagle's white head, from a distance, merely gives the appearance of baldness. Typical of eagles, it has wonderfully keen vision, and some observers have credited it with the ability to sight its prey at a distance of three miles.

Scavenger, Fisher and Pirate

Fish make up a large part of the diet of the bald eagle. Though waste fish are readily consumed by this bird, it also does fishing for itself when so inclined. It soars above the water and with its keen eyes spots its quarry; then it sets its wings for a long diagonal glide. As the bird skims the surface of the water, it extends its talons into the water at the right moment and seizes its prey.

Back in 1782, when the United States Congress made the bald eagle the national emblem of the country, there was some controversy over the choice. Benjamin Franklin thought that if the country must have a bird as an emblem it ought to be the wild turkey; he objected to the bald eagle because of its habit of eating carrion and its tendency, at times, to turn pirate. True enough, sometimes the bald eagle circles in the air while an osprey works below him, fishing diligently. Finally, when the osprey, a large bird that can plummet down into the water, snatches a fish from beneath the surface and flies off, the bald eagle swoops down, screaming loudly. Alarmed by the eagle's screaming approach, the osprey drops his fish and dives for safety. This feathered pirate then scoops up its easily won meal in midair and flies away to dine at leisure atop its favorite dead tree. Despite Franklin's view that the bald eagle is more a feathered hijacker than a monarch, Congress overruled him, believing that the bird's occasional piratical antics were offset by its striking appearance, great size and dominant position in the bird world.

Because of its dwindling numbers, United States Federal law now protects bald eagles; and one can be fined up to $500 for killing the bird. Special permits are required to kill or capture them. Taking one alive may require quite a battle. "I've seen one with a broken wing," says one observer, "fight like a demon against the effort of three men to subdue him, glaring defiance even after his capture."

Some persons, on the other hand, believe the bald eagle is not the paragon of courage and confidence after all but that it is easily intimidated by other birds. Crows, for instance, are said to harry the bald eagle, cawing raucously as the eagle flies majestically along. But after a careful study of bald eagles, Frederick Truslow wrote in the *National Geographic* magazine of January, 1961:

"I'm convinced that the eagle—far from being craven—is just too confident of his superior strength to deign to bother with common tormentors. He has also been criticized because he will seldom swoop at men climbing about his nest . . . but perhaps he has learned that caution is the better part of valor. . . . No, the American bald

eagle is not a coward. He is a bird of power, of self-reliance, and of majesty. . . . Master of the domain he surveys, he is not easily provoked. Cornered, he becomes a fury who will not willingly wear any man's shackles."

Baby-snatching Eagles?

What about those stories of eagles robbing henyards and even soaring aloft with human babies and children? The volume *Birds of America* says: "On rare occasions an eagle has been known to pick up or to destroy a young lamb but these are not common offenses." The late Charles Bromley, who climbed into more than eight-hundred eagle nests to band birds for migration studies, only twice found remains of poultry in the nest debris, which was made up mostly of skeletons of thousands of rodents and fish. Not once did he find a skeleton of a human baby. "There is no scientific evidence for the legend that it has carried off children," write Dean Amadon and E. Thomas Gilliard, associate curators of the Department of Birds of the American Museum of Natural History in *The Animal Kingdom*. "The legend of eagles carrying babies off to their nests," says Roy Chapman Andrews in *Nature's Ways*, "has never been substantiated and is probably pure fiction."

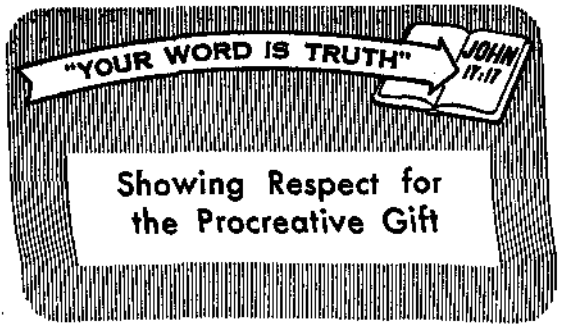
In an endeavor to sum up this controversial matter, Frank Lane writes in *Nature Parade:* "Controversy has existed for years over the question whether an eagle can carry off a lamb or a child. I think the answer is that a few eagles are capable of the feat, but that it very rarely happens, especially in the case of children. Children have certainly been attacked by eagles. A Negro girl of about 13 years was knocked down by an eagle in sight of her family near Jarrell, Texas, in October 1937. But carrying children off is another matter. It is generally agreed by ornithologists that an eagle is incapable of carrying a weight much in excess of its own, and few eagles weigh more than 12 pounds."

The Holy Bible has much to say about eagles, alluding to their strength, various habits and keen vision. Interestingly, at Ezekiel 17:3-14, the eagle is used as a symbol of the conquering king of Babylon. A writer of inspired proverbs stated that one of the things that have "proved too wonderful for me" is "the way of an eagle in the heavens."—Prov. 30:18, 19.

Truly the way of an eagle in the heavens is something wonderful. To what great altitude it flies! True kings of the air, eagles whirl, careen and dive over water, along roaring rapids in search of an evening meal; they perch like carved statues in the topmost limits of the tallest tree or upon the tooth of a crag in the wildest country; they soar untiringly in circles high in the sky. Appropriately, God's Word says: "Those who are hoping in Jehovah will regain power. They will mount up with wings like eagles."—Isa. 40:31.

Welding Metal with Sound

Science has put sound to many uses, and now it has discovered one more. Sound can be used to weld metal foil. Reporting on it, the New York *Times* said: "The new welder, using 'silent sound' waves of 20,000 cycles a second, beyond the range of human hearing, 'accomplishes a molecular transference of plastic flow between the two metallic surfaces and the result is a weld stronger than either of the two pieces being joined.' . . . It is said to make aluminum foil packages airtight and resistant to all penetration but puncture or tearing . . . Dr. Gulton said use of the new welder would permit grocers to stock foil-wrapped packages that would preserve contents indefinitely."



THE Creator, Jehovah God, is powerful, just, wise and loving. In the exercise of these attributes he has seen fit, not only to endow humankind with gifts and faculties, but also to rule on their use. Thus he bestowed upon Adam and Eve the gift of procreation and commanded them to become many and fill the earth. At the same time, by decreeing that man and woman were to be one flesh he indicated how this gift was to be used. In other words, each man was to have only one wife and each wife only one husband.—Gen. 1:26-28; 2:18, 20-24; Matt. 19:3-9.

Worldly wise men ignore God's principles and laws. They wink at fornication and adultery, allow divorce on almost any ground and even make excuses for perversions. They also claim that anything is permissible between a man and his wife so long as it is mutually agreeable or the wife can be influenced to cooperate. But not so.

The marriage tie of itself does not authorize abuses, such as a man using his wife the way a sodomite uses another man. Even if the woman were willing—which invariably she is not, the practice being both revolting and painful to her—it is a perversion and degrading of the marriage bed. The very way man and woman are created and conception takes place argues against it. Concerning ungodly acts the apostle Paul wrote: "Therefore, God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen. That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error."—Rom. 1:24-27.

Connubial relations should be manifestations of love and affection for each other, not the mere exploiting of another's body for the sake of thrills. Some God-fearing couples express thanks to God for this gift before enjoying it, and it is something for which to be thankful.—Prov. 5:15-19; 1 Thess. 5:18.

Today the question of birth control has been pushed to the fore, especially by the most powerful religious group in Christendom, which terms it "mutual masturbation." Due to pressure from the Roman Catholic Church, the giving out of birth control information has been made illegal in certain places, and Genesis 38:8-10 is used to support this position. Yet this scripture does not condemn birth control as such but merely condems the refusal of Onan to perform his duty of levirate marriage.

Since the Bible itself does not condemn birth control, it would seem that each married couple should be permitted to decide for themselves whether or not to practice it as well as its most effective and mutually satisfactory form; provided, of course, that the aforementioned abuses are not involved.—1 Cor. 7:3-7.

True, marriage is for the purpose of having offspring. But it is also for the purpose of companionship, which is why God gave Adam a wife in the first place. Marriage also serves as a safeguard against immorality, for it is honorable. So it is for each couple to decide whether or not they

want to fulfill all three of these purposes of marriage or only two of them, and none may properly criticize them for taking what course seems best under their circumstances.—Gen. 2:18; Ps. 127:3-5; 1 Cor. 7:1, 2, 8, 9; Heb. 13:4.

Some Christian couples, after having had a number of children, wish to prevent further additions to their families. The reason may be economic or the health and life of the wife. May such couples resort to temporary or permanent sterilization if the measures for birth control they have used have proved ineffective? Scripturally they may not. The powers of procreation are too sacred to be mutilated for any such reason, even as implied in the law of Moses. True, Christians are no longer bound by that law code, but its underlying principles still do apply.—Deut. 23:1; 25:5-12.*

Of course, no blame attaches if an operation performed for another reason, such as removal of diseased tissues or organs, results in sterilization. And if an operation for temporary sterilization was performed at some time in the past, it is a matter for determination by the individual couple as to whether another operation should be performed to restore their procreative powers; it is not mandatory for good standing in the congregation. As for the procreation privileges of such persons who survive Armageddon into God's new world, that is for Jehovah to determine. However, since the new world will see miracles of physical restoration, Jehovah certainly can restore the reproductive powers of such persons if he chooses to do so.

Then what can be done by married couples who wish to avoid further additions to their families and for whom birth control has been found ineffective? What married couples under similar circumstances did before there were operations for sterilization. And what is that? Exercise self-control. Of course, the burden of this rests primarily upon the husband. But when a man loves his wife as he does himself, this is a great aid to him in choosing between his personal pleasure and his wife's well-being.—Gal. 5:22, 23; Eph. 5:25-33.

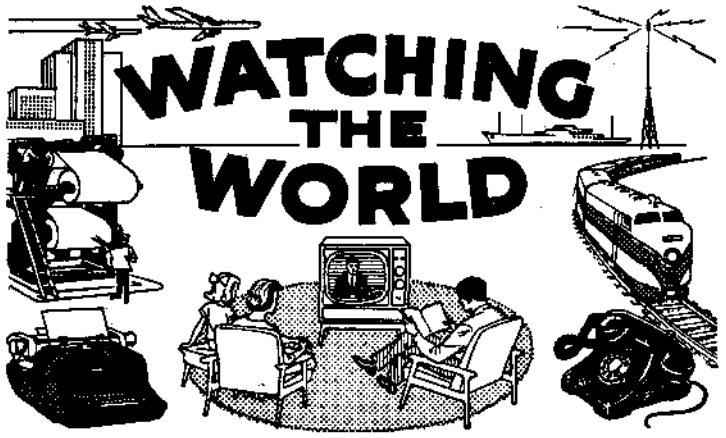
Is not intercourse basically a matter of showing intense love for each other? Without a doubt. Certainly the Creator intended that marriage partners should give each other exquisite delight thereby. However, when the life of the wife or the welfare of the entire family is involved, does it not show even greater love on the part of the husband to deny himself his marital dues and exercise self-control? Surely! This is not too great a burden for one who really has love.

It is not as though he did not have any feminine association or were denied all intimacies with his wife. Besides, he has her cooperation, her love, her welfare, in addition to God's law to protect him from turning elsewhere for his sexual satisfaction.

More than that, such Christian husbands might take note of the fact that Jehovah God required the men of Israel to stay away from all sex relations during the time they served in war. They had to exercise self-control. That this was no unbearable burden can be seen by Urijah's refusing to go in to have relations with his wife when the rest of the army was on the battlefield. And does not the apostle Paul carry the same principle into the lives of Christians when, in the interests of the ministry, he recommends: "The time left is reduced. Henceforth let those who have wives be as though they had none"?—Deut. 23:9-14; 1 Sam. 21:4; 2 Sam. 11:6-11; 1 Cor. 7:29.

Thus, ruled by love and guided by the principles that the Creator sets forth in his Word, Christians show proper respect for the gift of procreation and avoid the corrupting and self-seeking practices of the world around them.

* See also *The Watchtower*, December 1, 1961, page 734.



Flood Disaster

◈ On February 17 storms with hurricane-force winds hit northern Europe. In Hamburg, Germany, storm-whipped floods killed 259 persons, hospitalized hundreds more and left about 17,500 people homeless and living in makeshift accommodations. Hamburg authorities estimated the damage at the equivalent of about $250,000,000. Deaths from the storms were also reported in other parts of Germany and Europe.

Glenn in Orbit

◈ On February 20, after repeated delays, United States Colonel John H. Glenn, Jr., was shot into space and then successfully returned after three orbits around the earth. The flight time from blast-off until his spaceship splashed into the ocean was 4 hours and 56 minutes. The flight covered a distance of 81,000 miles at an altitude varying from 99 to 162 miles above the earth. The top speed was estimated to be 17,545 miles per hour. On his return to earth Glenn reported that he "couldn't feel better." He said he felt no discomfort or sickness during the flight.

Spy Exchange

◈ On February 10 United States spy pilot Francis Gary Powers was released by the Soviet government in exchange for the Russian spy Rudolph I. Abel. Powers was shot down over Soviet territory in May of 1960, and it was this incident that Premier Khrushchev used to break up a summit conference in Paris by demanding an apology from President Eisenhower. Powers was serving his second year of a ten-year sentence. Abel was convicted in the United States on October 25, 1957, and was later sentenced to thirty years, which he was serving in the Federal Penitentiary at Atlanta, Georgia. The exchange took place on a lonely bridge spanning Lake Wannsee, between West Berlin and East Germany.

Fallout Shelter Program

◈ On February 9 a bill was sent to the Congress of the United States asking for government authority to start a fallout shelter building program that would give protection to 20 million people. The proposed legislation would provide $450,000,000 to be used to help schools, hospitals and other nonprofit organizations to finance public shelters that would hold fifty or more persons.

Automation Problem

◈ On February 14 President Kennedy said that to obtain full employment of the nation's working force in the face of automation was "the major domestic challenge of the Sixties." In a news conference the president observed that "we have to find over a ten-year period 25,000 new jobs every week to take care of those who are displaced by machines and those who are coming into the labor market." "I regard it as a very serious problem," he said. In February the number of unemployed was about 4,700,000.

Maiden Voyage

◈ On February 8 the new $80 million French luxury liner the "SS France" received a royal welcome as she arrived in New York harbor on her maiden voyage. She is the first superliner put in service since the "United States" was launched some ten years ago. The "SS France," at 1,035 feet, is the longest liner afloat and the third largest, after Britain's "Queen Mary" and "Queen Elizabeth."

Ten New Cardinals

◈ On February 17 Pope John XXIII announced the naming of ten new cardinals, bringing the number of cardinals to eighty-seven, the highest in the history of the Roman Catholic Church. Of the eighty-seven, thirty are Italians, eight French, six Spanish, five from the United States and the remaining ones are from twenty-eight other countries.

Picket for Peace

◈ On February 15 college students from across the nation began converging on Washington, D.C., for a two-day demonstration for peace. They came from as far away as Seattle, Washington, on the west coast. On February 16 a total of 1,400 had already registered at the Student Peace Union headquarters and hundreds more were expected. They picketed outside the White House carrying signs reading, "Shelters will

not save us," "Give our children a chance," and so forth.

Flying Saucers

◈ During the first part of February the United States Air Force declared that after checking out 7,369 reported sightings of flying saucers since 1947 no evidence has been turned up to indicate that such things exist. The Air Force said that birds, balloons, meteors, man-made satellites, aircraft and astronomical phenomena have been mistaken for flying saucers.

Violence in Algeria

◈ On January 14 thirty-six persons were reported killed in Algerian violence and on February 14 another thirty-three persons died and eighty-six were wounded in fighting. Such violence is the rule and not the exception as the question of independence from French rule becomes an increasingly hot issue. From January 1 to the middle of February the conflicts in Algeria had already claimed 826 lives and wounded 1,483.

Colombian Train Wreck

◈ On February 22 near Cali, Colombia, a freight and a passenger train crashed head-on on a curve. Officials said that forty persons were killed and sixty-seven injured, most of them in the front cars of the passenger train. All the dead were believed to be Colombians.

U.S. Navy Waste

◈ On February 12, in a report to Congress by government auditors, it was charged that the Navy disposed of ship parts it later decided it needed. It cost the United States $700,000 to buy the new parts needed to replace the ones disposed of, according to the report.

Greek Primate Elected

◈ On January 13 Archbishop Iakovos was elected Primate of the Orthodox Church of Greece, but under pressure from the Greek government and a nationwide outcry he abdicated his position twelve days later. Iakovos was charged with having committed "unmentionable acts" of immorality. On February 14, 81-year-old Metropolitan Chrysostomos of Kavalla in northern Greece was elected to replace Iakovos.

False Prediction

◈ For weeks there was a feeling of doom throughout India because of widespread predictions by religious wise men that the world would come to an end the first weekend in February. When the end did not come, a crowd of Jaipur women chased some Hindu priests; they caught two of them and beat them up for being scaremongers.

Hepatitis Epidemic

◈ On January 17 Dr. E. W. R. Best, a Canadian federal health officer in charge of the health department's epidemiology division, said that the outbreak of infectious hepatitis in Canada had spread out of control. He said that there was a record number of 12,007 cases in 1961, nearly twice the number of the year before.

Juvenile Delinquency

◈ On February 1 W. Harold Rea, general chairman of the Canadian YMCA Youth Fund, pointed to the tremendous increase of juvenile delinquency in Canada during the past ten years. He said that in 1959 946 youths from 16 to 19 years of age got into trouble for every 100,000 population, compared with 655 for every 100,000 in 1951.

Monkey Business

◈ On February 2 Senator Harry F. Byrd, chairman of the Senate Finance Committee, questioned government plans calling for the expenditure of $1,201,925 to study why baby monkeys love their mothers. "It seems to me," he observed, "that much more care should be exercised in the expenditure of taxpayers' money, even in this important area."

Big City Populations

◈ Early in February Tokyo passed the 10-million population mark to become the first city claiming to reach that figure. The runner-up cities, according to the latest figures, are London, with 8.2 million, and New York, at 7.78 million.

City Auto Fatalities

◈ In 1961, for the third year in a row, Tokyo registered more than 1,000 traffic fatalities, nearly 50 percent of them being pedestrians. Tokyo traffic conditions have earned the reputation of being about the most dangerous in the world. Statistics support such a reputation. It is reported that for every 10,000 vehicles Tokyo has 22.9 persons killed, compared to 5.1 in New York and 2.9 in Los Angeles.

Heart Trouble

◈ Dr. James V. Warren, president-elect of the American Heart Association, while in New Orleans to address the Louisiana Heart Association, estimated that half of all American males have some sort of heart trouble. He said in an interview that "in the Korean war it was found that three-fourths of the young men killed in battle had the beginnings of heart trouble."

Immorality Decried

◈ In a speech in New York city recently Eugene J. McCarthy, Democratic senator from Minnesota, noted that in the business world "the opportunist and the sharp dealer, high-pressure artists and dealers in influence hold high places, even though they may

not sit at the head table." He decried the "American tendency to separate action from moral principles on the one hand and on the other to moralize one's own position, to make of every campaign and issue a crusade and in some cases to justify the use of questionable means because of the nobility and purity of the goal."

Deadly Virus

◈ During the final week of January, in Davidson County, Tennessee, four children under the age of six died from a deadly virus that has doctors baffled. The virus was described by Dr. W. J. Core as being a type of pneumonia that develops almost instantly from what appears to be a mere cold. In all the deaths the children were apparently in good health six hours before they died.

Wrong Blood Given

◈ A Quitman, Georgia, man, Lennon Bates Jamison, who charged that he was given the wrong type of blood during an operation at Piedmont Hospital, was recently awarded $65,000 in a damage suit in Fulton Superior Court. Attorneys for the hospital admitted that the wrong type of blood had been given, but contended that he had been cured of its ill effects. Jamison, who is the father of six children, asserted that he had been unable to work since the operation in October of 1958. He claimed that as a result of the transfusion he suffered seventeen ailments, including partial loss of memory, mental instability, partial paralysis of both arms and impaired vision and hearing.

Five Rich Cats

◈ In her will Margaret Theresa Montgomery left $25,000 to five cats to support them comfortably for the rest of their lives. This raised the problem in the state's tax office as to how one taxes cats. Usually taxes on inheritances are based upon a mortality table that estimates how long the heirs will live. But no such table exists for cats.

Disorderly Conduct

◈ On one weekend in January thousands of robins descended en masse on the pyracantha bushes in the yards of Los Altos, California, and gorged themselves on the winter-ripened red berries. The results were startling. It seems the berries had developed quite an alcoholic charge. So inebriated robins were observed to fall off rooftops, stagger in the streets and in other ways behave in a most disorderly manner.

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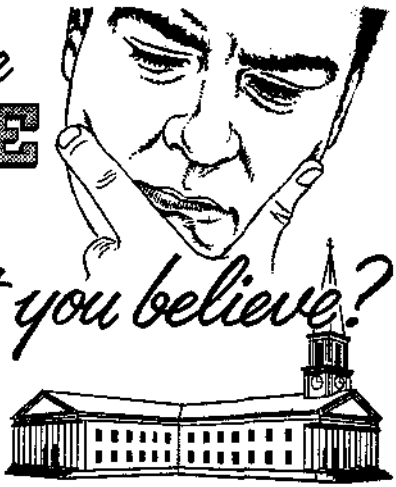

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Awake!

Early Christianity and Modern-Day Religion

APRIL 22, 1962

SPECIAL ISSUE

THE MISSION OF THIS JOURNAL

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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IMPORTANT TO YOU

THE very best place to learn the Christianity that Jesus taught is in your Bible. "But," you say, "look at all the sects that claim to practice true Christianity. They all interpret it differently!" Yes, they certainly do, but it was not so with the early Christians. They held to "one Lord, one faith, one baptism; one God and Father." (Eph. 4:5, 6) The fact is, even today, by careful study of the Bible, taking into consideration all that it says, you can discover which doctrines and practices are really Christian and which are not. Nor is that the only way to make this important discovery. There is another way.

That other way is to examine secular history. History written in the days of the apostles and the centuries immediately following, as well as historical compilations based on the records available from that time, give an amazingly clear picture of what Christianity was meant to be. Any who have doubts as to how the first Christians understood the teachings of Jesus and how they applied the counsel of the Scriptures to everyday problems need only let history speak.

You may be shocked when you learn the extent to which modern-day religion has lost sight of the Christianity taught by Christ. History makes plain that an important apostolic warning has been ignored: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) Each of us must check to make sure that no one has carried us off from the original pattern of Christianity delivered by Jesus and his apostles. Only by knowing what they believed and practiced can we obey the apostle Paul's inspired counsel: "Become imitators of me, even as I am of Christ." —1 Cor. 11:1.

Yes, we should be anxious to make our actions and beliefs conform to those of Jesus, recognizing that he is the one whom God sent into the world to do His will and point out the narrow gate to life.—Matt. 7:13, 14.

So, consider the evidence. Consider what it means to you personally. Compare it with your way of worship. If your religion agrees with the divinely provided pattern, you will be delighted to know it. If it does not agree, you should also know that—and do something about it. In either event, the information in this special issue of *Awake!* is important to you.

Early Christian BELIEFS

GOD'S written Word was highly esteemed by the early Christians. They looked upon it as the standard of ultimate appeal in matters of belief and practice. It was their *measuring rod of true worship.* Neither decisions of living men nor ancient human traditions were regarded as equal to it. As Titus Flavius Clemens of the second and third centuries said: "They who are laboring after excellency will not stop in their search after truth, until they have obtained proof of that which they believe from the Scriptures themselves."[1] This view is echoed by Cyprian, a third-century writer: "What obstinacy is that, or what presumption to prefer human tradition to Divine ordinances, and not to perceive that God is displeased and angered, as often as human tradition relaxes and sets aside the Divine command."[2] Irenaeus of the second century observed: "If a man reads the Scriptures . . . he will be even a perfect disciple, and like unto a householder, who bringeth out of his treasure things new and old."[3]

Even in private homes the Bible held an important position. The husband and wife of each Christian household talked about the Scriptures as they sat in their home, and they instructed their children in the Scriptures. On this point Origen, who lived in the second and third centuries, told Christian parents: "Teach then your children the word of the Lord. . . . Teach them to write, and to read *the holy Scriptures.*"[4] *The deep respect early* Christians had for the Scriptures is also revealed by their diligent efforts to make many handwritten copies in the language of the common people.

God and Christ

Despite heathen pressure to worship many gods, *the early Christians stoutly refused to worship* more than the one true God, Jehovah. They followed the example of Jesus, who said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) Irenaeus argued in support of their view when he said: "It is proper, then, that I should begin with the first and most important head, that is, God the Creator, who made the heaven and the earth, and all things that are therein . . . and to demonstrate that there is nothing either above him or after him; nor that, influenced by any one, but of his own free will, he created all things, since he is the only God, the only Lord, the only Creator, the only Father, alone containing all things, and himself commanding all things."[5]

Although the corrupting of the early Christian organization eventually caused to be adopted the erroneous belief that Christ is actually God and part of a triune godhead, early Christians clung to the Scriptural fact that Christ is not equal with the Father and coeternal with him. How could they think otherwise, since Jesus said: "The Father *is greater than I am*"? (*John 14:28*) Regarding the early Christian writers, the book *Christianity and the Roman Empire* by W. E. Addis states: "The Apologists were impelled to believe in the distinct personality of the Word, just

because he was not God coequal with the Father, but a secondary God subordinate to him. . . . Not one of them, however, had even dreamt that there was a trinity of equal persons in the Godhead."—Pages 115, 116.

Baptism

Although different views developed on how baptism should be performed, the early Christians generally followed the apostolic practice of immersion. Indicating that the apostles regarded baptism as requiring that one be immersed or covered over, the apostle Paul uses the word in connection with being buried, when he says: "For you were buried with him in his baptism." (Col. 2:12) In the book *The History of the Christian Religion and Church, During the Three First Centuries,* Augustus Neander draws attention to this and says: "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration: the immersion is a symbol of death, of being buried with Christ."[6] A writer of the fourth century, Gregory Nyssa, also compared baptism in water with burial, saying of the water: "We hide ourselves in it, like the Savior was hidden in the earth."[7]

Those who were baptized were adults or persons old enough to receive instruction in Christianity and to make a free choice from their own convictions. On this point *The Encyclopædia Britannica* states: "The whole early period knows baptism only for adults, who join themselves of their own resolve to the Christian community. Infant baptism appears sporadically towards the end of the second century and was indeed practiced also during the following centuries, yet only as exception."[8]

Blood

The early Christians obeyed the apostolic decree: "Keep yourselves free from things sacrificed to idols and from blood." (Acts 15:29) Addressing the heathen, who did eat blood, Tertullian said: "Let your error blush before the Christians, for we do not include even animals' blood in our natural diet. We abstain on that account from things strangled or that die of themselves, that we may not in any way be polluted by blood, even if it is buried in the meat. Finally, when you are testing Christians, you offer them sausages full of blood; you are thoroughly well aware, of course, that among them it is forbidden; but you want to make them transgress."[9]

Another writer, Minucius Felix of the third century, mentioned that blood of animals was never eaten at the meals of early Christians. For them to have done so, as the heathen did, would have violated the law of God. He wrote: "For us it is not permissible either to see or to hear of human slaughter; we have such a shrinking from human blood that at our meals we avoid the blood of animals used for food."[10]

Resurrection

As the pagan Athenians ridiculed the apostle Paul about the resurrection, so did the heathens ridicule Christians after his day. They accused Christians of thinking themselves immortal because they believed in the resurrection. The heathen writer Lucian said, in the second century: "The wretched people have persuaded themselves that they are altogether immortal, and will live forever; therefore they despise death, and many of them meet it on their own accord."[6]

The early Christian belief about the soul was different from the pagan belief in the

inherent immortality of the soul, which apostate Christians later adopted. Instead of thinking of the soul as being something *in man that is immortal*, they recognized that the human soul is subject to death. Thus James says: "Know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins." (Jas. 5:20) Since they believed in the death of the soul, Paul could argue that, if there were no resurrection, the dead have perished. "If Christ has not been raised up, your faith is useless; you are yet in your sins. In fact, also, those who fell asleep in death in union with Christ perished."—1 Cor. 15:17, 18.

Arguing with the heathen who believed in the immortality of the soul and in pre-existence, Tertullian wrote: "Reflect what you were, before you were you. Nothing at all, wasn't it? For you would remember, if you had existed. You were nothing before you came into being; you become nothing when you have ceased to be."[9] Speaking about the resurrection, he goes on to say: "Why could you not again come out of nothing into being, by the will of the very same Author whose will brought you into being out of nothing? . . . You were not; you were made; and once again when you are not, you will be made." In harmony with this view Minucius Felix wrote: "Who is so stupid or senseless as to venture to maintain that man, originally formed by God, cannot be remade by him anew?"[10] The early Christians had hope and courage in the face of death because they knew that God would bring them back to life by resurrection. For them immortality was not inherited but was regarded as a reward for faithfulness. That is why the apostle Paul stated: "This mortal must put on immortality."—1 Cor. 15:53, *AS*.

With the passing of time the clean truths enjoyed during the days of the apostles became clouded with falsehoods. Gems of doctrinal truth gradually sank into the mud of vain philosophies and empty imaginations until they disappeared from sight. The apostle Paul foretold this when he said: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." (Acts 20:29, 30) By the time one hundred years had passed after the apostle John's death spiritual darkness was settling fast on the Christian community. Disputes over doctrines were increasing, sects were multiplying and the influence of pagan philosophy was becoming more and more evident as it was being woven into Christian belief by converts to Christianity and by others who admired it. The Christian organization eventually became so apostate that its resemblance was closer to that of Roman paganism than to apostolic Christianity. It had survived the hungry beasts of Rome, but it did not survive the corrupting wolves within itself.

(Turn to pages 22, 23 and 26 and note the modern-day parallels on these points.)

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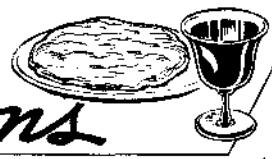
Religious Celebrations



CELEBRATIONS in the Roman Empire were numerous, but Christians of the first three centuries refused to participate in them. The anger of their heathen neighbors over this refusal did not change their resolve. Tertullian, of the second century, wrote: "We Christians are charged with a second sacrilege because we do not celebrate the holidays of the Caesars with you in a way which neither modesty, decency, nor chastity permits."[1] Their refusal to celebrate Roman holidays does not mean they had no observance of their own.

What the early Christians celebrated was very different from the many religious holidays that are now kept in Christendom. Christmas, for example, was unknown to them. On this point *The Encyclopedia Americana* states: "The celebration was not observed in the first centuries of the Christian church."[2] And the religious historian Augustus Neander wrote about birthdays: "The notion of a birthday festival was far from the ideas of the Christians of this period in general."[3]

After the first century the organization bearing the name "Christian" began instituting celebrations of its own, adding more and more the farther away it got in time from the days of the apostles. In his book, *An Epitome of General Ecclesiastical History,* John Marsh states: "Christ had instituted the Supper as a memorial of his death; but, not content with this, his followers soon began to commemorate, annually, almost every remarkable event which occurred in the first establishment of Christianity."[4] This was done despite the fact that the Scriptures did not authorize them. As Professor W. D. Killen says: "The Founder of the Christian religion instituted only two symbolic ordinances—baptism and the Lord's Supper."[5]

The Lord's Supper, also called the Memorial, was instituted on the same night that the Passover was annually celebrated—Nisan 14. The Christians in Asia known as the Quartodecimans (Fourteenthers) observed this yearly celebration, which some persons call the Christian passover, on Nisan 14. Eusebius states: "At that time no small controversy arose because all the dioceses of Asia thought it right, as though by more ancient tradition, to observe for the feast of the Savior's passover the fourteenth day of the moon, on which the Jews had been commanded to kill the lamb. Thus it was necessary to finish the fast on that day, whatever day of the week it might be."[6]

When Jesus instituted this celebration of his death, he took a loaf of unleavened bread, gave thanks, broke it and gave it to his apostles, saying: "This means my body which is to be given in your behalf. Keep doing this in remembrance of me." (Luke 22:19) The commemoration of his death is properly kept by having this observance each year on the day Jesus instituted it—Nisan 14. For Christians this was the only Scripturally established observance.

Any other observance, including the resurrection festival, which was observed later on and became known as Easter, is without any Scriptural authorization. Note what *The Encyclopædia Britannica* says: "The ecclesiastical historian [of the fifth century] Socrates (*Hist. Eccl.,* V. 22) states, with perfect truth, that neither the Lord nor his apostles enjoined the keeping of this or any other festival. He says: 'The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety.' This is doubtless the true statement of the case."[7]

The many celebrations that developed with the passing of the years were the product of Christian apostasy rather than what Christ or his apostles commanded. The one and only celebration that the early Christians of apostolic times regularly observed was what they were Scripturally instructed to observe—the memorial of Christ's death.

(Turn to pages 24 and 26 and note the modern-day parallels on these points.)

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MANNER OF WORSHIP

MEETING TOGETHER: A distinctive feature of early Christian worship was their meeting together for the study of God's Word. Justin Martyr, of the second century, wrote: "On the day which is called Sunday there is a meeting together in one place of all who dwell either in towns or in the country; and the memoirs of the apostles, or the writings of the prophets are read, as long as the time permits. When the reading ceases, the president delivers a discourse, in which he makes an application and exhorts to the imitation of these good things. We then rise all together and pray."[1]

Telling more about the early Christian meetings, Tertullian, who became a convert to Christianity about 190 (A.D.), wrote: "We are a society with a common religious feeling, unity of discipline, a common bond of hope. We meet in gatherings and congregation to approach God in prayer. . . . We meet to read the books of God. . . . In any case, with those holy words we feed our faith, we lift up our hope, we confirm our confidence; and no less we reinforce our teaching by inculcation of God's precepts."[2]

Why did the early Christians meet together to study the Bible, to pray and to exhort one another? Because it was God's will that they do so, and the apostle Paul stated the divine will clearly: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another."—Heb. 10:24, 25.

MEETING PLACES: The oldest documents referring to Christian worship show that they assembled in such places as private houses that had rooms large enough to accommodate their meetings. In answer to the question, "Where do you assemble?" Justin Martyr said: "Where each can and will."[3] The early Christian writers admitted they did not have temples as did the pagans. "It was a common accusation brought against Christians by their enemies," reports *The Encyclopædia Britannica,* "that they had 'no altars, no temples.' "[4] Clement of Alexandria, of the second and third centuries, not satisfied with citing Paul's statement that 'God does not dwell in handmade temples' (Acts 17:24), appeals in support of the same truth to the ancient poets: "Most excellently, therefore, Euripides accords with these, when he writes:—'What house constructed by the workmen's hands, with folds of walls, can clothe the shape divine?' " Elsewhere Clement adds: "It is not now the place, but the assemblage of the elect, that I call the Church."[5] Setting a pattern of simplicity in places of worship, Jesus Christ arranged with the landlord of a house to use a guest room, a large upper room, in which to meet with his apostles. He also had meetings in the open. An ornate structure was not needed.—*Luke 22:10-12; Matt. 5:1, 2.*

PRAYER: When the early Christians met together, they had public prayer, but they also prayed privately. Wrote Clement of Alexandria: "While engaged in walking, in conversation, while in silence, while engaged in reading and in works according to reason, he in every mood prays."[5] Prayer was also offered before meals. Tertullian wrote: "We do not take our places at table until we have first tasted prayer to God."[2] These prayers were offered to

Jehovah God through his Son, Jesus Christ, not to or through any saints. "The Catacombs in no wise disagree with the evidence supplied by patristic literature that the custom of addressing prayers to the saints was not in vogue before the fourth century."[5]

Why were early Christians diligent in prayer? Why did they pray only to God through Christ? Because the Bible counsel is: "Persevere in prayer." (Rom. 12:12) And Jesus stated: "No one comes to the Father except through me. If you ask anything in my name, I will do it."—John 14:6, 14.

FINANCING THE CONGREGATION: This was done, not by tithing nor by passing around collection plates, but by voluntary contributions; as Tertullian wrote: "Every man once a month brings some modest coin—or whenever he wishes, and only if he does wish, and if he can; for nobody is compelled; it is a voluntary offering."[2] This voluntary method of financing the Christian congregation was in harmony with the apostolic command: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Cor. 9:7.

NO IMAGES: On this matter Tertullian said: "We do not adore statues and images."[2] In his *Octavius,* Minucius Felix, third-century writer, has a heathen interlocutor complain that Christians do not use images. The Christian's answer is: "Do you suppose we conceal our object of worship because we have no shrines and altars? What image can I make of God when, rightly considered, man himself is an image of God?"[7] In his defense of Christian belief, Lactantius wrote, at the beginning of the fourth century: "We admit that we use no idols."[6] Another early writer, Arnobius (fl. A.D. 300), wrote: "You worship only stone and wooden images. But these are shaped after human models."[6]

Summing up the view of early Christians regarding images, the volume *History of the Christian Church* says: "There is no better evidence of the change which came over the Church in this regard than the comparison between the earlier and the later apologists. Justin, Origen, Clement of Alexandria, and Minucius Felix rejoice in the Church's rejection of images, but Leontius of Cyprus, in 600, and John of Damascus, in 725, are anxious to defend the practices of the Church against the objections of Jews and Saracens. Chrysostom reviews the whole ecclesiastical life of his time—354 to 407—and yet nowhere in his works is there mention of images. . . . Gregory the Great, pope from 590 to 604, was the first to publish a formal defense and exposition of image worship."—Hurst, Vol. I, p. 508.

Who, then, made the first images of Christ? Says a noted religious historian: "Heathens, who, like [Emperor] Alexander Severus, saw something Divine in Christ, and sects, which mixed heathenism and Christianity together, were the first who made use of images of Christ; as, for instance, the Gnostic sect of the followers of Carpocratian, who put his image beside those of Plato and Aristotle."[3]

What of crosses in worship? Concerning the first-century Christians the evidence is: "There was no use of the crucifix and no material representation of the cross."[6] In the third century Minucius Felix brought the cross up for discussion in *Octavius,* and the writer charges the Romans with cross worship: "Crosses again we neither worship nor set our hopes on. You, who consecrate gods of wood, very possibly adore wooden crosses as being por-

tions of your gods. For what are your standards, and banners, and ensigns but gilded and decorated crosses? Your trophies of victory show not only the figure of a simple cross, but also of one crucified."[7]

These early Christians shunned images and crosses because they knew God's command, as stated at Exodus 20:4: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath." They knew that image worship proved fatal to the nation of Israel, and they also knew that Christians are commanded: "Guard yourselves from idols." —1 John 5:21.

NO TITLES, UNUSUAL DRESS: Minucius Felix shows that early Christians also rejected titles: "We do not take our place among the dregs of the people, because we reject your official titles and purples; we are not sectarian in spirit."[7] And in the volume *The Contents and Teachings of the Catacombs at Rome,* B. Scott says: "Here the primitive simplicity of the early Church is observable; no prefix of Saint had then been added to any of Christ's followers exclusively . . . neither do we find any 'nimbus' or 'glory' or 'aureole' surrounding the head of the Apostle, nor indeed the heads of any Christians represented in the Catacombs."—P. 122.

No peculiar attire was used by early Christians, not even by their overseers. "It need hardly be said," states the book *Early Church History,* "that in early times the officers or ministers were not distinguished by their attire from the rest of the Church. . . . Until the fourth century the Church was, so far as evidence can tell us, free from the use of sacerdotal garments."[8]

Why did they shun peculiar garb and honorary titles? Because Jesus Christ had said: "But you, do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father."—*Matt. 23:8, 9.*

SIMPLICITY OF WORSHIP: "If any thing marked the primitive church," says historian John Lord in *The Old Roman World* (page 558), "it was the simplicity of worship, and the absence of ceremonies and festivals and gorgeous rites." Their Christianity was not outward show; their whole way of life was affected by what Jesus taught. They studied the Bible together; they encouraged one another by their meetings. "By all who sought merely the gratification of the eye or of the ear," says W. D. Killen in *The Ancient Church* (page 463), "the simple service in which they engaged must have been considered very bald and uninteresting. But they rejoiced exceedingly in its spiritual character."[1] No gorgeous rites and physical trappings were needed, because the early Christians kept clearly in mind the words of the Lord Jesus: "The true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth."—*John 4:* 23, 24.

(Turn to pages 23, 24, 26 and 27 and note the modern-day parallels on these points.)

REFERENCES

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4 Vol. 12, p. 750, 1907 ed.
5 *Ante-Nicene Christian Library,* Vol. 12, "Miscellanies," b. v, c. xi; b. vii, c. v; b. vii, c. vii.
6 *History of the Christian Church,* J. F. Hurst, Vol. I, pp. 314, 366, 201, 204.
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8 *Early Church History,* Backhouse and Tylor, p. 269.

Preachers OF THE KINGDOM OF GOD

MODERN historians tell us that among the early Christians "even the most simple members of their communities were messengers, spreading the truth entrusted to them."[1] Do the early Christian writers of the first, second and third centuries support this view? And is it true that "the zeal" of the early Christians "was never satisfied except in winning new peoples to the Christian faith"?[2]

Tertullian, who wrote in the second century, testifies to the success of the Christians in winning new peoples to the Christian faith: "Men proclaim aloud that the state is beset with us; in countryside, in villages, in islands, Christians; every sex, age, condition, yes! and rank going over to his name. . . . We are but of yesterday, and we have filled everything you have—cities, islands, forts, towns, exchanges."[3]

Justin Martyr, of the second century, wrote: "There is not one single race of men, whether barbarians, or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus."[4]

Though there may be an element of hyperbole in these passages, they supply a clear indication of the remarkable rapidity and energy of Christian preaching in the first two centuries.

Every Christian a Minister

What accounts for the remarkable preaching done by the early Christians? Vitally important is the fact that every Christian considered himself a minister, a preacher of the kingdom of God.

Tertullian declares in very plain and emphatic terms that all Christians are priests or ministers. He asks: "Are not even we laics [laymen] priests?" "Where three are," he says, "a church is, albeit they be laics. For each individual lives by his own faith, nor is there exception of persons with God."[5] About 180 (A.D.) Irenaeus wrote: "All the righteous possess the sacerdotal rank."[6] Origen, Christian writer of the third century, testifies to the same fact: "All Christians," he says, "are priests, not merely or pre-eminently the office-bearers, but all according to the measure of their knowledge and their services in the kingdom of the Lord."[5]

As preachers all, the early Christians called on people in their own towns and even visited other towns to preach the message of God's kingdom. In his defense of Christianity against the attack of the pagan philosopher Celsus, Origen declares "that many [Christians] had made it their business to go through not only their towns, but also the villages and farms."[7] Thus the early Christians even visited

farms, covering rural territory to preach the Kingdom message.

Some Christians were able to leave their home city and even their country to spread the good news of the kingdom of the heavens. One early writer, Eusebius Pamphilus, tells us of Christian preaching in the opening years of the second century: "They augmented the means of promulgating the gospel more and more, and spread the seeds of salvation and of the heavenly kingdom throughout the world far and wide. . . . Leaving their country, they performed the office of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy Gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission . . . they went again to other regions and nations."[8]

Enemies Testify to Preaching Zeal

So great was the zeal of the early Christians to preach the Kingdom good news and win people to the true religion that *even opposers of Christianity admitted* their success. Pliny, the Roman governor in Asia Minor during the reign of Emperor Trajan, wrote a letter to the emperor in which he said of Christianity: "But this crime spreading . . . while it was actually under prosecution. . . . This contagious superstition is not confined to the cities only, but has spread its infection among the neighbouring villages and country."[9]

Celsus, the pagan philosopher of the second century, attacked the Christians because they were all zealous preachers, as the church historian Neander reports: "Celsus, the first writer against Christianity, makes it a matter of mockery, that labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel."[7]

In more recent times historian Edward Gibbon, no friend of Christianity, admitted in his work *The Decline and Fall of the Roman Empire:* "We have already seen that the active and successful zeal of the Christians had insensibly diffused them through every province in almost every city of the empire."[10]

Archaeology Testifies to Preaching Zeal

So great was the zeal of the early Christians to preach the good news of the kingdom of heaven that they used every method possible to communicate their message. As a result, the early Christians pioneered the modern form of book. Says Sir Frederic Kenyon in *The Bible and Archaeology:* "Discoveries . . . made within the present century . . . have shown that the Christian community at a very early date realized the advantage of making up papyrus in what is known as the 'codex' form, which is simply the modern form of book, with leaves made up in quires, any number of which may be fastened together to form a volume of the required size. . . . That the codex form of papyrus book, if not actually invented by the Christians, was first exploited by them is clear from the evidence from Egypt."

Likewise Edgar J. Goodspeed wrote in *Christianity Goes to Press:* "For there were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who, in their zeal to spread the Christian message over that world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them to the full in their Christian propaganda. In doing this they began the use on any large scale of the leaf-book, now in universal use. . . . Christians were beginning to lay hold of the techniques of publica-

tion to spread over the world the great message that they felt they had for mankind. That was the great dynamic that drove them on, to take every known means and even find new ones for their work. . . . They were not only abreast of their times in such matters, they were in advance of them, and the publishers of the subsequent centuries have followed them. This is I submit a different picture of the early Christian laity from the traditional one."—Pp. 75-78.

Why the Tremendous Zeal to Preach?

The view of the early Christians was, as Tertullian said: "The word of the Lord ought not to be hidden by any."[11] Indeed, it was the Lord Jesus Christ himself who commanded his true followers to be zealous in letting their light shine: "You are the light of the world. . . . People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before men."—Matt. 5:14-16.

So the early Christians copied the example of their Master, who himself said: "I am the light of the world." They preached the same message Jesus did, and Jesus featured "the kingdom of the heavens." The apostle Paul, who said that he imitated Jesus, taught "publicly and from house to house," and he urged his Christian brothers: "Become imitators of me, even as I am of Christ."—1 Cor. 11:1; John 8:12; Matt. 10:7; Acts 20:20.

After his resurrection, Jesus Christ gave specific commands to his followers to spread the good news and to make disciples of people of all the nations: "Go therefore and make disciples of people of all the nations." (Matt. 28:19) And what were the last recorded words of Jesus Christ, just before he ascended into heaven? "He said to them . . . 'You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth.' "—Acts 1:7, 8.

So the early Christians took their commission to preach seriously. They could not hide their message. They believed that their own hope for salvation depended upon their speaking God's words to others, for they knew what the apostle Paul had written to the Christians in Rome: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

Zealous preaching of the kingdom of God therefore marked the early Christians. That this would also be a distinctive mark of true Christians at the "end of the world" or "time of the end" is clear, for, concerning this time, the Lord Jesus, looking forward nineteen hundred years to our day, pointed to this as the work for modern Christians: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

(Turn to pages 24, 28 and note the modern-day parallels on these points.)

REFERENCES

1 *The Early Christians*, E. Arnold, p. 29.
2 *History of the Christian Church*, J. F. Hurst, Vol. I, p. 163.
3 *Apology*, i. 7; xxxvii. 4, translated by T. R. Glover (1931), pp. 5, 169.
4 "Dialogue with Trypho," c. cxvii, translated in Vol. 2, *Ante-Nicene Christian Library*.
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6 *Ante-Nicene Christian Library*, "Against the Heresies," iv. 8. 3.
7 *The History of the Christian Religion and Church, During the Three First Centuries*, Dr. Augustus Neander, pp. 46, 41, from the German, translated by Henry John Rose (1848).
8 *Ecclesiastical History*, b. iii, c. xxxvii, translated by C. F. Crusé (1894), pp. 111, 112.
9 *Harvard Classics*, Vol. 9, pp. 426, 427.
10 Modern Library Edition, Vol. 1, c. 16, p. 451.
11 *Ante-Nicene Christian Library*, "On Baptism," xvii.

Known by Their WAY OF LIFE

THOUGH the early Christians were often misrepresented and constantly *haled before the* courts, it is a matter of historical record that they were law-abiding, persons of the highest moral integrity, and outstandingly known for the love they had for one another.

Their obedience to the laws was not of the same caliber as that of other men who obeyed only when they could not do otherwise or when they did not happen to be otherwise inclined. It was so consistent that mention of it has been preserved by the historians. For example, Dr. Augustus Neander *records a letter concerning* the Christians that was written to one Diognetus in the early part of the second century, and which states: "They obey the existing laws, nay, they triumph over the laws by their own conduct."[1] And Tertullian later argued: The land is filled with assassins and thieves and criminals of other kinds. But "when Christians, charged as Christians, are brought into court, who among them is of the same sort as all those criminals? It is with your own kind the jail is always steaming . . . Not a Christian on that list, unless it be simply as a Christian."[2] In recognition of the example set by Christians in this regard, the book *Readings in Ethics,* in its chapter on "Early Christianity," says: "They were willing to render to Caesar what was Caesar's. Obedience to all laws which did not conflict with Christian principles, they insisted upon. But their main attention was directed to rendering unto God what was God's."[3] In this they followed the admonition of their Model, Jesus Christ.—Matt. 22:17-21.

Virtuous Lives

However, the conduct of these Christians that set them apart from the world involved much more than obedience *to the laws of the State. Their embracing* the teachings of Jesus Christ brought about a thorough change in their viewpoint toward life, their personal conduct and their attitude toward other men. (Eph. 4:22-24) That this is actually what happened is testified to in the following account: "The astounding thing is that while the Greek schools in general appealed only to a select class . . . and while the comparatively wide appeal of the Stoics neither affected the masses nor stayed the corruption of the Emperor's court, Christianity, within twenty-five years of its inception gave a totally new life to thousands and thousands. This *new* life most noticeably expressed itself in a virtue which the Stoics condemned and which certainly was absent from the practice of the public."[3]

So it was that in a letter from the Roman governor of Pontus and Bithynia, Pliny the Younger, to Emperor Trajan, he reports about the Christians: "They affirmed the whole of their guilt, or their error, was, that they met on a stated day before it was light, . . . binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up."[4] Likewise, Athenagoras, who had been an accomplished Athenian philosopher, but who accepted Christianity when he read

the Scriptures in an endeavor to refute them, in the year 177 presented to Emperor Marcus Aurelius and his son Commodus a plea in which he said: "But among us you will find uneducated persons, and artisans, and old women, who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth: they do not rehearse speeches, but exhibit good works; when struck, they do not strike again; when robbed, they do not go to law; they give to those that ask of them, and love their neighbours as themselves."[3]

Rather than trying to change the world around them, the reforming they did was in their own lives. As the noted historian John Lord says, in *The Old Roman World:* "The church, in those days, was not a philanthropical institution, or an educational enterprise, or a network of agencies and 'instrumentalities' to bring to bear on society at large certain ameliorating influences or benignant reforms. . . . The true triumphs of Christianity were seen in making good men of those who professed her doctrines, rather than changing outwardly popular institutions, or government, or laws, or even elevating the great mass of unbelievers. . . . And for three centuries there is reason to believe that the Christians, if feeble in influence and few in numbers when compared with the whole population, were remarkable for their graces and virtues . . . [They] were patient under injuries, were charitable and unobtrusive, were full of faith and love, practicing the severest virtues, devout and spiritual when all were worldly and frivolous around them . . . We have testimony to their blameless lives, to their irreproachable morals, to their good citizenship, and to their Christian graces."[6] Any who tried to carry on immoral practices, after due encouragement to repentance and reformation, were ousted from the Christian congregation. They heeded the apostolic advice to keep the congregation clean. —1 Cor. 5:1-5, 9-13.

Love for One Another

Yet along with their reputation for being law-abiding and virtuous, they were known by the world for another trait. They had deep love for one another. Neander draws attention to "the inward brotherly love of the Christian—contrasted with the universal selfishness which divides all men from one another, and makes them distrustful of each other, which prevented men from understanding the nature of the Christian community, and rendered it a source of never-ending wonder to them!"[1] And historian John Lord declares that this bond of love was so strong that even Christians from other countries, ranks and positions in life were welcomed into the homes of their fellow believers. "There were no strangers among the Christians," he says; "they were all brothers."[6] Truly, these people were Christians, for Jesus Christ himself had said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13: 35) Yes, Christians are easily identified, not only by what they believe and how they worship, but by their way of life. That is true even in this modern day.

(Turn to pages 25 and 27 and note the modern-day parallels on these points.)

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4 "Letters of Pliny," *Harvard Classics,* Vol. 9, p. 427.

5 *Ante-Nicene Christian Library,* Vol. 2, "Apology" or "Plea for the Early Christians," c. xl.

6 *The Old Roman World,* John Lord, Second Edition (1868), pp. 551, 552, 578, 584.

NO PART of the WORLD

THE Roman world during the rule of the Caesars was not unlike the world of today. People worshiped a variety of gods, talked of war and peace, toiled for a living and found time to play. Christians of that time mixed freely in the ordinary business of life, worked hard at their trades, paid their taxes and distinguished themselves by their virtue. Yet, as historian John Lord put it, in those days "it was a disgrace to be a Christian."[1] In spite of their industriousness and high moral standard, the Christians were considered obnoxious, anti-God and anti-State. The cause of their unpopularity was the important fact that, as followers of Jesus Christ, they were "no part of the world."—John 17:16.

To follow Jesus and steer clear of worldly contamination was no small task for the Christians, as Edward Gibbon points out in his *History of Christianity:* "The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life, and it seemed impossible to escape the observance of them without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society."—Page 129.

Avoided Bad Associations

Having been cautioned that "friendship with the world is enmity with God," and mindful that "bad associations spoil useful habits," the early Christians avoided the Roman entertainments with their spirit of brutality, competition, folly and lust. As late as A.D. 197 Tertullian wrote in his *Apologetious:* "We have nothing to do, in speech, sight or hearing, with the madness of the circus, the shamelessness of the theatre, the savagery of the arena, the vanity of the gymnasium."[2] In his *De Spectaculis* he wrote in similar vein: "That artist in fisticuffs, will he go unpunished? That cicatrice of the caestus, that scar of the fist, that thick ear—he got them from God, did he? When God fashioned him? And God, no doubt, lent him eyes to have them blinded in boxing. . . . It is our duty to hate these assemblies and gatherings of the heathen."[3]—Jas. 4:4; 1 Cor. 15:33.

And avoid them the Christians did, extending this condemnation, says historian Neander, "to every kind of spectacle exhibited in those days, to the pantomimic shows, the tragedies, and comedies, the chariot and foot races, in short to all the amusements of the theatre and circus."[4] This refusal to expose themselves to the bad influence of worldly entertainments caused the Christians to be regarded as "haters of mankind."[5]

In order to follow Jesus with the least possible interference, early Christians appreciated the importance of avoiding marriage to non-Christians. The advantages of marrying "only in the Lord" were many, as noted in the book *The History of the Christian Church:* "There were special reasons for strictness on this point in the loose notions of conjugal fidelity that prevailed among the heathen, and in the temptations of constant social intercourse with heathen kindred, especially for a Christian in a pagan house, with its pictures of the heathen mythology, its images, and worship of the household gods. Besides, as

Tertullian asks, 'What heathen will let his wife attend the nightly meetings of the Church and the slandered Supper of the Lord, take care of the sick even in the poorest hovels, kiss the chains of the martyrs in prison, rise in the night for prayer, and show hospitality to strange brethren?' It is easy to imagine the constant and manifold dangers, as well as difficulties, springing from such marriages in times of persecution. But marriages between heathens were still valid after either party became a Christian."[8]—1 Cor. 7:39.

Although a Christian husband or wife would not leave a non-Christian mate, it would sometimes occur that a pagan husband whose wife was converted to Christianity discovered that her strict Christian morals and zealous worship stood in his way. (1 Cor. 7:12, 13) He might leave her, but, of course, he blamed her religion. So we are told that the Romans considered the Christians "immoral because families sometimes broke up when some became Christianized."[9]

Upon becoming a follower of Jesus Christ, the early Christian had little in common with former associates. That he would not seek fellowship with them even under the guise of "brotherhood" or "interfaith" is apparent from the observations of John Fletcher Hurst: "No one could be a Christian and sacrifice at a heathen altar or worship with the multitude in a heathen temple. From the moment that he adopted the religion of Christ, every bond that held him to the pagan mythology was sundered. His attitude was one of pronounced hostility, if not by word, at least by absence from all pagan rites, and by meeting with Christians in their services. He was at once a marked man. There was not a single point of sympathy between his old faith and the new one. The pagan associates could no longer be intimate friends."[10]

Not World Reformers

In the Roman world there was every room for improvement. While excelling in law, the Empire also reveled in moral lawlessness and cruel injustice. Yet, as E. Arnold relates of the Christians living in those days of slavery and poverty, "they were entirely convinced, as regards the totality of this present condition of affairs, that they, of themselves, could not change it, and that no essential improvement could be made in the structure of society by means of social reform. Again, the early Christians let slavery and social oppression continue to exist, as, in part at least, a phenomenon of universal political corruption directed against freedom and equality."[9] They believed that God's kingdom is the one solution to all evils and, accordingly, their time and energies were devoted to serving as its ambassadors. Toward other kingdoms the Christians were neutral.

Consistently, what they would not reform by social measures they would not attempt to reform by political measures, such as running for public office. Concerning their stand in this matter, one historical report tells us the "Christians refused to share certain duties of Roman citizens. . . . They would not hold political office."[10] Of course, this refusal did not make them or their religion popular. Nevertheless, it was a logical consequence of their belief, as E. G. Hardy observed: "The Christians were strangers and pilgrims in the world around them; their citizenship was in heaven; the kingdom to which they looked was not of this world. The consequent want of interest in public affairs came thus from the outset to be a noticeable feature in Christianity."[11]

In those days the Christians did not suppose that God's kingdom would find some form of expression in the political state. Rather, as Dr. Neander observed: "Christians, under the then existing circum-

stances, were generally accustomed to consider the state as a power hostile to the Church, and it was far from their imagination to conceive it possible that Christianity should appropriate to itself also the relations and offices of the state. The Christians stood aloof and distinct from the state, as a priestly and spiritual race."[11] Their almost exclusive concern with spiritual matters caused another historian to state: "The prince, their country, the public good, civilisation, Roman splendour, are to them merely resounding names or vain idols. The church is their country, their city, and their camp. This doubtless is the meaning of the accusation, 'enemies of the public,' which is applied to the Christians."[12]

COMING IN THE NEXT ISSUE

- Does Popularity Make It Right?
- Christ Is Present! Where?
- They Found a Way.
- Why Visit the Dead?

God and Caesar

Of course, the Christians were not trying to become enemies of the Roman people or the state. On the contrary, the faithful spent much time and effort telling their neighbors of whatever race or color exactly what they should do to come into the Christian fold as fellow heirs of the Christian hope. In this ministry to people of all nations there was no room for a nationalistic spirit. (Col. 3:11) But, as E. W. Barnes observed, the Christian point of view was not appreciated: "Because Christianity thus declined to recognize national boundaries, because it was not nationalistic, but internationalistic, it was regarded as unpatriotic. . . . The normal expression of loyalty, alike to the emperor and to the imperial City, was to burn incense to his genius and to the genius of Rome. The Christian held that such action was to offer worship to Gods or divinities that he did not recognize. He was thus not only unpatriotic, rebellious in spirit, but he was also an 'atheist.' His offence was both political and religious."[13]

The conflict between Caesar and the Christians was understandable. Caesar demanded what belonged to God; in fact, Caesar was proclaimed to be a god. However, the "god" Caesar was not concerned with the conscience of the Christian; Caesar's concern was the unity of the empire. This we learn from historians Brinton, Christopher and Wolff: "To hold this motley collection of peoples in a common allegiance, to give them something like a national flag as a symbol of this unity, the Emperor was deified. Simple rites of sacrifice to him were added to local religions and local rites. . . . The Christians, however, were as rigorous monotheists as the Jews; they could not sacrifice to the Emperor any more than the Jews of old could sacrifice to Baal. . . . But sacrifice was a thing of God's. The true Christian, then, could not bring himself to make what to an outsider was merely a decent gesture, like raising one's hat today when the flag goes by in a parade."[14]

The concern that such an attitude caused the emperor in time of peace was bound to worsen in time of war, when barbarian hordes threatened the borders of the empire. Yet, even a national emergency could not alter the Christian's neutrality toward conflicts of this world. In his first *Apology*, written A.D. 153, Justin Martyr states the Christian position: "And we who were formerly used to murder one another do not only now refrain from making war upon our enemies, but also, that we may not lie nor deceive our examiners, willingly die confessing Christ."[15] Again, in his *Dialogue with Trypho, a Jew* (A.D. 155-

160), Justin declares: "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage,—and we cultivate piety, righteousness, philanthropy, faith, and hope, which we have from the Father Himself through Him who was crucified."[16]

Historians commonly note the refusal of early Christians to serve in Caesar's legions. Typical is this observation in *A Short History of Rome:* "But the army suffered even more than the civil services. Even in the second century, Christianity had affirmed that 'it is not right to be a man of the sword, . . .' and that 'a son of peace, whom it becometh not even to engage in a litigation, should still less take part in a battle,' had affirmed the incompatibility of military service with Christianity."[17] According to Barnes, "A careful review of all the information available goes to show that, until the time of Marcus Aurelius, no Christian became a soldier; and no soldier, after becoming a Christian, remained in military service."[18] Historians find that "there were two grounds on which service in the Imperial armies was irreconcilable with the Christian profession; the one that it required the military oath, and the countenancing, if not the actual performance, of idolatrous acts; the other that it contravened the express commands of Christ and the whole spirit of the Gospel."[18]

The adamant refusal of the Christians to violate their neutrality, however, did not mean that they were subversive. In their defense Hurst states: "There is no proof that the Christians were disloyal to the empire. They were obedient citizens, avoiding all share in conspiracies against the existing authorities and paying taxes without murmuring. But, so great was the contrast between their civil life and that of their fellow-citizens, that they presented all the characteristics of a distinct social organization."[8]

From all this testimony there can be no doubt that the early Christians, while in the Roman world, were not of it. Secular history proves that they were true to their Master, who said: "I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world."—John 17:14.

(Turn to pages 24, 27 and 28 and note the modern-day parallels on these points.)

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Persecuted FOR THEIR FAITH

THE late chancellor of the University of Göttingen and writer of ecclesiastical history, John L. von Mosheim, in his *Historical Commentaries on the State of Christianity,* refers to the first-century Christians as "a set of men of the most harmless inoffensive character, who never harboured in their minds a wish or thought inimical to the welfare of the state."[1] Yet these very Christians suffered indescribably at the hands of the pagan peoples and the Roman state. Why? The simple and only answer is, Because of their faith. That this is so, historians unite to testify.

Not all persecutions proceeded from the State. The Christians were often victims of mob violence and the popular fury. Dr. Mosheim states that the thing that "irritated the Romans against the Christians, was the simplicity of their worship, which resembled in nothing the sacred rites of any other people. They had no sacrifices, temples, images, oracles, or sacerdotal orders; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these. Thus they were looked upon as a sort of atheists; and, by the Roman laws, those who were chargeable with atheism were declared the pests of human society."[2] Dr. Mosheim further says that "the sordid interests of a multitude of lazy and selfish priests were immediately connected with the ruin and oppression of the Christian cause. . . . Nothing can be imagined, in point of virulence and fury, that they did not employ for the ruin of the Christians."[2]

Pagan priests, artisans, magicians and others, who made their living from idolatry or trickery, did their utmost to excite the popular rage against the Christians. They even went so far as to persuade the multitude that all the calamities, wars, storms and diseases were judgments sent down by the angry gods, because of the spread of Christianity. In his *Apologeticus,* Tertullian writes: "They take the Christians to be the cause of every disaster to the State, of every misfortune of the people. If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky doesn't move or the earth does, if there is famine, if there is plague, the cry is at once: 'The Christians to the lion!' "[3]

The first widespread persecution against Christians by the Roman state, however, is said to have begun with Emperor Nero. Tertullian states: "Nero was the first to rage with the imperial sword against this school [the Christians] in the very hour of its rise in Rome."[3] Tacitus, a historian of the second century, gives us a striking picture of Nero's persecution of Christians. He says: "Nero . . . punished with the utmost refinements of cruelty, a class of men . . . whom the crowd styled Christians. . . . And derision accompanied their end: they were covered with wild beasts' skins and torn to death by dogs; or they were fastened on crosses, and, when daylight failed, were burned to serve as lamps by night."[4]

Emperor Domitian, who reigned from 81-96 (A.D.), to use Tertullian's phrase, "was a good deal of a Nero in cruelty"[3] and was the second Roman emperor to raise extensive persecution against the Christians. Eusebius, a fourth-century the-

ologian and ecclesiastical historian, says: "In the fifteenth year of Domitian, Flavia Domitilla, who was the niece of Flavius Clemens, one of the consuls at Rome at that time, was banished with many others to the island of Pontia as testimony to Christ."[5]

Christian persecution under Emperor Trajan (A.D. 99-117) was impelled by patriotic and political motives. The emperor sought to clear the empire of factions. To this end he endorsed a law against secret associations. The Christians were placed in this category and their meetings banned. Trajan, in answer to a letter written by Pliny the Younger requesting information on how to deal with Christians, said: "Do not go out of your way to look for them. If indeed they should be brought before you, and the crime is proved, they must be punished."[6] The punishment of death was generally understood, while pardon was to be extended to those who would renounce Christianity and return to the Roman gods. As shown by the letter by Pliny and the rescript of Trajan, "the Christians could be punished for the *nomen* alone, or the mere profession of Christianity, apart from the specification or proof of definite crimes," writes E. G. Hardy in his *Christianity and the Roman Government,* page 95.

Other emperors, such as Antoninus Pius, Marcus Aurelius and Septimus Severus, all severely persecuted the Christians. Dr. Augustus Neander in his *General History of the Christian Religion and Church* says: "Clement of Alexandria, who wrote soon after the death of Commodus, says, 'Many martyrs are daily burned, crucified, or beheaded before our eyes.' "[7]

But the most bitter period of persecution began with the reign of Decius Trajan and continued almost uninterrupted until the Edict of Toleration was issued in 313. Emperor Diocletian A.D. 303 launched a systematic effort to wipe out every trace of Christianity and restore the old pagan religions. Christian meeting places were torn down. The Bible, for the first time, was attacked and burned. Dr. Neander says: "The most cruel tortures were resorted to for the purpose of extorting a confession; but in vain. Many were burned to death, beheaded, or drowned."[7]

But persecution failed. What Diocletian, Galerius and others failed to accomplish by force, Emperor Constantine brought about by compromise. He managed to fuse a young apostate "Christian" organization with pagan state religion so thoroughly that by the end of the fourth century the original apostolic church organization was largely lost to view. Pagan rule was still in control, but in a so-called "Christian" garb.

The early Christians, those who did not compromise, suffered in a very real way for their faith. They fulfilled the words of Jesus: "If they have persecuted me, they will persecute you also." (John 15:20) Being persecuted for righteousness' sake was a mark of true religion back there and it is also evidence of true religion today.

(Turn to pages 25, 27 and 28 and note the modern-day parallels on these points.)

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Christendom AND Early Christianity

WHAT is the record of modern-day Christendom? Has it held fast to the Christianity that prevailed during the time of Jesus and his apostles and the years that immediately followed? Are its beliefs the same as those cherished by the early Christians? Are its members vigorous advocates of the kingdom of God, as were Christians in the first century? Are the religious organizations of Christendom "no part of the world," as Jesus said his followers should be? These are questions that are vital to everyone who sincerely wants to practice Christianity as it was taught by Jesus Christ.

Having considered the records of both Biblical and secular history as set out in the preceding articles in this issue of *Awake!*, you now know what they say about the beliefs and practices of the early Christians. Are the beliefs and practices of Christendom the same? Consider the evidence as reflected in the statements of the religious leaders of Christendom themselves.

God's Word, the Bible

What about God's Word, the Bible? Do Christendom's religious leaders today accept it as their guide for worship, and do their followers faithfully read it as did the early Christians? Hardly.

Thus the Los Angeles *Examiner*, February 13, 1961, quoted a leading bishop of the Protestant Episcopal Church of the United States, James Pike, as saying regarding what he called "the myth of the Garden of Eden": "I do not know a single member of the Anglican Communion—bishop, presbyter, deacon or layman—who believes this story literally." To him the virgin birth of Jesus is also a myth, one that can be accepted or rejected: "Our church has long left room for differing degrees of acceptance as to the details of the narratives later inserted (by humans) into the Gospel accounts." But that was not the view of the early Christians.

Dr. William Neil, lecturer in Biblical studies at the University of Nottingham, betrays like lack of faith in the Bible's inspiration. According to *Liberty* (Canada), January, 1960, he stated: "To the religious crank . . . the Bible presents no problems. He swallows it with the same apparent ease as his friend, the whale, accepted the prophet Jonah into his system. Miracles do not perplex him. Contradictions do not cause him to bat an eye. By proclaiming acceptance of what, in any other context, he would dismiss as nonsense, he demonstrates his piety." Clearly such religious leaders do not look upon the Bible as the foundation book of Christianity.

In view of this, Roscoe Brong, dean of Lexington, Kentucky, Baptist College, admitted concerning the clergymen in his own church: "Too many would-be preachers have a false message, or no distinct message at all. Baptist churches are being overrun and their testimony destroyed by a flood of infidels masquerading as min-

isters who deny the Bible, serve self instead of Christ, and stand for nothing but the great Diana of Denominationalism." —*Ashland Avenue Baptist,* January 3, 1958.

And *The Protestant Dictionary* confesses: "Jesus would, of course, recognize few traces of his philosophy in the churches named after him anywhere in the world." How true that statement is can be seen from the fact that not even such basic tenets of Christendom as the trinity and the inherent immortality of the soul were taught by Jesus. Surely the above expressions should make every churchgoer ask himself, Do these things apply to my church?

And what about the attitude of the followers of such religious leaders? In Australia a survey of a typical Presbyterian congregation showed that one-fourth of its members never read their Bibles at all and many others only infrequently. (*Presbyterian Life,* Sept. 15, 1961) Is the situation any better where you live? In the book *The New Time Religion,* C. Cox gives the answer of various clergymen as follows: "We have a theologically illiterate Church. That our people know this is evidenced by the wistful questions that keep coming to us: 'Please tell us what we believe.'" (Dr. L. B. Hazzard, Methodist seminary professor) "It has been obvious for a long time that there is a widespread ignorance of the Bible even among professed Christians." (Protestant Episcopal Sidney Lanier) "For [college] students the Bible is an alien book. In both factual questions about Bible people and places and evaluative questions about Bible ideas, they reveal their ignorance." (Methodist R. H. Hamill) Obviously in this most basic matter Christendom today is not at all like early Christianity.

Manner of Worship

Another vital respect in which Christendom today differs from early Christianity is its worship. Early Christians met regularly for the purpose of being built up by the Word of God. But today, as so often lamented by the clergy, only a minority of enrolled members attend church with any degree of regularity, and many who come have to be lured by entertaining features such as church socials, not the Word of God.

Further, early Christians stressed winning converts, not building churches, but today? "From the emphasis given to construction of new church buildings it might be wondered if Christians today were more interested in brick and mortar than in people, the Rev. A. T. Strange said . . . The Methodist Church had spent £327,000 on new buildings in a year, but could not show an increase of 100 members." (Adelaide, Australia, *Advertiser,* October 23, 1961) "Too many churches, too few ministers . . . Tens of thousands of pounds [are being poured] into unnecessary churches. And the [people] are spiritually dying between fine elegant spires of these churches," lamented the Port Elizabeth, South Africa, *Evening Post* of October 14, 1959. And these churches, let it be noted, feature crosses and often images, and in them elaborate rituals are held—all contrary to the beliefs and practices of the early Christians.

The same must also be said about Christendom's emphasis on money matters, collections, dues and suchlike. It even embarrasses the very clergymen engaging in the fund-raising, as can be seen from the complaint of one of them that appeared in the Minneapolis *Tribune,* March 3, 1959: "Sometimes I do get so involved in fund drives, in worries about the cost of a new addition that I feel guilty about the unmet needs of parishioners. But the bigger one's

church gets the more difficult it becomes to preach effectively against materialism. You see, it takes money to run a church." The early Christians also needed money, but how differently they handled the matter!

Christendom's worship is also marked by such religious celebrations as Christmas, Easter and suchlike. These holidays have their roots in pagan rites and customs, as is well known. Early Christians would have none of them; they did not even celebrate personal birthdays. Only the death of their Lord Jesus Christ did they commemorate. But in this Christendom does not copy early Christianity.

Organization

Contrary to early Christian practice, today men in Christendom hold honorary titles such as "Reverend," "Father," Bishop," "Archbishop" and "Pope," and they wear distinctive garb, by which they set themselves apart from the laity. But among early Christians there were no titles, no special garb and no clergy-laity distinctions, for the simple reason that they were all preachers of the kingdom of God.

Recognizing this weakness, one Presbyterian clergyman told that in a recent year his denomination won only one convert for every sixty members. Lamenting an even greater failure, Roman Catholic J. A. O'Brien noted that in 1959 his church had won only one convert for every 279 members. After reporting these facts, the York, Pennsylvania, *Dispatch,* July 29, 1961, went on to say: "All [major] churches have in common a tendency to sit back and wait for people to come to them, instead of going out to bring them in. Many of their members would be quite appalled at any suggestion that they should engage in active personal recruiting of new members for the Body of Christ."

Stressing the same weakness and admitting that in this matter their religion is not like early Christianity, R. E. McEvoy, archdeacon of the Protestant Episcopal Diocese of New York, said, as reported in the New York press: "We ourselves have failed to witness Christ . . . We simply have not taken with any degree of seriousness what the first-century Christians knew—that they themselves were to be His witnesses in Jerusalem (or in modern terms, New York)."

Separateness from the World

In sharp contrast to early Christianity the great majority of clergymen today mix in worldly politics. They preach the "Social Gospel," proceeding on the theory that Christianity and the political systems of the world can walk hand in hand. Commenting on this, R. Goetz says in *The Christian Century,* November 2, 1960: "There has been an all but complete abandonment of the New Testament doctrine of the irreconcilability of Christ and the world . . . The church [claims] full rights in telling the state how to be the state. Thus we see churches issuing a variety of public pronouncements—which frequently are contradictory—advising the state on virtually every national concern. The church wants authority and power of influence. . . . All this has nothing to do with the New Testament and its absolute dichotomy [division] . . . nowhere better formulated than in 1 John 2:15-17."

And what about war? The Stuttgart *Nachrichten* (*News*), February 17, 1959, under the heading "Niemöller—Church for 1600 Years on Wrong Road," answers that question: "The Christian Church and Christians, with their views on a righteous and unrighteous war, have been on the wrong road for 1600 years, exclaimed Dr. Niemöller, President of the Evangelical Church of Hesse and Nasau, Sunday while

in Alzey. He spoke on the subject, 'The Christian and Atomic Weapons.' The New Testament clearly shows that Christ did not answer might with might. 'We must strike off on a new road, a road Christendom has failed to follow for 1600 years' " —ever since the time of the early Christians, who were no part of the world.

Since Christendom has become very much a part of the world, it knows little of persecution. As observed in *The Christian Century,* February 27, 1952, "Twentieth century Christianity has lost the stringent note. For most of us there is no cross in it. . . . People are not made to feel . . . that Christianity is a creed for heroes or that to embrace it means 'living dangerously.' . . . The man on the street has little reason to think that Christians are a company of people committed to the turning of the world upside down . . . But that was the general impression of Christians in the first century. It meant something then to be a Christian, and it cost something. No one from A.D. 30 to A.D. 313 thought of Christianity as a comfortable religion. It was a creed for heroes."

Conduct

Early Christians stood out by reason of their fine, noble Christian conduct, but does Christendom's membership today? Not according to United Church of Canada clergyman Armand Stade: "I have a notion that the average churchman of today is a semipagan and that, because of this, it is going to be difficult to persuade those outside the church that there is any real value in being like those inside the church." —*Liberty* (Canada), December, 1961.

It is not true of the church members of Christendom, as it was of the early Christians, that they are more outstandingly law-abiding than others in the world around them. Quite to the contrary, the Akron, Ohio, *Beacon Journal,* November 22, 1960, told of the police shutting down gambling operations at the Roman Catholic St. Sebastian Church. Said the police officer in charge: "It was a real Las Vegas operation. . . . You name it and they had it." And when the officers returned to their cruise car, they found that someone had thrown a beer bottle through one of the windows. Does that sound like Christianity?

Rather than displaying exemplary conduct, Christendom bemoans the fact that delinquency has overrun even its Sunday schools. On this the Miami, Florida, *Herald* of January 28, 1961, reported: "Shocked church leaders are taking a new, hard look at Miami's mounting juvenile delinquency problem. Their eyes are being forced open to the cruel facts of life right within their own congregations. The situation already is bad enough that those interviewed . . . asked not to be identified for fear of reprisals on church property or of stigmatizing their congregations."

Can it be said, then, that Christendom practices the Christianity exemplified by the early Christians? The facts say No! Christendom has abandoned true Christianity and become apostate. It refuses to let the Bible direct its course. It makes a great show of its religiousness, but it does not produce Christian fruits. It is well described in the Bible as "having a form of godly devotion but proving false to its power." If you are one who does not want to prove false to God and to the power of godly devotion, you will heed the further advice found in the same scripture, when it says: "From these turn away." Yes, you will turn away from apostate Christendom, but you will not turn away from God and his Word. Your love of God will move you to find and associate with those whose worship today is like that of the early Christians.—2 Tim. 3:1-5.

Jehovah's Witnesses AND THE Early Christians

OF ALL the religious groups in the world Jehovah's witnesses are the most widely criticized for being different. Yes, different from the churches of Christendom! But we have seen that Christendom's religions bear no resemblance to the early Christians. So the question is not whether Jehovah's witnesses resemble what is popular in Christendom but whether they measure up to true Christianity as practiced by the early Christians.

The magazine *Presbyterian Life* said in its issue of January 20, 1951: "Small but vigorous bands of Jehovah's witnesses meet in their modest quarters called Kingdom Halls. . . . There can be no doubt that these vigorous and unrespectable sects which now flourish so mightily in our land are, in many respects, far closer to original Christianity than are those of us who represent the conventional movements of Christendom. We call ours the older tradition, but in this we may be inaccurate. Perhaps they represent what is truly old in the Christian witness." What are the facts?

Beliefs Like Early Christians

Like the early Christians, Jehovah's witnesses use the Bible as their main Textbook. They really believe the Bible and so do not water it down with traditions of men.

Like the early Christians, Jehovah's witnesses worship only the one true God, Jehovah. The Witnesses believe that there is one Almighty God whose name is Jehovah and that Jesus Christ is truly the Son of God. (Ps. 83:18; John 14:28) The early Christians did not teach a mysterious trinity; neither do Jehovah's witnesses.

Are Jehovah's witnesses like the early Christians in regard to baptism? Yes, they baptize by total water immersion; and, like the early Christians, they do not perform infant baptism.

Do Jehovah's witnesses believe in the resurrection hope, as did the first Christians? Yes, they teach the Bible doctrine of the resurrection from the dead "of both the righteous and the unrighteous." (Acts 24:15) The early Christians did not teach the doctrine of the inherent immortality of the human soul; neither do Jehovah's witnesses. They teach that immortality is a *reward* granted Christ's faithful anointed followers.

The early Christians shunned blood; and it is well known that Jehovah's witnesses avoid the eating or any use of blood of other creatures—as commanded by the Bible.—Acts 15:28, 29.

What about holidays and entertainment? Like the early Christians, Jehovah's witnesses celebrate only one event: The death of the Lord Jesus. They avoid entertainment that is spiritually and physically degrading, as did the early Christians; but they believe in moderate, wholesome recreation that will contribute to their happiness.

Worship Like Early Christians

What about meeting together as did the first Christians? This Jehovah's witnesses

do regularly, in private homes and in their Kingdom Halls. There they study the Bible and hear lectures based on the Bible; all are incited to fine Christian works. At these meetings they petition God in prayer, and they also pray before meals and privately at other times. They pray, not to saints, but to God through Jesus Christ, as did the early Christians.

How do Jehovah's witnesses finance their work? As the early Christians did. They support their preaching work by voluntary contributions; no collection is ever taken, nor is there any tithing.

Like the early Christians, Jehovah's witnesses do not use images or crosses in their worship; nor do they use honorary titles, peculiar garb and ostentatious rites—foreign to early Christianity.

Conduct Like Early Christians

The first Christians worshiped together in peace and unity and showed love for one another whatever their national and racial origin or station in life. Calling attention to the love and unity among Jehovah's witnesses that remove racial and national barriers, the New York *Amsterdam News* of August 2, 1958, said during their international assembly in New York city:

"Everywhere Negroes, whites and Orientals, from all stations in life and all parts of the world, mingled joyously and freely. . . . The worshiping Witnesses from 120 lands have lived and worshiped together peacefully showing Americans how easily it can be done. . . . The Assembly is a shining example of how people can work and live together."

Like the early Christians, Jehovah's witnesses believe in obeying all human laws that do not conflict with God's. No unclean, criminal persons are allowed to be part of the New World society of Jehovah's witnesses; if any slip in, they are disfellowshiped, as was the early Christian practice. (1 Cor. 5:11-13) Said the Piscataway (New Jersey) *Chronicle* of the Witnesses in July, 1953: "We know from having had personal contact with the JW's when they were here in 1950 that they bend over backward to observe all laws of the township as faithfully as possible."

Why, then, since they are law-abiding, do the Witnesses sometimes find themselves in courtrooms and in prisons, as was the case with the early Christians? A professor of history answers: "Perhaps the most notable thing about the Witnesses is their insistence upon their primary allegiance to God, before any other power in the world." (*These Also Believe*) The result is, as stated by the Akron, Ohio, *Beacon Journal* of September 4, 1951: "Jehovah's Witnesses have a religion they take far more seriously than the great majority of people. Their principles remind us of the early Christians who were so unpopular and who were persecuted so brutally by the Romans."

Idolatry Shunned

The early Christians were often persecuted because they refused to perform a simple patriotic rite: sacrificing to the emperor. Those Christians regarded such a rite as idolatry. Similarly the witnesses of Jehovah give their worship and allegiance only to God. They are like the early Christians, as the book *20 Centuries of Christianity* states:

"They [the early Christians] lived quiet, moral, indeed model lives. In every respect except that single matter of incense burning, they were exemplary citizens. . . . While sacrifice to the Genius of the emperor remained the test of patriotism could the authorities afford to wink at the contumacy of these unpatriotic Christians? The trouble in which the Christians consequently found themselves was not wholly unlike the trouble in which, during the war years, that aggressive sect known as Jehovah's Witnesses found itself in the United States over the matter of saluting the national flag."

As ambassadors for God's kingdom, Jehovah's witnesses do not salute the flag of any nation; yet they show respect for the flag of the country in which they live by

obeying all laws that do not conflict with God's laws. Saluting the flag is considered by the Witnesses to be a religious act in which they cannot conscientiously participate. They view the act to be a violation of the Second Commandment and of Christian Scriptures warning against idolatry. (Ex. 20:4, 5; 1 John 5:21) Like the early Christians, their stand against idolatry is little understood, as pointed out by the book *The American Character,* in the chapter "Unity and Liberty":

"Carlton Hayes pointed out long ago that the ritual of flag-worship and oath-taking in an American school is a religious observance. . . . That these daily rituals are religious has been at last affirmed by the Supreme Court. . . . To the overwhelming majority of the American people, the objections of the Witnesses were as unintelligible as the objections of the Christians to making a formal sacrifice to the Divine Emperor were to Trajan and Pliny."

No Part of the World

The early Christians understood clearly what Jesus said about his true followers: "They are no part of the world, just as I am no part of the world." (John 17:16) Like those first Christians, Jehovah's witnesses are no part of the world; hence, when it comes to this world's politics and wars, their stand is one of strict neutrality. This has resulted in persecution, such as in Nazi Germany, where thousands of Witnesses were thrown into Hitler's concentration camps. Yet, like the early Christians, they have kept integrity to God despite the severest persecution. In this regard Captain S. Payne Best wrote in his book *The Venlo Incident:*

"The fortitude of [Jehovah's witnesses] was most remarkable and earned the grudging admiration even of their jailors. Most had been imprisoned since 1933 and their treatment had been the worst possible. They had been beaten, tortured, and starved; one man had been publicly hung, but I was told that there had not been a single instance of one of these men forsaking his principles and buying liberty by entry into the armed forces. . . . All that I met with were honest, kindly, and very brave men; fanatics, if you will, yet carrying with them something of that sacred flame which inspired the early Christians."

Even their enemies testified to their integrity, such as the commandant of a concentration camp, Rudolf Hoess, who wrote his autobiography, published in the book *Commandant of Auschwitz.* He told how some of the Witnesses were shot for refusing to give up their neutrality by going into the Nazi army. Comparing these Witnesses to the early Christians, he said: "Thus do I imagine that the first Christian martyrs must have appeared as they waited in the circus for the wild beasts to tear them to pieces."

Today, because of their neutrality, Jehovah's witnesses in Communist lands are often imprisoned. In Communist Poland, for instance, at the trial of one of the Witnesses, the prosecuting attorney made this statement: "Jehovah's witnesses undermine the present social order. They do not go to the polls, refuse to salute the flag and do not serve in the army. Jehovah's witnesses upset the present order just as much as the first Christians did. The Roman emperor could not suffer it and so Jehovah's witnesses today cannot be tolerated either."

However, no matter where they live in the world, Jehovah's witnesses are, like the early Christians, men of peace. Justin Martyr of the second century quoted the words of Isaiah 2:4, about 'beating swords into plowshares and spears into pruning shears,' and said that Christians endeavor to live in harmony with that scripture. For Jehovah's witnesses, the time for the fulfillment of Isaiah 2:4 has already come.

Preachers of the Kingdom of God

Because they are no part of this world, Jehovah's witnesses devote their energies, not to any attempt to reform this world, but rather to the work the early Christians did—preaching God's kingdom. Knowing

that Jesus said true Christians in our day would be preachers of the "good news of the kingdom . . . in all the inhabited earth for a witness to all the nations," and that "then the end will come," Jehovah's witnesses bend all their energies to this life-saving Kingdom preaching.—Matt. 24:14.

Like the first Christians, all Witnesses are preachers. Concerning them, an Anglican bishop said in the book *Part Time Priests?*:

"This is a vast, working, lay organization. Every member of that body considers himself a minister and a worker. It is small wonder that, with this man-power and zeal, the growth of these groups is an explosive fact in the contemporary religious scene."

This apostolic method of preaching was also mentioned in the magazine *Adult Student,* in an article on "The Early Church," which said that in this respect "Jehovah's witnesses more nearly resemble the early Christians than do members of the more-regular denominations."

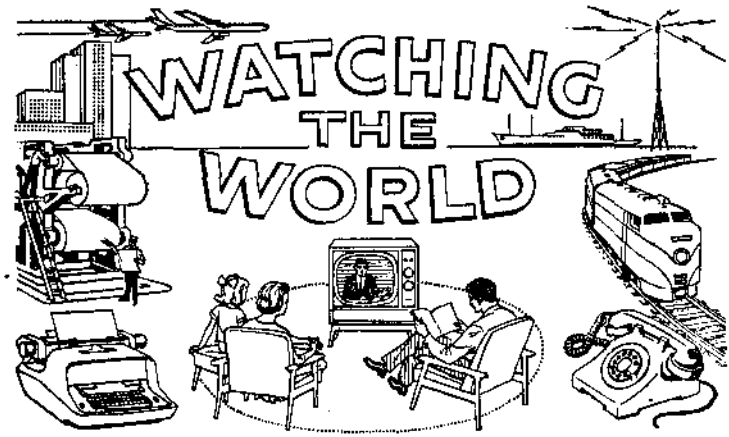
The house-to-house preaching of Jehovah's witnesses, then, is nothing new; the early Christians preached similarly, covering towns and rural areas. Comparing the Witnesses to the early Christians, Leo Pfeffer writes in the volume *Church, State and Freedom:* "Their aggressive missionary tactics are reminiscent of those employed by the early Christians, and the reception accorded them by the nonbelievers is likewise reminiscent of that visited on the early Christians."

Like those early Christians, Jehovah's witnesses have used every possible method to preach God's kingdom: the printed page, phonograph, radio, television as opportunity affords, and other methods. As a result, sound motion pictures were pioneered by Jehovah's witnesses. The book *Where Else but Pittsburgh!* tells how the Witnesses completed, in 1914, "a long-term project—the first epic motion picture. It was called 'The Photo-Drama of Creation,' and although it appeared 15 years before other sound pictures were produced, it offered a combination of motion and still pictures synchronized with a recorded lecture. It was in four parts, running a total of eight hours, and was viewed by some 8,000,000 people."

Not only is every possible method used to preach God's kingdom, but just as the early Christians spread their message throughout the then known world, so the Witnesses preach the good news worldwide. Thus Charles Samuel Braden, professor of history, wrote in his book *These Also Believe:*

"As witnesses under divine constraint to make known the imminence of the end of the age and the coming of the Theocracy, they seek by every conceivable means to get their message to the people. One need never be surprised at any new method they may evolve. Jehovah's witnesses have literally covered the earth with their witnessing. . . . It may be truly said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses."

What are the facts, then? That in regard to beliefs, conduct, manner of worship, separateness from the world, preaching message and zeal, none other than Jehovah's witnesses measure up to the Christianity of the early Christians. This worship, which the facts show was that of the early Christians, is practiced by Jehovah's witnesses in all parts of the world. If such worship appeals to you, you are invited to attend meetings at the nearest Kingdom Hall, or you may write the publishers of *Awake!* for information on how you may have a free home Bible study. As was true with the early Christians, Jehovah's witnesses are eager to help you study the Bible, to understand it and to know what God's requirements are so that you may survive this world's Armageddon end and realize the hope of everlasting life under the Kingdom of heaven.



Following Apostolic Example

◈ Last year John A. O'Brien told 200 priests attending the third National Conference on Convert Work that Jehovah's witnesses are making converts thirty-one times faster than Catholics by using the house-to-house, personal-contact method of the apostle Paul. (Acts 20:20) Emphasizing the need of following the apostolic example of personal visits at the homes of people, O'Brien said: "Newspaper ads, parish bulletin notices, posters, radio and television announcements are all helpful, but they are 'also-rans' when compared with one person talking directly to another."

Church Money-raising

◈ On January 30 Bishop James A. Pike told some 600 delegates to an Episcopal convention in San Francisco that Episcopalians were poor contributors to the church. He lamented: "Our rate of response, among people who are statistically shown to be the persons with the highest income in the nation, is so wretched that it would indicate that we are sick, sick, sick, religiously speaking." Because money-raising has become such a major problem many pastors have turned to professional fund-raising firms for help. One of these, St. Louis' Dazey Enterprises, Inc., charges $2.22 per wage earner in small parishes and $1.02 in large ones for its services. Testifying to the success of their methods, its president, Harry Dazey, boasts: "We sell 95 percent of the pastors that we call on."

Leadership Lacking

◈ On February 27 Pope John XXIII told a meeting of the central preparatory commission for the coming 21st ecumenical council of the Catholic church that he was dismayed over the decreasing number of priests in "vast regions of Latin America and not of America alone." Giuseppe Cardinal Pizzardo estimated that the 228,000 Catholic priests throughout the world were only about half the number needed adequately to care for the spiritual needs of the Catholic population.

On February 26 Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary of America, noted that an "unprecedented shortage of rabbis, cantors and teachers" existed. He said that the shortage made it impossible to take care of the religious and cultural needs of the Jewish population.

Churches Justify War

◈ Martin Niemöller, West German evangelical leader, noted in a speech last January in Edinburgh, Scotland, that, because of loyalty to their countries, national churches had justified each war in history. "Yet," he said, "I cannot imagine Jesus marching with any army."

Devil Kept for Seven Years

◈ On January 17 the Church of England, in a ruling made by the convocation of Canterbury, decided that for at least seven more years mention of the Devil would be retained in the catechism. According to the catechism, a candidate for confirmation says: "At my baptism my godparents made three promises to God for me —first, that I would renounce the devil and fight against evil." Originally, the committee in charge of rephrasing the catechism was in favor of substituting "renounce all that is wrong" for "renounce the devil," but since this caused such a protest from some quarters, it was decided to leave the Devil in the catechism, at least for an experimental period of seven years.

The dissension and confusion that this dispute caused within the church is indicated by the comment of the bishop of Birmingham, Dr. J. L. Wilson: "I deplore the reactionary measure of putting the devil back and I would ask one question. If he is there, obviously there is some doctrine about him and that doctrine has to be taught. What is that doctrine that has to be taught? Ought we not to have some commission or other order to tell us what is the church's doctrine on the devil about which it is so important to teach our children?"

Bible Doctrine Ignored

◈ On December 3 Dr. K. Morgan Edwards, professor of preaching at the Southern California School of Theology, of Claremont, told 200 Method-

ist leaders the Methodists "need some doctrinal backbone." He said: "We have been so tolerant in matters of belief, we have ignored our central doctrinal heritage. . . . The trouble is, we are so enamored with roll-keeping that we trade in our two-edged sword for a bean bag."

Admission of Failure

◈ In a speech last August Cardinal Cushing admitted that "we Catholics have lost our moorings, we have lost the way. We are no longer a missionary Church, fulfilling the divine charter. . . . For the first time in the history of mankind, atheism is on the march; and the Church is helpless to prevent the advance of anti-Christ, because we don't have, in my opinion, a missionary Church—a Church, from top to bottom, recognizing God's charter."

Religious Publications

◈ *The Register*, a Catholic newspaper published in the United States, reports that the circulation of Catholic newspapers and magazines reached an unprecedented 27,000,000 in 1961. This was for the United States and Canada. Albert R. Zuroweste of the NCWC Press Department called the increase "the greatest in the history of the Catholic press." By comparison, Jehovah's witnesses printed some 96,000,000 copies of the *Watchtower* and *Awake!* magazines that were circulated in the United States and Canada during their 1961 service year, more than three and a half times as many as circulated by the Catholics. An additional 88,000,000 magazines were circulated by Jehovah's witnesses in other parts of the world.

Missionary Zeal

◈ The Catholic newspaper, *The Tablet*, in an article last fall, asked: "Beloved readers, have you ever met one of Jehovah's Witnesses? Have you ever crossed swords with them in an argument?" Instead of criticizing Jehovah's witnesses, the article continued by asking: "How many times have you called them brash, impertinent, persistent, aggressive when, on the other hand, if they were Catholic missionaries, you would say they were zealous, self-sacrificing, unmindful of the condemnation of the world about them or the people in it, giving themselves and all that they have in order that people might know and love and serve God?" It concluded that Jehovah's witnesses "have in abundance what most of our Catholics do not have, or at least do not make use of."

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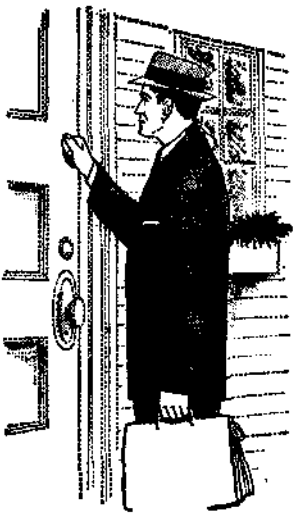

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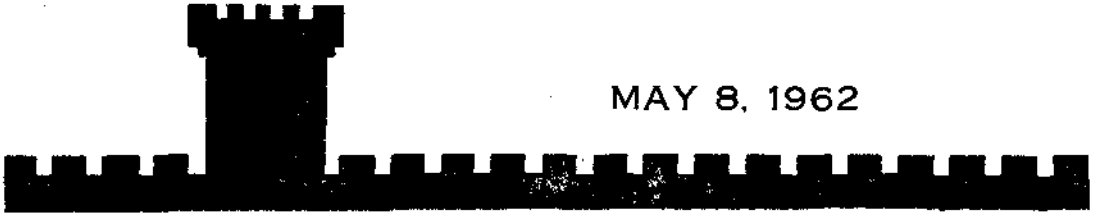

MAY 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Does POPULARITY MAKE IT RIGHT?

THE practice of permitting popular opinion to select political rulers preserves free government, but does it establish what is right and what is wrong? Is the opinion that almost everyone holds in a community or are the things almost everyone does necessarily the right things? No, the majority can be wrong.

Too often people let popular opinion shape their standard of values, to their own detriment. They let the majority form their opinions, their way of thinking and their habits. Regarding this the nineteenth-century English economist, Walter Bagehot, observed: "Public opinion is a permeating influence. It requires us to think other men's thoughts, to speak other men's words, to follow other men's habits." Perhaps this is due to the feeling that thousands and possibly millions of people cannot be wrong. But they can be wrong! The knotty moral problem that confronts so many nations today is proof that popular opinion is no standard for what is right.

Sexual promiscuity is a popular thing in many places, but that does not make it right. So widespread is the practice that in 1960 it was reported that since 1957 infectious syphilis has increased in various localities from 100 to 400 percent. Sociologists estimate that one bride in every five to ten marriages in the United States is pregnant before the marriage knot is tied. In Sweden the estimate is that about half the brides are pregnant. With loose morals a common thing among young people and adults, should such popular actions be considered as setting right standards? How can they be when they are morally degrading, corrupting, and, above all, violations of the law of God? Is this not also true of business practices that make a disgrace of outward professions of honesty and truthfulness?

Although dishonesty in business is widespread and considered by some persons as necessary to survive in business, they are not right. Such thinking is a morally bad influence that contributes measurably to the decay of public honesty and truthfulness. This was indicated in the television scandals of 1959. For the sake of commercial profit television contestants in certain quiz programs were persuaded to participate in a deception of the television audience. On top of that they lied to an investigating grand jury. This dishonesty reflected the generally bad attitude that pervades the business world. Can this malignancy in modern business be considered

a right standard because it is widespread? The same question can be asked about gambling.

Americans wager as much as $50 billion illegally every year, clearly indicating that gambling is a popular thing. But this popularity does not make it a good thing, something that is beneficial for the people. On the contrary, its influence is corrupting. It creates the environment that breeds all types of vice, including the corrupting of public officials. In the city of Reno, Nevada, where gambling is unrestricted, there is more crime per capita than any other place in the entire United States. Murders there exceed those in cities that are four times as large. Its rate of suicides is twice the national average. The popularity of gambling does not alter the fact that its influence on society is decidedly bad.

The excuse so often heard that 'everyone else is doing it' does not justify wrongdoing. It does not make fornication and adultery, lying, gambling, dishonesty, stealing from an employer, looting of stores and homes during times of disaster or national revolts, or the persecuting of people in popular disfavor the right thing to do. Instead of permitting yourself to be swept along with the crowd, you should have moral standards to which you will stick, even when you find yourself standing alone against what is popular. This is what Christians strive to do.

The good laws and high principles of the Scriptures are the moral standards for Christians. By holding fast to them they often find themselves clashing with popular opinion and practice. The apostle Peter remarked about this: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:3, 4) These are the things persons who have become Christians left behind when they ceased to live by popular standards and began living by God's standards. From the time of Peter down to this day the effort of Christians to live by what God says is right or wrong, good or bad, has brought upon them much abuse and great unpopularity with the world.

Today Jehovah's witnesses are condemned and spoken of abusively because they refuse to participate in popular practices that violate the laws of God. Having chosen to live by God's standards of what is right and what is wrong, they do not run the same course the people of the world do. This makes them singularly different, whether they live in countries behind the Iron Curtain or in countries outside the Iron Curtain. Because Jehovah's witnesses do not hold to popular opinions, popular customs and popular habits of living when these clash with the Word of God, it becomes evident to people of the world that they are not part of the world, and, as Peter says, "they are puzzled." Despite popular disfavor, these Christians prefer to live by God's standards.

Man's Creator is in the best position for establishing what is good or bad, right or wrong. His standards of morality are the very best for mankind no matter how contrary they may be to popular opinion and practices. Stick by those standards despite the abusive tongues and angry scowls of those who mistakenly think that popular opinion is always right. Seek the approval of the righteous Creator rather than the approval of unrighteous men. Remember: "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

CHRIST IS PRESENT! Where?

How do the Scriptures show that his second presence would be known? What does it mean to mankind?

FOR many years now the proclamation has been made that Jesus Christ is present. In fact, the official journal of Jehovah's witnesses for a long time bore the title "The Watchtower and Herald of Christ's Presence."

What is the basis for this proclamation? If Christ is present, where is he? Why do we not see him? Since when has he been present, and how can we know he really is present?

As with most other teachings of the Bible, there is a wide difference of opinion in Christendom regarding Christ's second presence. Many modernist clergymen hold that his second presence is not something that will actually take place. They do not believe it to be an actual event to be anticipated but hold that Christ keeps coming by means of the spread of the Bible.

But certainly his apostles thought of his second presence as a certain event or they would not have asked Jesus: "What will be the sign of your presence?" That Jesus meant to return at a certain future time is also clear from his own words: "If I go my way and prepare a place for you, I am coming again." The very fact that the disciple James wrote: "Exercise patience, therefore, brothers, *until* the presence of the Lord," shows a specific future time was meant. And so do Jesus' closing words of his Revelation: "Yes; I am coming quickly." Without a question of doubt, Christ's second presence does take place at a specific time.—Matt. 24:3; John 14:3; Jas. 5:7; Rev. 22:20.

Presence Invisible, as a Spirit

The great majority of those who look for Jesus actually to return, however, expect him to come in the same body in which he was put to death and they expect that he will be seen by all mankind. But how could Jesus come in a human body when he no longer is flesh and blood but a spirit? As the apostle Paul says: "Even if we have known Christ according to the flesh, certainly we now know him so no more." And why not? Because he "died once for all time . . . being put to death in the flesh, but being made alive in the spirit." That is why Jesus plainly stated just before his departure: "A little longer and the world will behold me no more."—2 Cor. 5:16; 1 Pet. 3:18; John 14:19.

In fact, Jesus did not even ascend into heaven in his human body, because "flesh and blood cannot inherit God's kingdom." It will do no good to argue that upon his resurrection Jesus was "flesh and bones" and not flesh and blood, because "neither does corruption inherit incorruption," and a flesh-and-bones body is as corruptible as a flesh-and-blood body. To try to make a distinction between the two betrays a lack of understanding of the context in which the expression "flesh and bones" appears. It was on the occasion when Jesus appeared to his disciples after his resurrection and when they feared they were seeing a spirit. To assure them that he was actually a material, not a spirit person, he having materialized a human body for the occa-

sion, he said to them: "Feel me and see, because a spirit does not have flesh and bones just as you behold that I have." He did not say "flesh and blood" because they could not feel his blood, but they could feel his bones as well as his flesh.—1 Cor. 15: 50; Luke 24:39.

Further, upon his resurrection Jesus became the "reflection of [God's] glory and the exact representation of his very being." This being so, no human can now see Jesus and live, even as no man could ever see Jehovah God and live. Since his resurrection Jesus "dwells in unapproachable light," and "not one of men has seen or can see" him now. Only those who will have a heavenly resurrection similar to his will be able to "see him just as he is." That is why a mere glimpse of Jesus' glory blinded Saul of Tarsus.—Heb. 1:3; 1 Tim. 6:16; 1 John 3:2; Ex. 33:20; Acts 9:3-8.

Facts and Reasons

Supporting the direct Scriptural testimony as to Jesus' present spirit nature are the facts concerning his resurrection. Repeatedly after his resurrection Jesus suddenly appeared in the midst of his disciples, even though the doors were locked because of fear of the Jews. We do not read of his doing this before he died, for the obvious reason that in his human body he was not able to enter a room without some visible means. But as a spirit, not bound by the three dimensions, he could pass through walls and materialize in the presence of his disciples.—John 20:19, 26.

That Jesus' return must be as an invisible spirit is also dictated by reason. Were he to return in a human body it would mean that mankind no longer would be redeemed, for Jesus gave his human body to redeem it: "This means my body which is to be given in your behalf." "For a fact, the bread that I shall give is my flesh in behalf of the life of the world." Having surrendered his human life for man's benefit, Jesus cannot take it back.—Luke 22: 19; John 6:51.

Reasoning further on the subject, we may well ask, Is there any reason why Jesus should return in a human body? There were sound reasons for his coming as a human at his first presence. He came as a human that he "might taste death for every man," that he might "bear witness to the truth," and that he might learn "obedience from the things he suffered." In short, he came to ransom mankind and to vindicate his Father's name. All this required that he become a human.—Heb. 2: 9; John 18:37; Heb. 5:8, 9.

But he comes the second time to rule as king over men, to judge the living and the dead, to destroy the wicked, including Satan and his demons, and to reward the righteous, to restore Paradise to this earth —in short, to have God's will done, as in heaven, also on earth. (See Isaiah 11:1-9; Matthew 6:9, 10; 25:31-46; Luke 19:27; 22:29, 30; 2 Timothy 4:1; Revelation 20: 1-3; 21:1-4.) This being so, it is obvious that, to carry out these purposes of God, Jesus requires, not a human, but a glorious divine organism.

Considering Objections

But perhaps some will object, saying: Was not Jesus raised from the dead in the same body in which he died? No, he merely materialized as did angels in times past. As such he, to all appearances, was fully as human as any actual human was, able to eat and drink, just as did the angels that Abraham once entertained.—Gen. 18:8.

True, to satisfy doubting Thomas he appeared in a body seemingly identical to the one he had before he died, but at other times he was taken to be a gardener or a stranger, showing that he did not have the same body. And in these instances it was not his personal appearance but some fa-

miliar gesture or word or miracle—breaking bread, calling "Mary!" and the miraculous draught of fishes—that served to identify him.—Luke 24:30, 31; John 20:16; 21:6, 7.

But did not the disciples find Jesus' tomb empty? They did, for God removed Jesus' body. Had it still lain there his disciples could not have grasped that he had been raised from the dead, since they did not fully appreciate spiritual things. That is why, shortly before his ascension, they asked Jesus about the restoration of the earthly kingdom to Israel. It was only after Pentecost that they were able to appreciate these spiritual things.—John 7:39; Acts 1:6.

Another objection raised to Jesus' return as a spirit is based on what the angel Gabriel told Jesus' mother regarding him: "Jehovah God will give him the throne of David his father." Some therefore expect Jesus to return as a human and to rule in Jerusalem on a literal throne. But this could not be what the angel meant. Why not? Because that would make Jesus a little lower than the angels, whereas, after his resurrection he was exalted far above them. Rather, Jesus will sit on David's throne in the sense that the throne upon which David sat was "Jehovah's throne," and so Jesus will sit upon the throne as the King designated by Jehovah, but in the heavens.—Luke 1:32; 1 Chron. 29:23; Heb. 1:4; 2:9.

Still other objections are raised to Jesus' return as an invisible spirit because of such texts as Matthew 24:30 and Revelation 1:7, which read: "Then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory." "Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him."

Apparently here we have a contradiction of what has been said, but actually do we? No, because God's Word does not contradict itself. Rather, reason would suggest that the Bible uses both literal and figurative language even as we do in our everyday speech. We know that these texts cannot be taken literally, for Jesus himself said: "A little longer and the world will behold me no more." So we must conclude that these scriptures refer to Jesus' being seen by one's powers of understanding, his being discerned by what the Scriptures term "the eyes of your heart."—John 14:19; Eph. 1:18.

To consider one more objection: Did not the angels say that Jesus would return "in the same manner" that he ascended into heaven? They did, but what was his manner? Did all the world see him ascend? No, only a faithful few followers did. The world noticed nothing. So we should expect his second presence not to be noticed by the world as far as their literally seeing anything.—Acts 1:10, 11.

Where?

Then how is Christ's presence to be understood? Does he leave his heavenly throne in the presence of his Father to abide unseen in the vicinity or close proximity of the earth? No, it does not follow that he needs actually to return thus to fulfill his promise to come again. He being now a glorious, mighty, divine spirit person, distance means nothing to him and so merely turning his attention to the things of earth would be as though he were present. If this seems a novel thought, then note that this is exactly the way in which, at times, the Scriptures speak of Jehovah God.

Yes, repeatedly the Scriptures tell of God as visiting the earth. We read of his going

down to confound the builders of the tower of Babel, to note the conditions of Sodom and Gomorrah, to see the plight of his people Israel and to make a covenant with them. Did Jehovah God, he whom the heavens themselves cannot contain, in these instances actually leave his heavenly throne? Not at all! Rather, he turned his attention to the things of earth.—Gen. 11:7; 18:21; Ex. 2:25; 3:8; 19:9; 33:14, 15; 1 Ki. 8:27.

In support of the foregoing we find that at Luke 1:68 some translators read that God "visited" his people (*AV; AS; RS*), while others read, "turned his attention" to his people. (*AT; NW;* see also Luke 7:16 and Acts 15:14.) Clearly, then, for God to be present or go down to visit his people simply means for him to turn his attention to his people or the things of earth. And so also with Jesus Christ; he comes to earth in that he turns his attention to the things of earth—not only to his faithful followers, with whom he has continued to be by spirit since his ascension to heaven, but now to all the nations. As regards all the earth he takes a new role, that of Jehovah's enthroned king. Judgment started first with his anointed followers; then he turned his attention to the nations. To this effect Jesus said: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." This period of judgment will culminate when the goatlike ones are everlastingly cut off at Armageddon, in the war of the great day of God Almighty, and those who have proved themselves to be the sheeplike followers of the Royal Shepherd will be preserved alive into God's righteous new world.—1 Pet. 4:17; Matt. 25:31-46; 28:20; Ps. 2:1-9.

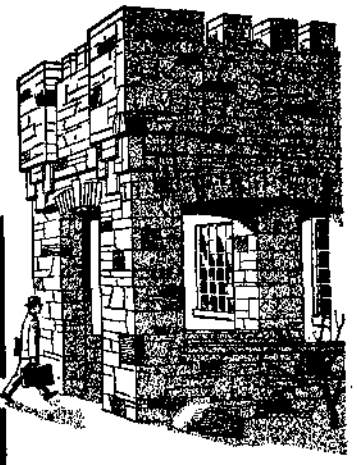
How to Tell He Is Present

Since Christ's second presence is invisible, how can it be known when he is present? By reason of the appearance of the sign as described at Matthew 24, Mark 13 and Luke 21. By means of that prophecy Jesus showed that his presence would be verified by such events as world war, unprecedented famine, earthquakes, pestilences, persecution of Christians, increased wickedness and the preaching of the good news of God's established kingdom. All these things we have witnessed in a marked way since 1914, establishing that date as the beginning of Christ's second presence.

In this connection Jesus also said: "Just as the lightning comes out of eastern parts and shines over to western parts, so the presence of the Son of man will be." That is, the announcement of his presence was not to be a local, inner-chamber or wilderness affair, but was to be made on a worldwide scale. And so we find it to be. For many years now worldwide announcement has been made and is being made by Jehovah's witnesses that Christ is indeed present, and this preaching work, done in accord with the instructions of Jesus Christ, the now-reigning king, has resulted in a dividing of the people of all nations.—Matt. 24:27.

How do you react to this vital message? Do not foolishly fulfill the prophecy that says: "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'" (2 Pet. 3:3, 4) Rather, respond in such a way that you may be numbered among those to whom the King says: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world."—Matt. 25:34.

They Found a Way



Invitations to Kingdom Ministry School accepted despite personal problems

WHEN the Watch Tower Society announced the inauguration of its Kingdom Ministry School for overseers of the congregations of Jehovah's witnesses, many wondered: How will I find a way to attend? The question was not whether to attend or not but how to overcome difficulties in the way, since these Christian ministers support themselves by secular work and do not draw salaries from their congregations.

Many of the overseers have families to support; and though the schooling to make them better shepherds of God's flock is free of charge, four consecutive weeks are required. But by reason of their faith and determination, thousands of overseers have overcome problems and have been given special training at the Society's school at South Lansing, New York, and at the Society's branch buildings in many lands. Wherever they live, the overseers have found a way.

Doing Extra Work

Obtaining a leave of absence for four weeks from secular work has been a problem for many. One congregation servant in Switzerland realized that, at his place of employment, no one had ever received a leave of absence. But an opportunity came for him to put in more hours of work while changes were being made in the factory. "My aim," he said, "was to satisfy my employer while I was needed so that he would be willing to give me the four weeks' leave. When the work was well advanced, I asked the manager whether it would be possible for him to give me the time to attend this special course. The next day he came out smiling and said that the four weeks had been granted and that I deserved them. I was overjoyed to attend this unforgettable Kingdom Ministry School; and, in addition, when I returned, my employer gave me a raise in wages."

Another overseer in Switzerland solved his problem in a similar way, although he makes his living as a salesman, selling a soup extract. When he received the invitation, he knew he had no problem in getting the month free. But a month without income was a problem, since he has a family with two children; and a new baby was soon to arrive, just as school was to begin. "I saw there was no other way left to me," he said, "than to sell more bouillon. And so I simply said to the housewives that I would be away for a month's course, and seeing that they would miss my product, 'Wouldn't you like to take a second tin while I am here? And if you haven't the money right now, then order a tin for the beginning of April, and my wife will send it to you.' In this way I was able to attend

the school. On March 19, I could go and fetch my wife home from the hospital with our little boy and then leave the next day for school. When I look back upon those busy weeks, then I must say that it was all well worthwhile to bend every effort to be able to attend this school."

Still another overseer in Switzerland had three weeks' leave of absence at his disposal and needed another week: "I went to my employer, who is by no means a friend of the truth, and told him kindly that I would need my leave of absence at the specific time. Quite unexpectedly my request was granted. Now there remained the fourth week. Since the organization I work for requires that someone be on duty every day, including holidays, I proposed that I work during holidays as a compensation for extending my leave of absence to the desired four weeks. My employer recognized the advantages, since few persons wish to work on holidays, and gave me permission for the extra time."

Help from Their Christian Brothers

For some overseers attendance at the Kingdom Ministry School was made possible by their faith and the help they received from their fellow witnesses of Jehovah. A congregation servant in Sweden, though having no problem in getting a leave of absence from his work, had no reserve money to provide for his family during the month. He laid the problem before Jehovah. His wife was able to find a temporary job, and a brother drove the overseer some 150 miles to the school. After the school course, this helpful brother drove the overseer back home and also contributed to his expenses. The overseer's comment was: "Jehovah is for a certainty a God that hears prayer and shows his care for his work and his servants in many ways."

Attending the Kingdom Ministry School for a month also poses problems for overseers who are in business for themselves. In Sweden, for instance, one overseer received the invitation and wondered how he could manage to buy out time for the school course. "I did not doubt for one moment that there would be some opening somehow," he said, "but the term was just at the height of the season for the small business that I run. I solved the problem by closing my business for the time of my absence, and the brother who works with me then used the time to vacation pioneer. But my family presented a problem, since my wife is in poor health. I decided to arrange that she could be away to rest up a bit while I attended school. And our children were given good care by other witnesses of Jehovah, so that I could devote myself to the school course without worry as to my family."

Reminding us of the apostle's words, "Share with the holy ones according to their needs," is the experience of an overseer in the United States who is also a pioneer or full-time minister of the good news. "When I received my invitation to the school," he said, "I had not done any secular work for almost three months because of doing unassigned-territory and preconvention work. As a pioneer, my problem was not how to get off work, but how to get secular work to provide for my family in my absence and pay my way to the school. But at our circuit assembly, the brothers donated a sum of money to help finance my trip. I also began to get secular work. By the time to leave, I was thankful to Jehovah that the means had been provided—except for $20 that I felt was short of the minimum amount needed to make the trip. At 6 a.m. the next morning, as I was getting ready to leave, we heard a knock at the door. Opening it, we saw a brother standing there who said: 'Here's

320 that I thought might help you to make your trip.' "—Rom. 12:13.

Christian Qualities Appreciated

The good conduct of the Witnesses, their honesty and their conscientiousness were all big factors in helping to solve the problems. One congregation servant in the United States had been working in the postal service less than a year when he received his invitation to the school. His supervisor had a reputation for being unreasonable. "I approached him one day," he said, "and explained to him about the invitation and that I would like to have thirty days' leave. He looked surprised and asked what religious organization I was associated with. I told him I was one of Jehovah's witnesses. He said: 'If you are a member of that organization, you are a good one, for I know that they are sincere, devout people. I see no reason why I can't work out something in order for you to go.' Shortly before my departure, he asked that I leave my address so that he could forward my check."

To attend the Kingdom Ministry School in Canada, one overseer in Newfoundland asked for a leave of absence from his job with a railway. "Jehovah wanted me to come," he said, "and nothing was going to stop me." He managed to get a leave of absence, as well as a railroad pass enabling him to travel free on trains. His work supervisor gladly cooperated because of his respect for the high reputation and honesty of the Witnesses. But another problem remained: providing for his large family. He solved this by borrowing a sum of money from the local banker, giving a further witness at the same time.

When one congregation servant in the United States received his invitation to the school, being a gardener, he wondered what would be the reaction of his customers to the news. "I supposed that they would look for someone else. After praying to Jehovah for guidance, I was pleasantly surprised to have all sixteen of my customers assure me they still wanted my services. One, a Jewish physician, urged me to study diligently because a member of his household wanted to have a Bible discussion with me when I returned."

A congregation servant in Pennsylvania knew that he would likely encounter difficulty in getting a leave of absence. The company for which he works grants leaves only in the case of sickness. "To make matters worse," said this overseer, "they had just flatly refused a pastor of the local church a three-week leave. But trusting in Jehovah, I explained my situation to my supervisor and asked for a month's leave of absence. To my surprise it was granted. The supervisor also remarked that, in his mind, the pastor who had also requested a leave was not sincere. 'I know that you are because you are one of Jehovah's witnesses.' " When the overseer left for the school, it was necessary for two men to replace him on his secular job temporarily.

A congregation servant in the Netherlands was readily granted a month's leave. Although he did not receive any wages during his absence, the employer gave him a gift, along with this remark: "This is meant as pocket money for you. You are worth it. I will be happy when you are back again."

Their Determination Succeeds

Many employers readily recognized the determination of the Witnesses in their employ to attend the Kingdom Ministry School. In the Netherlands, a congregation overseer who asked his employer for a leave of absence received this answer: "You have my blessing, because what you have once decided to do for your church cannot be talked out of your mind."

A congregation servant in Switzerland felt that he had slender hopes of getting four weeks' vacation from his employer. "In going over to the punched card system the invoicing had been included in my working assignment," he said. "The assistant who had been assigned to help me worked slowly, and when left to do it himself, he often got nervous and behind in the work. For this reason the prospect of having my request granted was very gloomy. But I was determined to attend the school, so I wrote a letter to the director:

" 'Dear Sir: As you know I take part in the earth-wide preaching work of Jehovah's witnesses, and seeing that the time for the world-encircling fulfillment of the prophecies becomes even nearer, trained and qualified ministers are needed to accomplish this great final witness throughout the earth in accordance with Matthew 24: 14. Seeing that this is a divine commission which applies to all Christians, I take this task seriously and also the invitation which I recently received to attend a special adult course of four weeks' duration, for better training in the ministry. This requires time, however, and therefore I would kindly ask you to examine the possibility of granting me an unpaid leave of absence. If, however, you do not feel able to grant my request, then I shall be forced to tender my notice to leave my employment as per the end of February, 1961. If I do not hear from you to the contrary by the 31, instant, I shall presume that you agree to allowing me the required leave of absence.'

"I was summoned for an interview and granted a leave of absence without any further questioning. When I resumed my duties at the end of the course, the director paid me the four weeks' salary in full, remarking that he did this on account of my conscientious work."

Another overseer in Switzerland, who works in a factory, went to his foreman and was told that he could have only one week in addition to the usual two weeks' vacation. The determined Witness went to his foreman again; his answer was that he would talk to the superintendent. "So I added that if the leave of absence could not be allowed," said this Witness, "then I would be forced to hand in my notice to leave at that date, because I simply did not want to miss this special course which might not be repeated. That word 'notice' worked like a miracle. The foreman was ready all of a sudden to put in a good word for me with the superintendent. He walked to the telephone and in a few minutes returned with a beaming smile, saying: 'It's granted.' "

Yes, "the desire of the righteous ones will be granted." Thousands of congregation overseers have found a way to attend the Kingdom Ministry School, and so will many thousands more throughout the earth find a way to attend this four-week course. Problems will arise as to food and other provisions for one's family; but the Chief Overseer has truthfully stated: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Prov. 10: 24; Matt. 6:33.

A Coal Mine Claims Its Victims

By "Awake!" correspondent in Germany

ON Wednesday, February 7, 1962, the Saar was struck by its worst mining disaster. An explosion had occurred on the fourth level of the Alsbachfeld section of the Luisenthal mine at a depth of almost 2,000 feet.

Residents of Burbach and of Luisenthal had heard a dull thud early that morning. Dark clouds of chokedamp were soon seen rising from one of the mine shafts. To those living nearby these were the first signs that something was wrong.

Early morning traffic had just begun to subside around 8 o'clock when the wail of police cars and ambulances made Saarbrücken's residents stir in anxiety. A short time later policemen stationed at all intersections stopped traffic to make way for the ambulances that came speeding in from the direction of Luisenthal. Through the ambulance windows one could see that the injured were being given first aid by doctors and nurses from the Red Cross.

The cry spread quickly from person to person: "The Alsbachfeld section of the Luisenthal mine has claimed its victims!"

Casualties

Many families were gripped with anxiety and uncertainty. Just a few short hours previously fathers had said their "good-byes" before reporting to work at the mine for the morning shift. A brother, a son, an in-law, a good friend—yes, for many it was a "dear one" for whose safety fear was being expressed.

At first it was reported that six were dead and several had been injured. The chances that "the son" or "the father" was still alive appeared quite good. The feeling of anxiety gave way to a feeling of hope, only to relapse into doubt as ambulances continued their mad rush back and forth at a tempo that belied the low casualty figures that had been released.

Relatives descended upon the mine, each wanting to make sure of the safety of his loved ones and to hear the reassuring words: "Your husband is alive." "Your son has been rescued."

The mine gates were closed. Only the rescue teams and the miners themselves were allowed entrance. The police had dif-

ficulty in keeping the streets open for rescue traffic. As trucks arrived with sandbags the rumor spread that a fire had broken out. Mine officials soon denied this, however, claiming that only preventive measures were being taken.

Now for the first time some of the miners who had been underground at the time of the explosion could be seen. Many of them were reentering the mine in an attempt to save their comrades. Their faces showed the strain. The some 2,000 relatives and curious who had gathered at the gate questioned them: "What has happened? Is there any hope?" The answers were short and evasive. The men did not want to speak about what they had seen and perhaps some of them had not yet grasped the fact that they themselves had in some way escaped death.

At noon, some four hours after the accident, there was still little clarity as to just what had happened. Secretary of the Interior Schnur, newly arrived at the disaster area, now reported the number of dead at eleven. The number of injured was set at seventy. But 480 miners had reported to work for the morning shift and there were probably some from the night shift who had still been underground at the time of the explosion; so the exact number of miners in the mine at the time of the accident could not be accurately determined.

Relatives, in their uncertainty, kept searching for some scrap of hope.

During the afternoon it began to rain, driving some of those waiting at the mine gates home. Hope was running out that their husbands, their sons, had been among the survivors. At 4:45 p.m. the number of dead had risen to fifty-six and at 5 p.m. it was reported—and many had suspected this all along—that there was little hope left for those still trapped inside. Some forty-eight hours after the catastrophe the number of dead had risen to 286, but this figure was still incomplete, since some would probably never be identified and could only be listed as missing.

It is hard to describe the agony experienced by those whose husbands, fathers and sons were lost.

How Was It Possible?

How was such an accident possible, especially in this mine which was considered exemplary in the Saar? The mine had been in possession of a safety prize for many years and only last year did it have to relinquish it when an accident occurred. There was good ventilation in the mine, modern equipment for timbering or supporting the roof and an excellent methane exhaust system—things not found in every mine. It was here that young foremen, the elite among miners, received their training.

Mining accident statistics indicate that the following dangers lie in wait for miners: When the rocks release gases, caused either by working the mine or by weather conditions, what is known as firedamp gathers. These gases gather in small gas pockets in the coal bed. During boring and blasting operations this methane gas is released from the pockets, entering into the tunnels where the miners work. There is a danger of explosion if this gas reaches 2 to 15 percent of the volumetric content of the mine atmosphere. A *firedamp explosion* can then result, if set off by either sparks or a fire. However, methane gas is not only expelled when blasting or boring is being done, for a sudden drop in barometric pressure may cause this to occur also. When there is a sudden and drastic change in temperature, the rock seams shift, thereby releasing these gas pockets and creating the dangerous mixture of gas and oxygen.

An additional danger is coal dust, which can cause a *coal-dust explosion*. There is

plenty of coal dust in a mine and it is not always possible to counteract it with other materials so as to make it harmless. A coal-dust explosion generally takes place after a firedamp explosion and this appears to have been the case on February 7 in Luisenthal. Heinrich Guthermuth, chairman of the Mining Union, was quoted as having said: "I am convinced that a coal-dust explosion was caused by the firedamp. Otherwise it could not have been so bad."

ARTICLES IN THE NEXT ISSUE

- What Does It Mean to Join a Church?
- Is Speed Reading for You?
- Homeopathy—a Therapeutic Specialty.

Another danger facing the miner is that of *roof breaks* or cave-ins. But just as firedamp can be counteracted by good ventilation and coal dust with lime or chalk so as to prevent explosions, so it is possible in great degree to overcome this danger through careful timbering.

The danger of water breaking into the mine is yet another worry, but this is hardly to be expected in the Saar mines. It is another matter, of course, where mines lie near the ocean, for the danger is always present that seawater could in some way seep into the mine.

A Safer Future?

On February 10 it was reported that almost a thousand miners had lost their lives in German mine accidents since the end of the war. On February 28 newspaper reports told of a mining disaster in Yugoslavia, and Germany was struck once again by such a disaster early on the morning of March 9. The fact that mining accidents are occurring ever more frequently seems to indicate that operators are interested first of all in coal production, and only secondly in the safety of their miners. Promises have been made that the situation will be improved, but only the future will tell the outcome.

Mining is one of the most difficult professions and certainly one of the most dangerous. Only too often the lives of the miners' loved ones are filled with grief.

Christians are happy, however, that the Word of God can mitigate this grief. Among the victims of the catastrophe was one of Jehovah's Christian witnesses. How much comfort God's Word has given his relatives and friends of like precious faith! They know that it gives sure hope of a resurrection to life in God's righteous new world, where faithful men will never lose their lives but will enjoy their work as God meant for them to do. Be it through protection during the destruction of this wicked old world, or through a resurrection from the dead, true Christians will receive life in this new world, where "death will be no more."—Rev. 21:4.

Elk Hunt in Sweden

Every year thousands of city dwellers participate in the elk hunt which takes place toward the end of October. Many have never carried a gun before in their lives and numerous shooting accidents are reported annually. According to reports made by the Stockholm police, the elk hunt got off to a normal start this past year with two fatal accidents being reported. Two Swedes were shot and killed, while another was shot at and missed. A number of farmers, evidently in fear for the safety of their cattle, wrote on their sides in large and clear letters the word "cow."

The "Magic" FIBER

By "Awake!" correspondent in Northern Rhodesia

MAGIC! A substance soaked in oil burned perpetually in a Greek temple dedicated to Pallas Athena, goddess of wisdom, in the fifth century B.C. The same fiber woven into a piece of fabric was unearthed in the ruins of Pompeii seventeen centuries after its burial; it had survived the destruction of the city and the erosion of time unharmed. Amazing, is it not? And what about the "magical" powers of Charlemagne, who tossed a soiled tablecloth into the fire and withdrew it cleansed and unsinged, to the awe of his Arabian invader's representatives who are said to have reported subsequently that Charlemagne was invincible. What kind of sleight of hand was that? Even the Royal Society of London for Improving Natural Knowledge, incorporated in 1662, seemingly was the target of the same kind of magic when, fourteen years after its inception, a Chinese merchant exhibited at one of its meetings in London, of all things, a fireproof handkerchief. The key to the understanding of these varied legendary demonstrations of an apparently indestructible fiber is a word so commonplace to you that you probably take it for granted in many aspects of your modern living. Yes, it is *asbestos!*

Asbestos, with its apparent "magical" properties, is not the product of any human scientific genius. In fact, geologists are still fascinated and puzzled by it and have been known to refer to asbestos as the "magic mineral." German industrial scientists in 1940 tried to produce a synthetic substitute for asbestos when faced with a shortage of the fiber, but their product proved to be chemically unstable and the project was abandoned. One theory about its origin is that the action of hot ground waters containing dissolved salts and carbon dioxide on subterranean rocks many ages ago produced gelatinous layers which crystallized into the fibrous substance we know as asbestos. When we consider that this natural mineral fiber is resistant to corrosion, fire, heat, acids, alkalies, vermin and fungal growth, its "magic" is easily recognized as another scientific product of our great Creator.

Remarkable Characteristics

Our wonder at this fiber increases on even closer examination. The three varieties of asbestos most commonly used commercially are chrysotile, amosite and crocidolite, and when we compare them with other known substances we gain some insight on the "magical" properties of this mineral. When its strength is measured, that is, when it is drawn out tug-of-war fashion, crocidolite is found to have a ten-

sile strength calculated at 300,000 pounds per square inch, whereas that of carbon steel is tabled at 155,000 and wrought iron at 48,000 pounds per square inch. Yet it is finer than the finest wool or nylon, for the chrysotile variety contains 1,400,000 fibers to one inch, nylon, 3,300, and wool, 1,250. When asbestos fibers are subjected to a temperature of 1,200° F. their tensile strength values are extremely high, whereas other organic and inorganic fibers are completely destroyed or melt between 200° and 900° F.

The four largest asbestos-producing countries are Canada, Russia, Southern Rhodesia and the Republic of South Africa. Next in importance are the United States, Cyprus, Italy and Finland. However, asbestos is to be found in practically all countries, but not all have the quality or quantity of the fiber deposits to warrant development for commercial use.

Chrysotile, or the "white" asbestos, comes mainly from Canada, whose mines are probably the best known in the world. Excellent quality chrysotile is also found in Southern Rhodesia, South Africa and Russia, and to some extent in India. The short variety of chrysotile fiber is found in Cyprus, where the oldest known asbestos mines are located. It is thought that the Greeks obtained their asbestos for their "eternal lamps" and shrouds of kings from these mines. Crocidolite, or "blue" (caused by the presence of ferrous oxide) asbestos, well known as Cape Blue, is produced exclusively and extensively in the Cape Province of South Africa. Deposits of crocidolite are also found in Australia. Amosite, which is sometimes referred to as "brown" asbestos, is mined mainly in the Transvaal Province of South Africa, where the Penge Mines form the largest combination of amosite mines in the world. This type was first discovered in 1907 by a company known as Asbestos Mines of South Africa, from the initials of which the name amosite was drawn.

Chrysotile asbestos is found in serpentine rock, and fibers of this type containing more iron and alumina are suitable for asbestos cement products (Portland cement reinforced with asbestos fibers), but owing to high iron content they are unsuitable for electrical applications. Crocidolite, or the blue variety, has its own special characteristics in great tensile strength, with good heat-resisting properties. It is outstanding for its resistance to acids, chemical solutions and seawater, and thus is specially adaptable for use in shipbuilding. Amosite is mainly used for asbestos felts for insulation purposes, as it is too brittle for normal spinning purposes.

Mining Operations

Obtaining the "magic" fiber from subterranean rock is largely a matter of physical separation, differing from the chemical and metallurgical process employed in the recovery of gold and other minerals. Both surface or opencast mining and underground systems are employed, depending on the location and type of the ore body. Where mining of the chrysotile fiber occurs—and this accounts for 95 percent of all asbestos used—3- to 12-percent fiber content in the rock is considered satisfactory.

Asbestos usually occurs as cross fiber, the fiber running at relative right angles to the walls of the rock. The fiber length rarely exceeds two or three inches and the average length of the chrysotile variety is three-quarters of an inch. Standard blasting techniques are used to loosen the asbestos-containing rock, and then the material goes through repetitive crushing and screening operations with the two main objectives of (1) separating the asbestos from the rock and (2) preventing reduction in the length of the fibers, upon which

the value of the asbestos mainly depends. The shorter fibers are more abundant, and they are used in the largest single asbestos industry, namely, asbestos cement products. The longer fibers are selected for use as asbestos yarn, cloth or tape, and are mainly selected by handpicking operations at the mines. In order to remove asbestos successfully the material must be dry. The moisture is removed by mechanical driers and the dry fiber removed by air suction. After crushing, screening and suction operations the asbestos is cleaned, graded and put into bags for shipment.

Varied Uses

In addition to its resistant qualities already referred to, asbestos also insulates against vibration, electricity, sound and heat; it binds magnesia, cement and rubber; and it filters acids, alkalies, sludge and dust. As can be imagined, the uses to which this versatile mineral fiber may be put in our modern society are almost innumerable.

Lists have been compiled of the many varied uses that have been found for asbestos and asbestos products and they range from the asbestos cement sheets that decorate the great arched ceiling in Grand Central Terminal, New York, to the use of asbestos as snow on film-set winter scenery, from padding in prison cells to the six-and-a-half-foot nose cone on the Vanguard satellite rockets fired from Cape Canaveral. It has been stated that if asbestos supplies ceased tomorrow two major industries would be imperiled: the production of motor cars and electricity. Even atomic energy plants might be brought to a standstill.

Just take a look around your home. Probably asbestos cement shingles or roofing sheets keep your head dry. Walk across your floor and you may be treading on vinyl, asphalt or synthetic resin tile, all of which contain asbestos. Many of the electrical appliances in your home will have asbestos attached to them in one way or another: the insulation covering to the electric wires; the element on your electric heater and the electric cooker. And how about the ironing pad, which is probably an asbestos textile product? Water is conveyed to your house through asbestos cement pipes, largely because they are resistant to corrosion and impervious to and free from electrolytic action when buried in the earth. You step into your automobile and you will find asbestos in your brake linings and clutch facings, and asbestos yarn may be used in your spark plugs. No doubt most of the gaskets in the motor have asbestos cloth in them, and even the floorboards facing the engine will have this fine insulating fiber. In addition, there are 101 other uses for asbestos around factories and workshops.

The application of asbestos that most fascinates the younger members of the family is the fire-fighting or fire-rescue suit. Just think of being able to walk into a temperature of 1,800° F. and come out none the worse! This is the claim made for a fire-rescue suit, the outer layer of which consists of 90 percent asbestos with glass insulation covered with aluminum foil. Of course, at school the children may have already learned about the illustration in a fourteenth-century manuscript entitled "The Travels of Marco Polo" (Bibliotheque Nationale, Paris), which depicts a man standing in high flames. He is wearing an asbestos cloak and remains unscathed. This was recorded as one of the adventures encountered by Marco Polo during his voyage through the Chinese Empire. There can be no doubt that the fire did not reach anywhere near the temperature mentioned above, but the experience holds the same fascination.

The lady of the house will also find an interest in modern applications for asbestos. An asbestos-cotton union cloth has been produced for use as draperies and decorative wall covering, in which the softly twisted asbestos yarn surrounds the cotton threads to provide a safe fabric that will neither flash, flame, nor "afterglow." In another example, a special asbestos-nylon cloth serves as an efficient dry-cleaning press cover. And, of course, when milady goes to the theater she will no doubt admire the curtains, but does she appreciate that asbestos curtains provide effective fire stops where they protect audiences from backstage and wing fires?

Uses for asbestos that are not so well known are found in its application as a filter. A report to the American Medical Association mentions dusting asbestos powder over the surface of the heart to stimulate new channels of blood flow in surgical heart-aid programs. All wine-producing countries use asbestos for clarifying fluids to make their product clear in appearance. Asbestos filters are also used in the filtration of bacteria and penicillin.

The primitive uses for this "magic" fiber were indeed astounding to mankind over 2,000 years ago, but its modern applications really demonstrate how wonderfully the greatest Scientist of all prepared the only natural mineral fiber for the use of his earthly creation. Magic? Not really. Marvelous? Yes, indeed.

Doctors and Transfusions

WHILE working our territory, I called on a doctor. After having discussed a point in our magazine, the matter of blood transfusion was brought up.

This doctor, leaning a bit toward agnosticism, could not see our stand as far as religion was concerned, but he had just been reading an article by a British medical society on the disadvantages of taking blood transfusions and, of course, the advantages; so the thought was fresh in his mind and we discussed various points.

After a short while a patient entered his office and I had to leave. He invited me to call whenever I was in his territory. After attending one of the United Worshipers District Assemblies, I returned with the booklet *Blood, Medicine and the Law of God* and the *Watchtower* article on blood. When I called, he was busy with a patient but said he would read them. About four weeks later I called again and he said he had read them. He then told of the experience he had with five other doctors.

Apparently four (he and three others) are quite friendly, and, after having read the booklet, they discussed it among themselves, with the outcome that three of the four favored the booklet. This started a chain reaction and about a week later, just after an operation, these four doctors and two more were discussing blood transfusions and they spent quite an amount of time on this issue, using the booklet as the subject reference. At this point he said to me, "You know what? We converted one for you." Laughing when he said this, he told me that when they started out it was three for transfusions and the other three doctors favoring not giving transfusions, using the booklet as their argument. When it ended it was four for *not* giving the transfusions and the other two, he said, were not so sure of their stand.

He then related that he took the booklet to the Director of the hospital and asked if it could be placed in the Doctor's Reference Library, where it now is.

I asked him how other doctors felt about our stand toward transfusions. He replied that when the issue was first raised they considered us a bunch of religious fanatics and would not even look at our side of the issue, but with the information that has been presented in the past few years they are becoming more open-minded, and with this latest information he felt that many more of the doctors would respect our stand on blood transfusions.—Canada.

Why Visit the DEAD?

By "Awake!" Correspondent in the Philippines

WHY visit the dead? Will they enjoy your visit? Will they be glad to see you? Will they be disappointed if you do not come? Are the dead really conscious? Where are the dead? Is it a necessary part of Christian worship to visit the dead and perpetuate their memory?

To find what answers the Filipinos would give to these questions my companion and I decided to go to the North Cemetery in Manila where hundreds of thousands annually visit their dead relatives on All Souls' Day. There we would visit the living and inquire of them, "Why do you visit the dead?" Would you like to come with us? Oh! Are you worried about approaching strangers with such a question? Don't worry about that, because hospitality is a tradition with these lovable Filipino people. Their beautiful brown eyes will just shine with delight when we approach. You will never forget their warm hospitality.

Carnival Atmosphere

Even in the downtown area one could sense the holiday atmosphere. It seemed that all available public transportation was being put to the test in order to transport people to the cemeteries. In spite of the crowded buses the people were cheerful and good-natured. Alighting with my companion about six blocks from the cemetery, I could see thousands of people going and coming. It was really like a carnival. Vendors were selling hot dogs, barbecued pork, candy, cigarettes, soft drinks and beer. Others were selling balloons, ribbons, kerchiefs, umbrellas, toys for the children, and so forth. The sale of religious goods was also enjoying a boom: rosaries, crucifixes, necklaces, statues of Jesus and Mary, pictures of the saints, even small altars for home worship. It reminded me of going to the beach, especially when I saw people buying pillows, sunglasses and umbrellas, and heading inside for a day of sitting with their families. One might expect to find a sad and somber crowd visiting the cemetery and calling on their dead relatives. But, while very well controlled, considering the masses of people, I must say that the people were in high spirits and generally seemed to view the whole thing as an excursion rather than a chore.

Stopping at one of the temporary stands for a cool drink, I observed the heavy volume of business from the thirsty crowds. In a friendly way I remarked to the vendor that business seemed to be good. Seeing that I was a foreigner, he smiled and replied, "It's never been better. I come here every year because this is the biggest opportunity for business during the year. My family works with me and we give almost forty hours of continuous service, with only a few hours of sleep." Then as I followed the patient crowd into the cemetery and passed scores of other vendors I could not help but wonder if they all felt the same way about this occasion, that is, that it was the biggest day for business in the year!

Though it was early evening when we entered, the light from the thousands of candles was so bright that it seemed like

day. These candles were probably the most profitable item being sold by the vendors. Some were as much as two feet in length and one and a half inches thick and they could be purchased in various colors. When you consider that most people had bought at least one, you can imagine the brilliant light given off all over the cemetery. It made me immediately think of the cemetery as a city—a city of the living and of the dead. But in another day the living would depart and then it would be only a place for the dead again.

Magnificent Mausoleums

The lights were not the only things beautiful in this city. Some of the mausoleums were truly magnificent. I was directed along "Presidential Row," where lie the bodies of former presidents and other patriots of the Republic. Nearby were the tombs of wealthy men. It was unbelievable that so much money would be invested in tombs. Hundreds of people were curious onlookers at each of these tombs. Even in death these great men still seemed to vie with one another for public attention. Each tomb had its own design and elaborate ground plan, and some had arches or superstructures as high as sixty feet in the air. There the name would be inscribed in dazzling, varicolored electric lights. The families of the great men could be seen faithfully keeping their visit with the dead.

I observed one such family seated at a dining table with a feast spread before them. Approximately twenty people sat at the table and others sat about in spacious lawn chairs. Attendants supervised the crowds who surged forward just to look upon their splendor, both in life and in death. But I was pleased when my companion informed me that he had visited this same family earlier in the day and had spoken to them about the Bible's promise of a resurrection, and that they listened attentively and gladly accepted copies of *Awake!* and *The Watchtower* in order to learn more about God's precious promises.

Proceeding on to other parts of this "city," I was quite surprised to see the fine graves of even the poor and the middle-class people, though not nearly as elaborate as those of the ultrarich. Every grave that I saw was in good condition and seemed to represent more in value than the people could really afford. These beautiful and costly graves, usually marble or polished stone, certainly show how seriously the people here regard their beloved dead.

Visiting the Living

Both my companion and I carried small briefcases containing a number of copies of *Awake!* and *The Watchtower*. Both magazines featured articles on the condition of the dead, the soul and the resurrection hope. We now separated and began visiting the various graves and their respective "watchers" in order to leave with them some vital information from the Bible that would give them accurate understanding of its teachings.

I approached a group of about fifteen people. The children were playing, older folks were talking, and younger men were playing cards atop the tomb and drinking beer. They greeted me cheerfully and offered me a whiskey drink, which I politely refused. I explained my mission and tried to draw them into a discussion, but they were not interested in discussion; to them it was a holiday and they just wanted to enjoy it. They explained that it was a tradition of their religion to come here once a year and that was good enough reason for coming, without thinking any deeper on the subject. Seeing that they really were not concerned with the Bible, I abbreviated my visit, offered them the two magazines, which they accepted and promised to read, and left for my next stop.

Here I approached four men, two Catholics and two Protestants. I inquired as to their purpose in coming and they explained that it is a duty to watch the graves during All Souls' Day, that their ancestors would be very angry if they did not visit on this occasion. To that I asked: "Well, just where are the dead? By coming here to the site of their burial do you imply that they are still alive here?" To this they unanimously replied No. The two Protestants and one of the Catholics felt that the dead were in heaven, but the second Catholic felt that the dead were in purgatory.

I explained that I was aware of these traditional beliefs about the soul that had been handed down for many centuries, but that as a Bible student I would like to show briefly what God's Word had to say on these matters. They assured me that they would like to hear the Bible's answer. First I read them Ecclesiastes 9:5. According to this text, the dead are not conscious, they know nothing; hence, they do not know if their relatives are visiting this cemetery today or not. They are totally without knowledge of anything, as they are in a condition of sleep. Then one of the men said that text only referred to the body, that the soul was still alive. So I read him the text at Ezekiel 18:4 in order to show that the soul actually dies, not the body only. When one objected that that was only an Old Testament text, I showed him a similar expression at Acts 3:23 and assured him that there are sixteen references in the Greek Scriptures alone that speak of the soul as being subject to death.

Then I posed this question to my attentive listeners: "If the dead are still alive, and in heaven according to three of you, what will happen in the resurrection? Will the beloved dead descend from heaven and be brought back to this mortal existence again?" All agreed that would not be reasonable. So I concluded by telling them that the only way the Bible's teaching of the resurrection could be understood was by accepting what the Bible teaches about the condition of the dead. The current *Awake!* featured an excellent article on the resurrection and I was happy to leave four magazines with these four gentlemen.

Babies in Heaven?

Next I visited three ladies. One explained that her three-month-old baby had died about ten years ago, and that she visited her here every year on All Souls' Day. I then showed her *Awake!*, which featured an article, "Do Babies Go to Heaven?" and all three responded by saying that babies do go to heaven. I explained that *Awake!'s* answer was based on the Bible and not on sentimentality. I referred to John, chapter 3, where Jesus said that 'unless a man was born again he could not enter into heaven.' In further explanation, I pointed out that babies were not "born again" because they had had no opportunity to put faith in God's Word and be baptized with holy spirit in accord with Jesus' explanation. They admitted that this was the first time they had ever thought about the reasons for their beliefs and readily agreed to read the two magazines I left with them.

All in all, I spent about three hours visiting from grave to grave and had a most refreshing time. I remember one family of six who gave me a cola drink and some hot peanuts. I admired their beautiful candles and inquired as to their purpose, but they admitted that they had never thought about that. They asked me why they had always been taught that the soul was immortal when it was not really a Bible teaching. I explained that it had a pagan origin but had been popularized in the Catholic religion by Augustine some 400 years after Christ.

On visiting another large group of about twenty, I found two old ladies praying, seven men playing cards and drinking rum and coca-cola, and the others were sitting about. I had a pleasant chat with them. One brought me some ice cream and another brought me some hot coffee. As for their purpose in being here, most of the men agreed that it had become a traditional holiday for family gatherings, that they enjoyed it, but that there was, of course, no actual communion with the dead.

Newspaper Comment

The Daily Mirror of October 24, 1961, had commented: "Come November 1, the 3300 known cemeteries all over the country will be transformed into miniature cities . . . no grave if possible shall remain unmarked or remain unspruced . . . Indeed, the high cost of living follows the Filipino to the grave since the Philippines is also noted for its high cost of dying." On October 31 the same newspaper cited national laws regarding burial. "The construction of a tombstone or a mausoleum shall be deemed a part of the funeral expenses and shall be chargeable to the conjugal partnership property." The report concluded: "Don't worry about being forgotten when you're dead. The law will remember you—and protect you."

The veracity of that report was certainly borne out on our visit to the cemetery. We saw thousands of people who had spent millions of pesos to perpetuate the memory of the dead. But as my companion and I were able to point out to many, the really important thing is to meet God's approval while you are living; in that way you will be remembered by Him in the resurrection. The law of the land, the prayers of your family, and the beauty of your tomb cannot bring you back to life again. Only a living God can do that. And a favorable judgment from him depends on what one does when living, not what his relatives do when he is dead. While it is not wrong to visit a grave occasionally, neither does the Bible command that Christians visit the dead.

Income-Tax Deduction

◆ On income-tax returns in the United States certain delegates to religious conventions are entitled to deduct from their taxable income the expenses incurred in attending the conventions. They must be accredited delegates who are sent there by their religious organization, and they must be able to supply satisfactory proof of this if questioned by a tax examiner. Other attenders who are not specifically sent by their religious organization may not deduct these expenses. For their benefit, a recent ruling of the Internal Revenue Service states: "Such expenses constitute non-deductible personal expenses under section 262 of the Code, notwithstanding that such attendance is required or expected of them by the tenets of their particular religious group." (Rev. Rul. 61-46, I.R.B. 61-12, p. 7) The deductions for contributions in cash or check to the congregation, Kingdom Hall building fund or to the Society is not thus restricted. Any amount by anyone up to 20 percent of adjusted gross income is deductible when reported in tax returns.

What's Wrong With Labels?

WHAT'S wrong with labels? Plenty! And yet nothing that could not be remedied if consumers took the pains to read them and intelligently act on the information gained.

Among government inspectors it appears to be a standing joke that consumers and particularly housewives do not really pay attention to the labels. Thus John G. McClellan, administrative supervisor of Food Inspection, Wisconsin Department of Agriculture, in a 1960 gathering of health, food, drug and feed officials, stated: "I like to think that the days of food ignorance are rapidly passing. I even heard a rumor to the effect that a woman shopper in Madison was caught the other day reading the label on a food package. I was greatly surprised, first of all that there actually was a label on the package and, second, because I always thought that nobody reads labels but the food inspector. (She very obviously had lost her mind and figured she could qualify as a food inspector.)"

That may sound amusing to some, but the fact is that the manufacturers and processors of food and other articles proceed on that very assumption. Thus a delegate at a world session on labeling once said: "The average consumer is not capable of understanding the significance of the declaration of food ingredients." And in defending the slighting of contents in food packages a spokesman for industry at a United States Congressional hearing in October, 1961, stated: "Few persons are concerned with the actual weight but buy because of product appeal." The government investigation of packaging and labeling tactics caused L. H. Zahn, president of the Packaging Institute, to state that he was "shocked by the public-be-damned attitude of some elements of the packaging industry."

Why Read Labels?

There are many reasons why it pays to read the label, at least the first time one buys a certain product. One product may cost more than another, but few mind paying more if the ingredients are superior. When purchasing food you want to know not only how much but the kind and quality of the ingredients it contains. You may be on a salt- or sugar-free diet or be allergic to certain foods or have an aversion to chemicals that preserve the food not only in the package but also in your stomach! Is the flavoring or coloring artificial? For example, you may prefer potato chips made only of "Potatoes, Vegetable Oil and Salt" to those that have mixed with them "Citric Acid, Propylene Glycol, Tricalcium Phosphate, Anti-oxidant added to preserve quality: Butylated Hydroxyanisole, Butylated Hydroxytoluene, Propyl Gallate," and that even though the label of the latter assures you the chips are "Strictly Fresh"! How can they spoil with all those chemical preservatives in them?

It is also important to read the labels of cleansing agents and similar commercial liquids so as to know just to what extent the product is inflammable, corrosive (such as acid) or poisonous. Failure may result in much harm: "A young man put his sweater into an automatic washing machine, added the contents of a pint bottle of *Lestoil,* and started the cycle. After a while, he raised the lid to see how things were going, simultaneously lighting a cigarette. A sheet of flame shot past him and shattered the plate glass window of the laundromat. Although no passers-by were injured, he was treated for first- and second-degree facial burns."—*Consumer Reports,* August, 1961.

The United States government made rules some time ago for the adequate labeling of hazardous substances. But the manufacturers set up such a hue and cry that their enforcement was delayed, manufacturers fearing that such labeling would cut down on the use of their products. Apparently they care little for the lives of the youngsters, for 90 percent of all poisoning accidents involve children under five years of age.

It is also well to note the fiber content of clothing and furnishings one buys. Certain synthetic fibers are extremely combustible and others much less so. Of course, what would be more helpful would be information on the label as to the wearing qualities.

However, it appears that progress is being made. More and more labels on wearing apparel are aiding the consumer by indicating how the article is meant to serve or how it can be "refreshed." Thus a raincoat may be only "Shower Resistant," or "Rain Resistant" or really "Heavy Rain Resistant." A woman's dress may tolerate no bleach, little bleach or regular bleach; may need to be washed in water of low, medium or high temperature and ironed with a cool, medium or hot iron; or it may need to be dry-cleaned. Just good sense dictates that we note these factors.

Another important reason for reading labels is that advertising often is dishonest. A soft drink containing no sugar is advertised for keeping your weight down, but because of the law the label on the bottle warns that it should be drunk only by those who must avoid sweets upon doctor's orders. Quite a difference!

Dishonest Labeling

Few manufacturers are interested in the well-being of their consuming public. The great majority are ever alert to circumvent the law, to deceive the customer by throwing sand in his eyes, as it were. Among the more common ways in which they do this are the following:

First, there is the use of very fine print. Unless one has good eyesight, which 60 percent of the public does not have, he will have difficulty reading many of the lists of contents on labels. Of course, where a popular chocolate product has thirty-one ingredients, fourteen of which are chemicals with no food value, it is easy to understand why they want to put the list in small type!

Second, there is the trick of having the type color and the background so much alike that it is very difficult to read except when held to the light in a certain way. Light-colored or metallic inks are frequently used for this purpose.

Third is the crude device of a poor job of printing—either too much ink so that it smears, or so little that it is hardly legible. This also discourages customers from trying to read the list of contents.

Fourth is the putting of the list in a corner on the side of the package or on the back. When there is a long list it may begin on one side and continue on another;

few customers turn the carton to finish reading the list.

Fifth is to hide behind nice-sounding words that obscure the real meaning. For instance, would you think that "oxygen interceptor added to improve stability" meant the adding of chemicals simply to prevent the fat in the product from becoming rancid? The same is the purpose of an "antioxidant."

Sixth, there is the custom of hiding behind technical names that mean nothing to the consumer. Consider such names as: Butylated Hydroxyanisole, Butylated Hydroxytoluene, Propyl Gallate, Tocopherols, Isopropyl Citrate, Ethylene Diamine, and so forth. At present there is agitation to eliminate all these and simply to state: "Fat preservative added," "Fat antioxidant present to retard rancidity," and so forth. But if any of these chemicals should be found harmful, as food additives have been found time and again (such as saffrol in soft drinks, coumarin in chocolate and Red No. 1 coal-tar dye), users should know this. The only safe course is to list the chemical and describe its action as well as the *quantity* used.

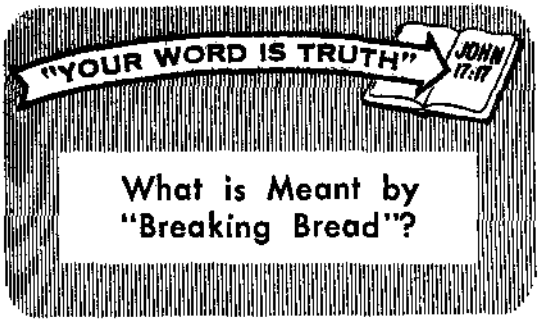
Seventh, there is out-and-out misrepresentation. For example, a famous name appears prominently on an appliance, but closer examination reveals that only a very small part of it, such as the thermostat, is made by this maker. Or watches are listed as having more jewels than they actually have; or they may have such a number of jewels, but merely as ornaments, not serving the purpose of jewels in watches, that of bearings. An appliance has the letters UL prominently displayed, claiming approval by the Underwriters Laboratory, and yet the product may not have received this seal of approval or may have forfeited it ten years ago or perhaps an application has merely been made for the seal. A transparent toy ball is labeled as containing pure distilled water and yet actually contains an inflammable liquid that could poison the child if he drank it, besides being a fire hazard.

And finally, there is the form of misrepresentation that gives a list of ingredients but does not tell how much of each is in it. Manufacturers of egg shampoo especially were guilty of this abuse, so the government made rules: egg shampoo must have at least one egg for the amount of shampoo required to shampoo hair once, and eggs may not be mentioned on the label unless at least 2 percent of the volume is egg. People pay more for a vegetable juice that has eight ingredients, but how much is there of each? It calls to mind that man that advertised rabbit-and-horse hamburger: 50-50, one horse and one rabbit!

So let consumers and especially housewives read the labels, make comparisons and benefit from the facts they do contain. But at the same time let them remember the proverb: "Anyone inexperienced puts faith in every word, but the shrewd one considers his steps."—Prov. 14:15.

BACKFIRE

"It turns out," says the *U. S. News & World Report*, "that the vast effort to kill off all the sparrows in China backfired. The sparrows were killed because of the food they ate. But insects, which once had been eaten by these birds, multiplied and caused heavy damage."



What is Meant by "Breaking Bread"?

THE Christian Greek Scriptures repeatedly speak of both Jesus and his apostles meeting and "breaking bread" together. There are some in Christendom who hold that when, after Jesus' resurrection and ascension into heaven, the apostles and disciples met to break bread it was to commemorate the death of our Lord, in other words, a celebration of the Lord's supper or evening meal. A scripture particularly relied upon for this view is Acts 20:7 (*RS*): "On the first day of the week, when we were gathered together to break bread, Paul talked with them."

Does this construction of this scripture find support in the rest of the Scriptures? No, it does not, and that for at least three basic reasons.

First of all, whenever the Lord's evening meal or supper is referred to we always find the drinking of the cup associated with the breaking of the bread. This is true of the accounts of Matthew, Mark and Luke, as well as of Paul's account, which he received directly from the Lord Jesus Christ. (See Matthew 26:26-28; Mark 14:22-25; Luke 22:19, 20; 1 Corinthians 10:16-21; 11:23-26.) The drinking of the cup was as important to that ceremony as the breaking of the bread and eating it and therefore the two are always mentioned together. If the cup is not mentioned, then we may be certain that the incident was not a memorial of Christ's death.

Secondly, there is nothing to indicate that Jesus intended that the memorial of his death was to be celebrated weekly. In fact, to celebrate the memorial of Jesus' death weekly would greatly detract from its seriousness and importance. Certainly a comparable event that God's ancient people were commanded to memorialize was their deliverance from Egypt in the days of Moses. And how often were they commanded to commemorate that event? Weekly? Not by any means! God commanded that it be commemorated once a year, on the same day, namely, Nisan 14, on which they were delivered. So we can confidently conclude that the feast that took the place of the passover with God's chosen people, the memorial of Christ's death or the Lord's evening meal, was also to be celebrated once each year, especially since Jesus instituted it on the same day the passover was celebrated, Nisan 14.

And third, the Lord's supper was not an occasion for satisfying hunger. The apostle Paul rebuked the Christians at Corinth for making the Lord's evening meal such an occasion: "Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal. For, when you eat it, each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. Certainly you do have houses for eating and drinking, do you not? Or do you despise the congregation of God? . . . Consequently, my brothers, when you come together to eat it, wait for one another. If anyone is hungry, let him eat at home, that you may not come together for judgment."—1 Cor. 11:20-22, 33, 34.

In view of this principle we must conclude that when the apostle Paul met with the Christians at Troas and they broke bread, it was not a celebration of the Lord's evening meal but merely their having a meal together. This is further borne out by what the record states about what Paul

did after he had restored Eutychus to life upon his having fallen to his death from a third-story window. The account reads: "When Paul had gone up and had broken bread and eaten, he conversed with them a long while." (Acts 20:11, *RS*) The Lord's evening meal consists of partaking of the emblems, a small piece of unleavened bread and a sip of wine. Surely Paul could not be said to have eaten if he only partook of this token piece of food. And had he eaten a regular meal, then excluded by his own commands was any observance of the Lord's evening meal. That is why we find the *New World Translation* rendering the verse: "He now went upstairs and began the meal and took food, and after conversing for quite a while, until daybreak, he at length departed." So we cannot conclude that any of the references solely to the partaking of or breaking of bread refers to the Lord's supper or evening meal.

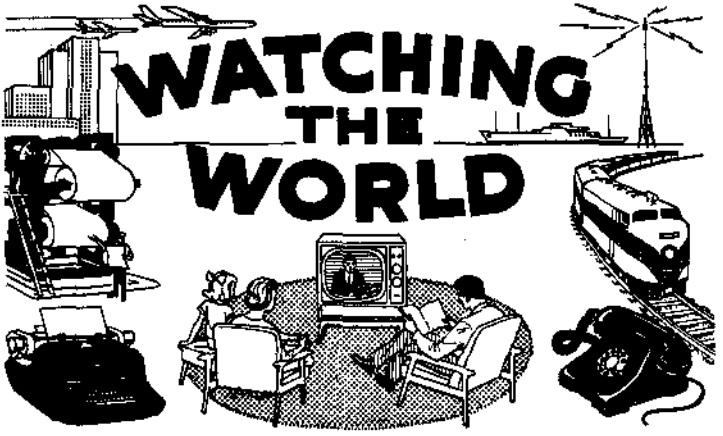
However, there are others who attach a different spiritual significance to the references to breaking bread. And what is that? They understand that what is referred to are the "love feasts" mentioned by Jude: "These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear; waterless clouds." Is it reasonable to put this construction on "breaking bread"? No, it is not.—Jude 12.

Just what these love feasts were is not clearly described in apostolic accounts; but one thing is certain, they were not mandatory upon the Christian congregation and have been discontinued in their ancient form, if there was a special form. There is, however, no valid reason for concluding that the breaking of bread referred to these love feasts, for these reasons:

First of all, it was natural in apostolic times to refer to a meal as an occasion for breaking bread because meals in those times often consisted largely of bread. Further, bread in Bible times was not baked as it is in Western lands today. Rather, it was made in thin wafers, flat loaves that were baked hard and that could not be well cut with a knife but could be more easily broken. The closest thing to it today in Western lands is Melba toast or a thin Swedish rye bread baked hard and known as *Spiisbrod*. So "breaking bread" merely referred to the main food and how it was served. It did not of itself have any symbolic meaning, but the use of the expression is an example of the accuracy with which the Bible reflects the way of life of the people in those days.

Bible translators are prone to attach a spiritual meaning to this breaking of bread, but the use of the original Greek word shows that in this they err. The word involved, *kláo,* has of itself no religious significance. It is used to describe Jesus' feeding of the multitudes with a few loaves and fishes and in connection with Paul's eating food aboard ship: "He . . . took a loaf, gave thanks to God before them all and broke [*kláo*] it and started eating." It is also used to describe the breaking off of the natural olive branches to make room for the wild olive branches, that is, the rejection of unbelieving Jews and the acceptance of believing Gentiles in their place.—Acts 27:35; Rom. 11:20.

Supporting this conclusion is the record at Acts 2:42, 46 (*RS*), telling of the first converts to Christianity: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts." Here again, so as to remove all ambiguity, the *New World Translation* uses, instead of "breaking bread," "taking of meals" and "took their meals." So from all the foregoing it is apparent that "breaking bread" refers simply to having a meal.



Impasse at Geneva

◈ The seventeen-nation disarmament conference in Geneva ended its first two weeks of talks hopelessly deadlocked on all major issues: Berlin, general disarmament and nuclear tests. Soviet delegate Semyon K. Tsarapkin stated that the Soviet Union would not permit inspectors inside its borders to check on possible test violations. "Any sort of international inspection is out of the question," he asserted. The U.S., on the other hand, has stated that there will be no treaty without adequate inspection. The Neutrals stated that an effective detection system could operate outside the Soviet Union. Underground, underwater and outer-space tests could be detected by national detection systems, they contended, therefore nullifying the need of an inspection within the Soviet Union. One diplomat was quoted as saying: "You [U.S.] want to test. So test. But don't try to kid us that you are testing only because Khrushchev won't sign your test-ban treaty. You knew in advance he wouldn't sign. But he is ready to sign a treaty which would effectively end the nuclear weapons race." No one at Geneva hoped for much progress.

Rice and Beans for Brazil

◈ In the U.S. rice and beans were ordered airlifted to Brazil. Since the first of the year soaring prices (more than 100 percent in some areas) have caused a serious food problem. A severe drought is responsible for the shortage.

Growing Atomic Power

◈ The United States says it will produce 1,000,000 kilowatts by the end of 1962 as a result of atomic power. By then, Britain's capacity will be about 900,000 kilowatts. The present total output from six atomic plants in the United States is about 335,000 kilowatts.

"Creeping Buddhism"

◈ Robert H. Grant, an American missionary to Japan, was surprised to see that many American church members "have quietly substituted Buddhist values for Christian." One Buddhist attitude, he said, is that "all religions are merely different pathways to the same goal." Many in Christendom have adopted a similar view. When so-called Christian thinking reaches a point where churchgoers no longer care if men are brought to Christ, he continued, then they will have succumbed to what might be called "creeping Buddhism."

"Acts of God"?

◈ Rodney Bowman suffered a broken back when a storm sent a telephone pole crashing across his car. Bowman sued the Columbia Telephone Company for $10,830 in damages. In defense, the company pleaded that the accident was an "act of God." But Justice Michael A. Musmanno of the Pennsylvania Supreme Court was of a different opinion. He suggested that it was time that the venerable defense that dates back to 1581 be dropped. The judge said: "There is something shocking in attributing any tragedy or holocaust to God. The ways of the Deity so surpass the understanding of man that it is not the province of man to pass judgment upon what may be beyond human comprehension."

St. Patrick's Parade Harmful

◈ A Roman Catholic priest, Edward T. Cooke, criticized St. Patrick's Day parades as harmful to the Irish, the Catholic Church and Catholic schools. In *Information Magazine*, a national Catholic monthly published in New York by the Paulist Fathers, Cooke particularly stressed "the bad effects" massive Catholic parades might have on non-Catholics. The priest wrote: "There, under the scrutiny of TV cameras is a show of might and power and numerical size that strikes fear into the hearts of some Americans that these forces might be used for undemocratic purposes. We stand the risk of being misunderstood . . . of being thought of as divisive, of being judged a threat to public institutions." He called for another way than parades for showing the Catholic contribution to life.

Gives Life to Sun-God

◈ In mid-February, 37-year-old Fred G. Flores, a father of five and a student of "mind science" in San José, California,

stripped to his waist and began to pile up the family belongings for burning. "We won't need this anymore where we are going," he told his wife and children. Then he ordered them to strip to the waist and join him in prayer in the backyard. With a knife in his hand he made the sign of the cross. After two hours of prayer, he set fire to the belongings, then leaped onto the flaming pyre and died in the blaze.

Ban Cigarette Smoking

◈ Strong official action was taken in Britain to discourage the people from smoking cigarettes. After spending almost three years evaluating existing statistical and medical data, a nineteen-man committee of the prestigious Royal College of Physicians published their unqualified conclusion: "Cigarette smoking is a cause of lung cancer." The British Health Minister J. Enoch Powell promised to put into effect methods urged by the Royal College to discourage smoking. Some of these are: Keep children from buying tobacco products, restrict tobacco advertising, cut down smoking in public, boost cigarette tax and establish antismoking clinics for those who find it hard to quit. On March 21 London and three other cities in Britain took steps to ban smoking in public places. Buses, schools and movie houses are also considering banning the practice. May other nations follow this civilized example.

Annual Birth Rate

◈ The present annual live birth rate in the United States of 4,330,000 was seen as rising to about 6,000,000 by 1970 and perhaps to 7,000,000 by 1975. At the present time there are nearly 100,000 women in America each year who receive no obstetric care whatsoever and are delivered of their babies by the husband, relative, or by a next-door neighbor, said Dr. Nicholson J. Eastman, professor emeritus of Obstetrics, Johns Hopkins University School of Medicine.

Salt Poisoning

◈ A switch in sugar and salt lids at the Binghamton (N.Y.) General Hospital in March ended in a bitter catastrophe. Six babies died within a short time. Eight others were still ill a week later. It was not until Practical Nurse May Pier discovered quite by accident that the cannister marked sugar was filled with salt that the cause of the trouble came to light. By mistake the salt was being used in the babies' formula. The tablespoonful of salt that many of these babies had swallowed was comparable to a dose of four pounds of salt for an adult. The dose may affect the normal growth of the babies that survived and also cause irreversible damage to the brain.

Storm Changes Coastline

◈ The entire Atlantic coastline from Long Island to South Carolina was battered by a furious storm that struck the coast early in March. High tides and gale winds swept in, cutting islands in two, erasing peninsulas and choking channels. A Coast and Geodetic Survey officer stated that many maps and charts were made obsolete and that that section of the world has to be remapped.

School for Reliefers

◈ The city of Chicago says it does not mind aiding the needy, but many of them never appear capable of helping themselves. At present there are 285,000 people on its relief roll. Many of these cannot get jobs because they are illiterate. A new program now under way is to send 50,000 relief recipients to school to learn reading, writing and arithmetic. The women will be given courses in sewing and handicrafts. Those persons who fail to report to assigned classes "will be cut off relief automatically," said Public Aid Director Raymond W. Hilliard.

U.S. Tourists Spend Less

◈ For the first time since World War II, United States tourist expenditures abroad did not increase over the preceding year. According to the United States Commerce Department, U.S. tourists bought $2,640,000,000 worth of goods abroad in 1960 and 1961.

Bear Parachutes to Earth

◈ Not all bears travel at supersonic speeds or parachute to earth, but one did. The bear, about the size of a man, was taken up in a jet bomber that traveled over 870 miles an hour. When nearly seven miles up, the animal was ejected. The capsule that held the bear floated gently to earth 7 minutes 49 seconds later. The test was a success. Man may be next.

Man-eating Sharks

◈ There is at least one marine monster in the ocean today that is not incapable of gulping down a whole man, according to J. M. Moreland, ichthyologist at the Dominion Museum in New Zealand. He said that white sharks might be 17 to 20 feet long and are quite capable of swallowing a man whole. The comment came as a warning to bathers, inasmuch as hundreds of sharks have been seen recently in warm New Zealand waters. Big schools numbering as many as 30 sharks have been seen feeding within 50 yards of beaches. One newspaper reporter counted more than 150 sharks close in to shore.

Radioactive Food

◈ Breakfast cereal made from wheat grown in western Aus-

tralia is reported radioactive. If the facts became known, Australia might have difficulty in exporting grain," said Sir Ernest Marsden. However, he indicated that radioactivity would be eliminated if the cereal is used with milk. He also warned of radioactivity in Australian fish, all of which were eating radioactive plankton. He concluded by saying he frankly would be scared if nuclear weapon tests did not end soon.

Arms Spending

◈ Military equipment has priority. Official Soviet figures call for a 44.9-percent increase in military spending over 1961. And in the United States new peaks of national debt are required to accommodate the arms race. The best of the resources of the earth are devoted, not to the blessing of man, but to producing more deadly weapons to destroy him.

Algiers—Peace?

◈ A cease-fire agreement between France and Moslem factions was signed March 18. The document officially brought an end to the 7-years-four-months-and-eighteen-days-old war. It did not, however, bring an end to terror and bloodshed in Algeria. Some of the bloodiest days Algerians have seen have been since the war's end. The Secret Army Organization (O.A.S.) is doing everything within its power to prevent the implementation of the agreement. On March 26 over fifty civilians were killed and about 200 were wounded when the French army clashed with European demonstrators. The cost of the war in dollars is said to be well over $10 billion, but there is no way to measure its cost in grief and sorrow.

Correction

◈ When a class that included Bible study was moved out of Kirkby Parish Hall in England so the hall could be used for Bingo, the event received much unfavorable publicity, including an item in *Awake!* of December 22. However, rather than its being 'Bible classes that were stopped in church so that they could have bingo games to raise more money for church improvements,' the vicar felt that it should be made clear that "Kirkby Parish Hall is not a Church Hall, nor is it owned by the Church, but it is administered by the Church"; that in the program of the group that had to move out "Bible study and exposition only formed a very small part of the normal evening's activities," and that "the money raised from Bingo should be used to put the Parish Hall in good order, and not for Church funds." These things, he feels, put the whole situation in a different light.

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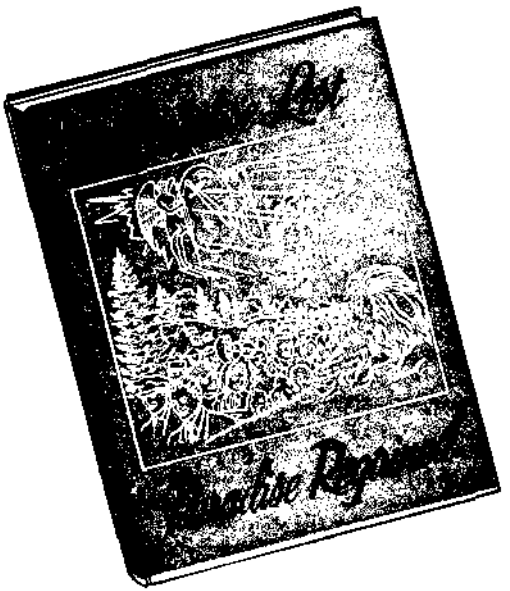

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Awake!

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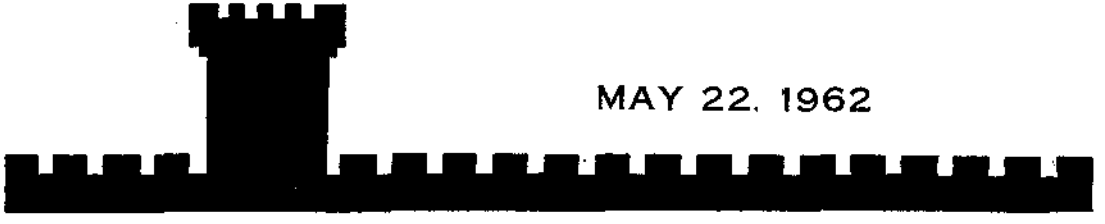

MAY 22, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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Do You Work at CROSS-PURPOSES?

DO YOU work at cross-purposes unwittingly? To do so is most unwise. And yet, do you know that that is exactly what ever so many persons, groups and governments are doing? For that reason the dictionary speaks of "the terrible cross-purposes at work in modern society."

What is meant by a "cross-purpose"? A cross-purpose is defined as "a purpose usually unintentionally or innocently contrary to another purpose of oneself or of someone else." It is well to be concerned about working at cross-purposes because there is something deceptive about it. Usually one does not become aware of it until harm has been done.

Governments work at cross-purposes when they seek to protect their interests by lending support to certain rulers in order to keep them from siding in with enemy nations, only to find out that they have earned the hatred of the people being oppressed by those rulers. They may win the battle and find that they have lost the war.

Modern industry, too, in its undue haste to adopt automation without first giving due consideration to its unfavorable effects and endeavoring to offset them, is working at cross-purposes with itself. Thus an organ of the Fund for the Republic recently published an extremely foreboding report, showing what they felt might be the end result of automation: Man becomes obsolete and rises up in a "technological Armageddon," in which he makes the world safe for himself by destroying the machines.

The farm problem in the United States furnishes a similar example. To avoid food surpluses the government pays farmers to let part of their land remain idle. But what do some farmers do? They let their least productive land remain idle and then intensively farm the rest, resulting in surpluses that decrease the value of the crops raised.

Labor unions are also included among those that shortsightedly work at cross-purposes. When their constant fight for increased wages results in higher manufacturing costs to the extent that the market for the things produced is restricted and sales are crowded out by low-price competition from other lands, thus forcing the management to cut down production, resulting in layoffs, or to resort to increased automation in order to cut down the cost of labor so they can sell their product, the unions have certainly worked at cross-purposes with labor. Likewise, when strikes become so protracted that the workers will not, in many years of work

even at increased wages, make up for the loss they have suffered, the unions have been working at cross-purposes.

This matter of cross-purposes can also be a personal problem. For example, do you nurse emotions of resentment toward others? If you do, you are working at cross-purposes to yourself. Why? As leading psychiatrists have shown, such emotions as anger, fear, anxiety and hostility all take their toll in psychosomatic illnesses.

Yes, working at cross-purposes often involves one's relations with others, but it usually results in harm to oneself. That is true of a father who lets his ambition to get rich make himself a stranger to his family. It is true of parents who pamper *their offspring, following the lines* of least resistance by letting them have their way. It is true of married persons who carry on flirtations or have "affairs" with other members of the opposite sex. They may not realize it at the time, but they are undermining their own as well as their partner's peace of mind and happiness. So, *too, a married woman may desperately* want happiness, but if she works harder at being popular or glamorous or at a career than she does at being a good wife and mother she is working at cross-purposes to herself and her family.

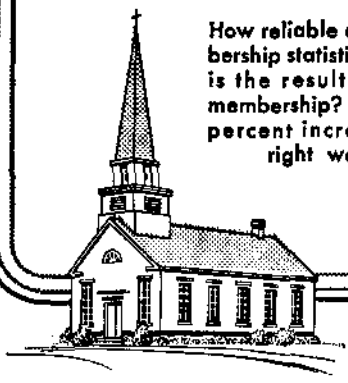
Above all, it is folly for anyone to ignore the law of God. No one can do that without working at cross-purposes to oneself. In the garden of Eden Eve was deceived and took of the forbidden fruit, apparently with the thought that she would gain something; but, regardless of one's expectation, only harm can come from violation of God's law.—Gen. 3:1-19; 1 Tim. 2:14.

No intelligent person would deliberately work at cross-purposes with himself. The Devil is too smart to work deliberately at cross-purposes with himself, even as Jesus showed when he said: "If Satan expels Satan, he has become divided against himself; *how, then, will his kingdom stand?*" But in that Satan has set himself in opposition to the Creator, Jehovah God, he is working at cross-purposes to himself, for he is doomed to destruction.—Matt. 12:26; Heb. 2:14.

This is the one who, as the Bible shows, "is misleading the entire inhabited earth." (Rev. 12:9) *Since this is so, it should not* surprise you to see even religious organizations that claim to serve God and Christ working at cross-purposes to them. Jesus had just such persons in mind when he said: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:22, 23) Take care that you do not come to be included among such "workers of lawlessness."

*Yes, take care to avoid working at cross-*purposes to your Creator, to your fellowman and to yourself. To do this you must, first of all, have a love of righteousness—what Jesus termed in one of his parables "a fine and good heart." That means preferring to do what is just and right even though it seems to be at the cost of self-gain. (Luke 8:15) Next, you need love of persons: love of God with all your heart, mind, soul and strength, love for yourself, and love for your neighbor as yourself. (Mark 12:29-31) And then you will also need knowledge, wisdom and understanding. Guided by God's Word, you will be *aided to look ahead to see* the outcome of your course and avoid what is bad. —Josh. 1:8.

WHAT DOES IT MEAN TO *Join a Church?*



How reliable are membership statistics? What is the result of easy membership? A 2,000-percent increase the right way!

THE 1962 *Yearbook of American Churches* shows that a record of nearly 114,500,000 Americans belong to churches and synagogues. Reportedly, the average size of local congregations has increased 50 percent since 1926, and church membership still appears to be on the increase.

But church statistics have many defects. In the first place, much is not known about church records, church record-keeping and church membership itself. In fact, even some religious heads are not familiar with the counting methods. For example, recently a Protestant leader is said to have challenged the Roman Catholic figures that appeared in the 1962 *Yearbook* because they included baptized infants as well as adults. Apparently this leader did not know that some Protestant churches do the same thing, among them two of the largest, the Protestant Episcopal Church and the Lutheran. Most Protestant groups, however, count only the persons who have attained full membership, and previous estimates have indicated that all but a small percentage of these are over thirteen years of age. But there are churches that report all baptized persons rather than only those who have been confirmed and have attained full membership.

Another factor affecting the accuracy of membership statistics is the great movement of church members from one part of the world to another. This is hardly documented at all. When people change their residences their local church affiliations are not automatically changed. Many persons move from the rurals to the city or from the city to the country without changing their membership. And their names may be kept on the records for a considerable period of time. One man said he did not join a church in Washington, D.C., because he was a member of a church in North Carolina. When asked how long it had been since he last lived in North Carolina, he replied: "Over twenty years." Still he considered himself a member of that church. It may not be unusual, said a minister, for a church to have 900 members on its rolls but not to have mailing addresses for 200 of them.

Still another thing about church membership has to do with the active and the inactive members on the roll. Some churches distinguish between these; others do not. The statistical difference, however, can be tremendous. For example, *Time* for February 9, 1962, says: "Among more than 27 million Englishmen baptized as Anglicans, fewer than 3,000,000 are registered as active churchgoers." Yet all it takes to be an active member is to attend a church service once a year.

There is still another factor. About seventy religious bodies, including some large ones, have been reporting their memberships in round numbers. These figures ap-

pear to be nothing but estimates, which, of course, can be very inaccurate.

In view of these facts, it is obviously impossible to determine accurately the rate of religious growth from church-membership statistics.

Reasons for Joining

This is another interesting aspect to church membership. *Look* for September 30, 1958, said that some persons "join merely out of a desire to conform." Others join to rid themselves of boredom or psychiatrist bills. Minister John W. Van Zanten of Roslyn, New York, remarked: "There are many agnostics, if not atheists, not to mention pagans, in the pews." Not all are Christians.

Another thing, being a church attender does not necessarily mean being a church member, and being a church member may not necessarily mean being a church attender. For example, a young man who regularly attended a Congregational church in Brooklyn, New York, confessed that he was a Methodist at heart. On the other hand, a man of the Baptist religion said he became a Presbyterian because it was more to his advantage in the community to be a Presbyterian than a Baptist. An author admitted that the way he picked his church was by driving around on Sunday. 'The church with the greatest number of Cadillacs parked in front is the church for me,' he declared. These may not be the motives of all for joining a church, but it shows that there are other reasons than a desire to become an imitator of Christ.

Requirements for Joining

In the past, church-membership entrance requirements were considerably higher, and many of those with questionable motives were prevented thereby from joining. But that day has long since passed away. Asks pastor William J. Dawson of the First Presbyterian Church: "What church is there today that insists upon a profession of faith in certain intricate theologic statements before it will receive a man into its membership? I am acquainted with none. . . . The general practise of all Protestant churches as regards individual members is to ask for a profession of faith in Christ as Saviour and Master, and a promise to obey his rules of conduct; and so far as my knowledge goes this form of profession is made as simple as possible." Baptist minister Philip W. Crannell said: "The test for membership . . . ought to be not intellectual, but vital and spiritual. Among the hundreds whom, as a Baptist minister, I have led into the churches of which I have been pastor, I do not recall one case where any theological test was applied. . . . Spirit, and not doctrine, life and not creed, should be the test of church membership."

Some ministers feel as Dr. Almon Gunnison, ordained to the Universalist ministry, that the terms of entrance should be no harder than an expressed desire to love God and to love man. James Levi Barton, D.D., foreign secretary of the American Board of Commissioners for Foreign Missions, said: "I would eliminate the elaborate creeds of historic controversy as tests and demand for church membership but the simplest statement of purpose in the spirit of Jesus Christ to love God and man and serve both with soul, might, and strength."

Evidently even these simple requirements have been greatly modified by the spirit of modern tolerance. John O. Mellon, minister of the First Presbyterian Church, New York city, said: "Someone has said that the church is the only organization in the world which has a lower entrance requirement than those for getting onto a bus," which requires no love of God or man but only a few cents change. Some church-

es require a minimal commitment and minimal expense; a simple handshake with a smiling pastor might do.

Warren Ashby, who has served as minister of several Methodist churches, writes in *Theology Today* that church entrance requirements are like those of a social club, that is, primarily external. He says: "The requirements are external in that one must profess a faith before men; but this does not necessarily mean that the profession has substance in fact as well as in words. And, again like the social club, once the entrance requirements for admission are passed, the requirements for remaining within the church are not difficult to meet. It is not hard to be a Rotarian. Nor is it difficult to be a member of a local church."

Bemoaning this fact, clergyman J. S. Bonnell of New York city said: "We have been guilty of making church membership too easy and too cheap, and consequently we have too many nominal Christians on the rolls," people who "cannot be counted on for any form of service. . . . If they were subjected to the tests that Gideon applied at God's direction millions would melt away."

What Is Required to Stay a Member?

Certainly not a dynamic, vigorous and intelligent discipleship, as Christ commanded at Matthew 28:19, 20. For example, to join an Eastern Orthodox church in New York a yearly membership fee of $16 is required for single persons and infants. Married couples pay $32. Adults swear to obey all the rules of the church. But what about faith, morals and works? A priest answered: "They get faith if they come to church. If a member deliberately tried to burn the church down we might excommunicate him." "But what if he committed adultery or is a thief?" he was asked. "Well, that's different," the priest replied. "We don't excommunicate them for that. We leave that to God." Therefore, no real change is required of members. It is a broad and easy way.

A child in the Evangelical United Brethren Church in New York must take a course for two years and an adult for two months before being admitted into membership. But what is required afterward? Primarily an attendance at church services. There is no individual discipleship, no excommunication; therefore, no vigorous demands. If one should fail to attend any church service for over two years, first then is he declared a delinquent member and his name may be removed from the roll. But the way is relatively easy.

Time for October 6, 1961, made this interesting comment regarding Episcopalians. It said: "For the first time in its 175 years, the Protestant Episcopal Church knows exactly what an Episcopalian is. . . . The new church law defines a member as one who has been baptized and whose baptism has been recorded in the Episcopal Church. Members in good standing are baptized Episcopalians who have gone to church every Sunday during the past year 'unless for good cause prevented.' " Note the absence of mention of faith, morals and works in imitation of Christ. Attendance appears to be the sole requirement. Excommunications are rare, in fact, unheard of.

Baptism is a prerequisite to membership in the Methodist Church, but is not required at all in the Unitarian Community Church. Some churches request your signature; others, not even that. As for moral and spiritual requirements, a representative of the Methodist Episcopal Church in New York said that they feel 'no one ever becomes really too bad. So their members are never put out of the church.' If one remains inactive for a period of over five years, his name can be dropped from the list, depending on circumstances, of course.

It is relatively easy to become a Lutheran in the United States and perhaps easier to remain one. Baptized members include infants and adults. Confirmed members are those who personally vow belief in God and Christ. Communing members are those who attend church at least once during the year and partake of the Lord's supper. If a member does not attend church for any purpose for a period of three years, then he is placed on the inactive list. Of the 231,468 members on the baptized roll in the New York and New England synod, 156,617 are confirmed members but only 105,887 are communing members. "As you can see," said a Lutheran minister, "we have a lot of dead wood in our files."

The Wrong and the Right Way

Easy membership is obviously not the way to a vital, vigorous Christian faith. Faith thrives, not on how little, but on how much one believes and works; both facts and figures bear this out. Easy religions have produced nothing but a bumper crop of religious illiterates—a fact well documented by ministers and sociologists alike. *The Christian Century,* February 28, 1962, foremost Protestant periodical in America, says: "Religious illiteracy is shockingly prevalent in the churches today. . . . It is becoming increasingly difficult to find American Christians who can name the Four Gospels." And according to *Redbook* magazine, August, 1961: "There are hundreds of thousands of people who have belonged to the Church for ten or fifteen years and can't quote a line of Scripture!"

While religious illiteracy is true of Christendom's church members, it certainly is not true of Jehovah's witnesses, who are well known earthwide for their knowledge of the Scriptures. However, theirs is not an easy religion. To become one of Jehovah's witnesses requires faith in Jehovah God and his Son Jesus Christ based on a knowledge of the Bible. Such faith must be expressed in a practical way by making a solemn dedication of one's life to do the will of God, the same as Jesus did. Such dedication is then symbolized by water baptism. It is only these dedicated, baptized ones who in reality are Jehovah's witnesses. Others who have not dedicated themselves to God or who have not symbolized their dedication by water immersion are considered students for the ministry, and their names are kept separate in the local congregation's field service records. While Jehovah's witnesses do not keep a membership roll as sectarian systems do, yet a record is kept of the preaching activity of each one, for each one is a minister of the gospel or a student preparing for the ministry. And only those who actively engage in the ministry are recognized as being *with* the organization.

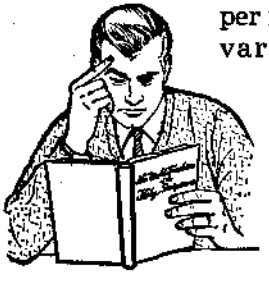
In addition, high moral standards of the Bible are a prerequisite to baptism, and to remain a Witness one must continue to lead a life of morality. All immoral persons are disfellowshiped, and only after demonstration of sincere repentance are they accepted back into the congregation. This may take a year or more.

It is a narrow and hard way, but far more rewarding than the easy way of Christendom's religions. For, whereas the average size of church congregations in America has increased 50 percent since 1926, Jehovah's witnesses in that same period have increased well over 2,000 percent! That figure alone is proof enough of the success of the hard, moral, active way of Christian living as outlined by Jesus Christ himself. For it was he who said: "Whoever has, more will be given him and he will be made to abound; but whoever does not have, even what he has will be taken from him."—Matt. 13:12; 7:13, 14.

Is SPEED READING FOR YOU?

YOU probably have read the claims made by speed-reading schools: "Why read at only half-speed?" "You can easily grasp and retain more to get twice the benefit and pleasure from every reading minute." Then there are accounts of those who not only double the average reader's rate but soar to 1,000, 2,000, 3,000 and 5,000 words per minute. Speeds of even 20,000 words per minute are mentioned! How do speed readers do it? Is it something for you?

The average reader is said to plod along at about 200 to 250 words per minute. However, the various schools and courses offered in the art of rapid reading teach principles by which most persons can increase their speed to some extent.



By means of photographic records it has been discovered that one's eyes move across intermittently in reading a line of print and make a number of pauses or fixations. Recognition is generally by words or by groups of words rather than by letters, though attention may be directed to letters for certain purposes. When one reads letter by letter, his eyes focus as many times as there are letters in the line. If one reads word by word, his eyes focus as many times as there are words. These eye fixations, the number of times your eyes focus in reading a line of print, contain the key to rapid reading.

Basic Principles

The eyes of the rapid reader focus on a key point about the middle of from three to five words and he reads the whole group of words at one fixation. His eye takes no longer to absorb this group of words at one fixation than the slow reader takes to fix his eye on a single word.

So reading at twice the average person's speed is not so mysterious as it may seem; it is simply that the eye span is increased so as to read groups of words at a time. Various devices are used by schools to force a student to read faster. There are projectors that flash on a screen word groups and phrases at speeds of up to 1/100 of a second, to help one overcome word-by-word reading. Another device, a pacer, slides a curtain down over the page or book or article. It is adjusted to move somewhat faster than the reader's usual reading rate, to force added speed. It also discourages regressions, that is, looking back at words already read. With regressions eliminated, still more speed in reading is gained.

Other bad childhood habits of reading are broken. Most adults do silent reading but some continue to move their lips, and this limits their reading speed to about 150 words per minute. Vocalizing might even be confined to the throat, giving off slight vibrations that can be detected by

placing the fingertips in the area. Such vocalizing must be overcome to do rapid reading.

What about comprehension when reading according to rapid-reading methods? The moderately fast reader tends to grasp more rather than less. One reason for this is that a word in context is not usually fully understandable by itself; the word may need to be understood in the light of the words that come before and after it. So the person who reads whole groups of words at one fixation is usually able to attend to that process of correcting and understanding by hindsight. When one reads at a rate of 200 words per minute or less, the words are too widely spaced in time to shed much light on one another; but at about double that rate those extra words crammed into that minute's reading will make the meaning of the first two hundred clearer.

Classroom or Self-Instruction

What about those speed-reading schools and courses? Are they for you? It depends upon your speed of reading now, the cost of the course, the time that can rightly be devoted to such a course and the need you may have for doing faster reading. Some professional people must go through a mountain of paper work each day, and they may find it vital that they increase their reading speed.

The courses vary considerably. Some require thirty hours, plus considerable practice at home. Prices vary, ranging from about $30 to $150. But even though the schools give assurance that the student will increase his speed of reading, this does not necessarily mean you should go to a rapid-reading school.

Many persons may need to increase their reading speed only to a moderate degree. They may find it more convenient to learn the principles of good reading and then conscientiously apply them in their daily reading. A number of books are available on the art of rapid reading. There are also rapid-reading courses by mail, even reading kits, although the packaged courses and kits are not considered equivalent to regular classroom instruction. If one chooses to spend money on this instruction, either by mail courses or classroom instruction, he should remember that it will require persistence to put into practice what is learned. One tends to go back to his old reading habits, which seem more comfortable.

Almost all persons can get into the habit of improving their reading by applying the principles of good reading. How could one practice rapid reading? Newspapers and magazines of a general nature could be used as a practice field for increasing understanding and the speed of reading. Practice reading each line of type with two eye fixations. You can act as your own reading accelerator by continually forcing yourself to read a little faster than you have been doing. With constant practice, you probably will be able to read about twice as fast as the average reader. So the claim that one can double his reading speed is not sheer exaggeration. But it requires diligence, practice, perseverance.

What about claims or statements that a certain course can make a miracle reader out of you, enabling you to read thousands of words per minute? Do not expect it. Some few persons will do outstandingly well, and some children being taught by various new methods are said to read at extraordinary speeds. But when one reads at these incredibly fast speeds, the question arises: Is it really reading? Remember that reading is basically the apprehension of meaning, and this is accomplished by a more or less prominent running commentary of thinking on the reader's part. Good reading is thinking. Light-

ninglike readers may grasp the general idea of things, but as Dr. Anne McKillop, professor of education at Columbia University's Teachers College, puts it: "What is the actual degree of comprehension when reading is done at such extreme speeds? I would like to see some very careful scientific testing."

The emphasis put on speed can easily mislead one. One may attempt to read everything the speed-reading way. Some students or graduates of speed-reading schools make it quite a point to tell their friends how many books they read and how fast they read a book. Speed becomes the objective, the ultimate goal. Speed reading becomes a kind of fad. Some thoughtful observers, in fact, find that speed reading may be even more of a possible threat to good and meaningful reading than television has been.

Not to Substitute for Meditation

Rapid reading has its place, but it cannot take the place of meditation. Works of fiction, newspapers and general-information magazines can be read at rapid speeds, but if one is reading material that is important, that should be well learned, then there must be meditation. Some authorities on learning believe that one should spend as much time meditating on what one has read in a paragraph or section as he has actually spent on the reading. This, of course, depends on the type of reading material; but it is well to keep in mind what Professor William H. Armstrong wrote in his book *Study Is Hard Work:*

"Reading does not consist of hitting each individual word. Particularly it does not consist of line plowing. . . . Reading consists of balancing, weighing, and comparing the ideas that you extract from the printed page. That is what thinking is. . . . Reading is a complex process, and without the practice of a number of good habits and skills one does not become a good reader."

A good reader adjusts his pace to the material he is reading. This principle is taught at speed-reading schools, but the emphasis is so much on speed that this vital point sometimes gets obscured. A student tends to measure whether he is a good reader or not by the number of words he can read per minute.

When one is faced with a great deal of reading matter, he is often better off to speed read the material than not to read it at all—if such is the alternative. This is especially true if there is a possibility of something important being missed. The reader can slow down when he comes to paragraphs that are of special importance to him.

Certain reading material requires that the emphasis be on meditation, not speed. The Holy Bible is an example. The Bible contains the thoughts of God, and these thoughts are primarily for meditation. The Psalms, for instance, certainly were not written for speed reading. Likewise, the inspired book of Proverbs requires meditation. The books written by the inspired prophets of the Most High God require deep meditation. So do not be misled into thinking that God's Word and Bible-study aids should be read at the rate at which you read newspapers and general-information magazines.

Right Kind of Meditation

When it comes to learning the thoughts of God, the Christian must make time for meditation. Such meditation is not daydreaming, a lazy letting the mind go wherever it wants to go, a lazy rambling. That is not the meditation that is of profit to the Bible-studying Christian. The Christian's meditation should be purposeful. To that end he needs guidance when he medi-

tates. He can do this whether he is on a train, a plane, a bus or at home. How?

The Christian can meditate upon material he has already read, the prophecies, dealings and commandments of God that he has stored away in his mind. This serves as a guide for meditation. The Bible account at Genesis 24:63 tells us: "Isaac was out walking in order to meditate in the field at about the falling of evening." Christians can review the things Jehovah God has said and done, just as Isaac did, and just as the psalmist did: "I shall certainly meditate on all your activity, and with your dealings I will concern myself." —Ps. 77:12.

On other occasions, whether waiting, traveling or at home, we can have God's Word with us and read it. As you read the Bible, pause and add mentally to what you have read. Ask, Why is this so? How does it apply to my life? Whether it is the Bible itself or a Bible-study aid, spend some time after each paragraph or section to meditate on what you have read.

So meditation for Christians is not letting one's thoughts go helter-skelter with no definite goal and with no guide. You get somewhere when you use the Bible as a guide. Bible meditation is purposeful.

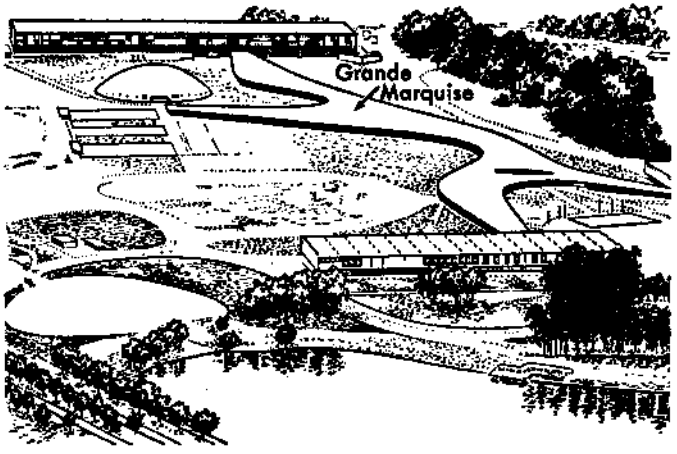
The apostle Paul did not tell Timothy to speed read his letters, but rather he said: "Ponder over these things." (1 Tim. 4:15) The apostle Paul knew that the Holy Scriptures are not to be read through quickly, for speed, but rather for meditation, to get the thoughts of God clearly in mind. He knew that a single scripture is filled with thought and that one could meditate many minutes or an hour on one scripture. Timothy was to ponder over the things Paul had told him to do, the principles Paul set down in writing. Many persons today, when they receive letters of instruction pertaining to some matter, say they do not understand them. This is often because they speed read instructions as if they were reading a newspaper. They fail to pause and meditate after each paragraph and so things are likely to be fuzzy and unclear. The instruction God gives us deserves and requires meditation.

Speed reading has its place, and you can use it to keep up with much of the reading that you may find desirable or necessary. But do not make speed reading a fad nor let it ever take the place of meditation—especially in regard to the thoughts of God. "Ponder over these things."

Witnesses on Her Deathbed

● A householder in Hawaii said to the Witness calling at her door: "I have just come home from the hospital. During my stay there I was in a room with a woman who was on her deathbed. While I resented being with a woman who was about to die, I could not help being puzzled to see her so happy and cheerful. She was constantly speaking of a paradise condition that she would be in. She loaned me an English Bible and from her Korean Bible she would point out many things that I had never heard of. My sister-in-law is a mother superior of Catholic nuns, and yet I have never heard of these wonderful things. I told her that I wanted to study the Bible but could not afford to pay the price for private lessons. She told me that the Word of God is free, and on the day I left the hospital she asked me to please inquire of the Witnesses and arrange for a Bible study, as you people teach without charge. Two days ago I read in the paper that this woman died, and now I keep thinking of how happy and unafraid she was. Truly she must have loved and trusted God. So I want to study the Bible."—1962 *Yearbook of Jehovah's Witnesses*.

BRAZIL'S *United Worshipers* ASSEMBLY



By "Awake!" correspondent in Brazil

ON TOP of a prominent building in downtown São Paulo is a huge system of running colored lights that gives the time, news and announcements. Visible for miles, these lights not long ago flashed the following invitation more than two hundred times: "ATTEND THE ASSEMBLY OF JEHOVAH'S WITNESSES—IBIRAPUERA PARK—JANUARY 9 TO 14." The people of São Paulo responded, resulting in the largest New World society assembly ever held in Latin America.

Many were the outstanding things about this assembly. Even the assembly site was remarkable. This was the beautiful Grande Marquise in the Ibirapuera Park. It is a spacious covered area of unusual design in the city's most popular public park, one that abounds with tropical trees, plants, small lakes and green lawns.

Jehovah's witnesses obtained the use of this splendid area free of charge because of their exemplary conduct in São Paulo and elsewhere on previous occasions.

Preparing for the Assembly

When it was announced that there would be a national assembly in São Paulo, Jehovah's witnesses in all parts of this vast land began to work and plan to be present for the special occasion. Some raised pigs and chickens and sold them in December; others took on extra secular work to defray expenses. Some cut down on their grocery purchases to save money; others made trinkets and other articles at home and sold them in the market places. Farmers planted an extra crop of rice or coffee, and others sold all kinds of personal effects to provide money for the trip. To get time off from secular employment, applications for vacations were made early.

One congregation arranged to rent a railroad car to take thirty delegates. At the last minute the station manager failed to fulfill his promise, saying there was no transportation available. All other recourses failed, so the Witnesses asked to be allowed to use an old railroad car parked on a siding. With permission granted, they cleaned it up, repaired it and put it into condition to travel. Although the journey was not the most comfortable, the important thing is that they got there.

The crippled, the aged, the sick, invalids and wheel-chair delegates—they did not let their handicaps keep them away. Many were the personal sacrifices and hardships that were willingly endured to attend this spiritual feast.

To provide rooming accommodations for all these delegates presented somewhat of a problem. Although the people of São

Paulo are hospitable in many ways, it is not the custom here for strangers to come and live in other people's homes. Yet sleeping space was provided for nearly 8,000 delegates, and delegates traveling from the north by truck and bus brought along their customary sleeping mats and hammocks, thus easily solving the sleeping problem in their case.

Publicity and Cooperation

Almost every day the public was reminded of the assembly by radio, television and newspapers. Over 3,900 column inches of news publicity appeared in the newspapers. A number of theaters in the city, as well as television news reports, showed films of the assembly and also of a special interview.

The governor of São Paulo State, Carvalho Pinto, invited the assembly to send a delegation for a personal interview. He and his wife asked many questions about the work of Jehovah's witnesses. They accepted the latest publications and were glad to learn that the *New World Translation of the Holy Scriptures* is being translated into the Portuguese language. The Witnesses appreciated the governor's cooperation, as well as that of the mayor of the city, who helped overcome various problems. When the mayor's staff attended the assembly, they were given a guided tour through the assembly departments and explanations about the beliefs and work of the New World society.

To feed the multitude at the assembly a cafeteria was set up that enabled 52,000 meals to be served at an average of 78 a minute. Loaned without cost from friendly businessmen were a new steam generator, a refrigerator trailer for storing perishables, and many kinds of tools. Much food was donated.

To obtain soft drinks a deposit of one million cruzeiros was required to cover the order. The purchasing servant contacted an influential man and asked for a recommendation so credit would be extended. His statement to the soft-drink company was: "The word of Jehovah's witnesses is worth far more than one million cruzeiros deposited in the Bank of Brazil." The drinks arrived promptly, no deposit needed.

Assembly Highlights

Witnesses came to the assembly from all parts of Brazil, including the remote areas of the Amazon jungle region. It was an impressive sight. The gaucho from the south wore his bloomer pants, wide-brimmed hat and cape. Then there were the colorful full-flowing dresses of those from the State of Bahia, and the Japanese delegates arrived in their beautiful kimonos. The assembly turned into an international one as delegates arrived from Uruguay, Paraguay, England, Australia, the United States and other countries. Commenting on the interracial and international unity demonstrated at the assembly, the *Diário* of São Paulo of January 16, stated: "Delegates and faithful from the most distant corners of our fatherland and from foreign lands formed a picturesque scene, demonstrating to all present the perfect communion of ideas in the realization of the famous phrase, 'When All Nations Unite Under God's Kingdom.' "

The delegates came to learn and, having made great sacrifices to get there, they were not willing to allow their attention to be diverted to minor matters. Pencils and pads were busy during the program. Children listened attentively.

Personnel responsible for organizing circuit assemblies throughout the country were given a special tour of all departments as part of their training.

Expressions of awe reverberated through the audience on Friday morning when a vast crowd arose to answer ques-

tions involving their dedication to God, to be symbolized by water immersion that day. Their *"Sim"* (Yes) in answer to each question echoed throughout the grounds, followed by long applause from the audience. Continuous lines of buses carried them to and from the nearby private pool. Of the 1,269 immersed, the oldest was eighty-nine and the youngest nine years old, and three were invalids.

The public talk was scheduled for 5 p.m., after the tropical sun had spent most of its heat and the late afternoon breeze began refreshing the atmosphere. Long before the hour every chair and bench was filled and many were standing. Still the crowds kept pouring in. Where could we put them? The spacious lawn was roped off into sections and thousands sat in the open on the soft grass near the platform. All paid rapt attention as the speaker developed the theme "When All Nations Unite Under God's Kingdom."

A great surprise came with the announcement that 48,094 persons were present on the assembly grounds. Only about one-third of them were Jehovah's witnesses. The public responded well to the invitations. Besides our own sound system, the park's public-address system carried the discourse on its entire system of loudspeakers scattered throughout this mammoth recreation area. Not included in the final count were thousands more gathered around these additional speakers.

The closing talk was delivered to 37,820 persons. They were thrilled to learn that the plans had been approved for the construction of a new Branch building in Brazil and that work was to begin right after the assembly.

Public Expressions and Impressions

With sincere appreciation the inspector of the Ibirapuera Park observed: "If all the people in the world were like you, what a marvelous place this would be!"

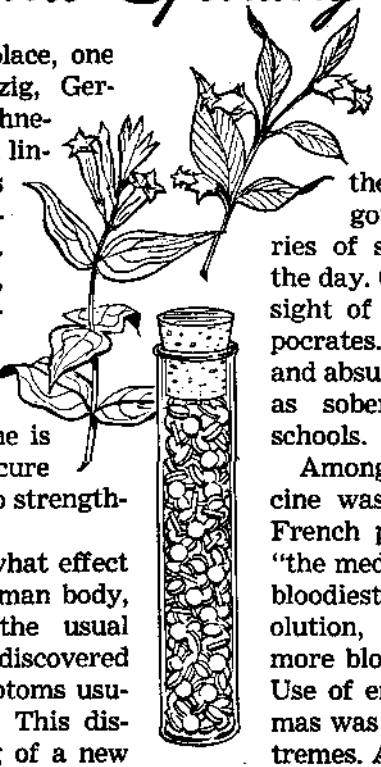
Several local societies and sanitation authorities sent representatives to visit the assembly, and these expressed admiration for the order, cleanliness, efficiency and the fact that so many persons worked voluntarily without material gain.

Testifying to the excellent training received through the educational program of the New World society, one reporter remarked: "What I find most interesting about you Witnesses is that all of you are prepared to answer anything about what you believe. It is my custom to infiltrate into crowds and ask questions. You are all well trained."

One Presbyterian lady from Campinas, São Paulo, attended the assembly and said: "In my church they always speak evil of you people, but now I see that it must be a case of jealousy, because you have love and are so united. I'm going to set them straight when I return."

The happy delegates shed tears of joy for the rich blessings received. It was truly six days of New World living. These United Worshipers now turned their attention to the homeward journey, spiritually refreshed, glad that they had made the necessary sacrifices to attend. One delegate stated: "I hesitated when deciding to attend this convention. I will never again hesitate." No amount of words could convey the feelings of exuberance and joy that all experienced. Indeed, "happy is the people whose God is Jehovah!"—Ps. 144:15.

HOMEOPATHY —A Therapeutic Specialty



THE year was 1790. The place, one of the suburbs of Leipzig, Germany. There Dr. Samuel Hahnemann, physician, chemist and linguist, was translating Cullen's *Treatise on the Materia Medica* from English into German. An independent thinker, Hahnemann found himself repeatedly taking exception to statements made by the author, such as that Peruvian bark, from which quinine is derived, owed its power to cure malarial fevers to its ability to strengthen the stomach.

To prove for himself just what effect this drug did have on the human body, Hahnemann gave himself the usual doses. To his amazement he discovered that it gave him all the symptoms usually associated with malaria. This discovery marked the beginning of a new approach to treating disease, one based on the principle of Similars, that is, "let like be cured by likes." Years later Dr. Hahnemann named his school of medicine "homeopathy," after two Greek roots having the meaning of "similar" and "suffering."*

Today official examining boards generally recognize homeopathy as a postgraduate specialty. That is, a physician, after receiving his M.D. degree, studies further to become a specialist in homeopathy, even as another may study further to become a pediatrician, a specialist in treating children. However, in times past, orthodox medical societies expelled M.D.'s who embraced homeopathy, considering it a sect and a heresy.

Hahnemann the Iconoclast

In Hahnemann's day the practice of medicine had gotten in a bad way. The theories of second-century Galen ruled the day. Organized medicine had lost sight of the common sense of Hippocrates. Many were the unproved and absurd theories that were taught as sober truths in the medical schools.

Among the icons or idols of medicine was bloodletting. One leading French physician, Broussais, called "the medical Robespierre," after the bloodiest butcher of the French Revolution, was said to have caused more blood to flow than Napoleon.* Use of emetics, purgatives and enemas was carried to preposterous extremes. A Dr. Kämpf featured "clysters," enemas, giving as many as 5,000 to a single patient! Wounds, known as "issues," were made on various parts of the body. These were kept open as running sores by various kinds of irritants, under the mistaken notion that the pus caused by these irritants was so much waste matter being drained from these "new organs of excretion"!

Another medical idol was polypharmacy, that is, prescriptions consisting of many ingredients. The more a prescription con-

* There are many viewpoints on the treatment of disease. *Awake!* does not champion any of them as infallible, but the facts it presents regarding the various schools of medicine are designed to enable you to make an intelligent choice in the matter.

* Among the more notable contemporaries of Hahnemann who literally were bled to death were George Washington, Leopold, emperor of the Holy Roman Empire, and Count Cavour, the unifier of Italy—all this, it might be added, in violation of the Scriptural principle that the soul or life of man is in his blood. —Lev. 17:14.

tained the more good it was supposed to do. Among the most popular was one that had fifty ingredients, and one even contained four hundred!

And what about the mentally ill? Generally the quiet ones were surrendered to neglect, vermin and unspeakable filth, whereas the noisy ones were often tortured in a way that reminds one of the Spanish Inquisition.

As a young medical student Dr. Hahnemann had been trained to revere all these icons or idols, but at heart he rebelled against them. When he found himself helpless in treating one of his own children, he gave up the practice of medicine and turned to chemistry and translation to provide for himself and his large family. But upon his discovery of the homeopathic principle he returned to the practice of medicine.

"I set out," he later wrote, "to discover if God had not indeed given some law, whereby the diseases of mankind could be cured. . . . Can it be that the nature of this science (as great men have said) is incapable of certainty? . . . Shameful, blasphemous thought! . . . Infinite Wisdom should be able to create the means of assuaging the sufferings of His creatures!"

Hahnemann continued his experiments with many different drugs, herbs and suchlike; he pressed his family into this research, and later friends and converts aided him. In 1796, after six years, he published the first statement of his system, and in 1810, his *Organon of the Art of Healing,* the "bible" of homeopathy.

Hahnemann kept experimenting with diluting his doses ever more and more and also with the various ways in which these dilutions could be made. He limited himself to one drug at a time, for, said he, "nature likes simplicity." He attacked the medical idols of his day, exposing their folly. Especially was his righteous indignation aroused at bloodletting. 'Why should a patient with a fever suddenly have such a large surplus of blood as to make it necessary to draw it off by the quart?' he argued. For the mentally ill he recommended "everything that can be effected by mature consideration, kindly persuasion and external and internal medicinal treatment of the choicest sort."

Dr. Hahnemann anticipated psychosomatic medicine by a century. He correctly evaluated the importance of mental and emotional factors in disease. The patient's heritage, his past life, his present environment and habits, he held, must all be considered if a correct diagnosis is to be made and subsequent cure effected. He was among the first to note that certain diseases were spread by infections.

As noted in *The Encyclopœdia Britannica* (11th Ed.), "Hahnemann undoubtedly deserves the credit of being the first to break decidedly with the old school of medical practice, in which . . . nature was either overlooked or rudely opposed by wrong and ungentle methods." True, others had touched on the principle of likes curing like, but he was the first to follow through and base a whole school of medicine upon it. For being such a medical iconoclast he suffered much persecution from his medical colleagues, from the pharmacists and from the state.

The Homeopathic Structure

Hahnemann had striking success in applying his basic principle of like cured by likes. In one epidemic he cured seventy-two out of the seventy-three patients allotted to him, which success, however, only aroused the envy of most of his medical colleagues. On the foundation of likes cure like, other principles have been erected:

(1) The living body contains a Vital Force. Disease is merely the rebellion of this Vital Force against harmful agents

that threaten its existence. Colds and fevers therefore should not be suppressed or fought against but assisted; except, of course, when a fever becomes so high as to endanger the life of the patient.

(2) The patient must be considered as a whole; not only his physical but also his mental and emotional natures are involved in an illness.

(3) Homeopathic drugs are formed from natural substances, animal, vegetable and mineral. In the Homeopathic *Pharmacopeia,* or official drug list, there are more than 3,000 drugs, and more are being added as experiments on healthy persons prove their value.

(4) Homeopathic drugs are to be prescribed in single doses, that is, one kind of drug at a time.

(5) Drugs are prescribed for those symptoms they produce when given to healthy persons—volunteers, of course. Only humans can fully relate the mental, emotional as well as the physical effects of a drug.

(6) For the drugs to act on the body's Vital Force they must be given in extremely small doses and be prepared in such a way that their inherent powers are developed to the fullest extent. The small dose challenges or stimulates the Vital Force on a plane with which it is able to cope, for the diseased body is far more sensitive to a drug than a well body. Thus it has been proved that a gouty person is 250,000 times as susceptible to formic acid as is a well person.

(7) "Homeopathy is absolutely inconceivable without the most precise individualization." Different drugs may be used in treating persons with like symptoms and the same drug may be used in treating persons with differing symptoms.

(8) Homeopathic diagnosis requires that the physician be highly trained in powers of observation, be extremely conscientious, patient and thorough. He must consider totality of symptoms, heredity, environment and previous treatment.

(9) And finally, in homeopathy the cooperation of the patient is imperative. Hahnemann refused to treat patients that violated his rules. For one thing, all other types of treatment at variance with homeopathy must be avoided. This also means no mouthwashes, salves, herb teas, laxatives and suchlike.

Other Aspects

Homeopathy has a positive approach. Its goal is not merely the curing of disease but increasing the health level. It holds that germs are often the concomitants or else the result, rather than the cause, of an illness, and so puts the emphasis on increasing the patient's inner vital resistance rather than trying to protect him from germs.

Homeopathy agrees with Oliver Wendell Holmes, M.D., that the stress in medical practice should be on the "art of healing" rather than on the "science of medicine." And since it leans heavily on the patient's total symptoms and appearance, it is especially valuable in psychosomatic illnesses where tests might reveal nothing.

Homeopathic medication is neither habit-forming nor does it entail any harmful side effects. It does not complicate matters for the surgeon the way medication by antibiotics or anticoagulants often does.

Further, homeopathy is not exclusive but tolerant. Many who practice it are surgeons. It is a school that grants that at times osteopathy or chiropractic or still other form of therapy may be indicated. It uses the various diagnostic methods as circumstances require and recognizes that on occasion the palliative use of "miracle drugs" may be necessary. Generally, homeopathic physicians oppose fluoridation of water and use of aluminum cooking

utensils, and frown on blood transfusions except where they consider them to be absolutely necessary. They favor the use of natural, unrefined foods, organically grown where practical.

The homeopathic physician takes his patient or the layman into his confidence. He even makes provision for his patient to treat his own minor ills and to help himself in an emergency. This is in striking contrast to the modern trend in allopathy* of treating the patient as "a medical illiterate" or "as a problem to be solved rather than a person to be helped."—New York *Times Magazine,* February 18, 1962.

Yet, with all its commendable features, it cannot be said that homeopathy has reduced the treatment of disease to a certainty, as Hahnemann optimistically hoped it would. Since it is guided to some extent by the feelings of the patient, its effectiveness is affected by the ability of the patient to evaluate his own symptoms. And, as is true in every school of medicine, much depends on the conscientiousness of the individual doctor and his interest in his patients.

Narrowing the Breach

Although there was a time when allopathic medical societies expelled homeopathic M.D.'s, today the breach between the two is definitely narrowing. Thus in all American homeopathic journals appears the statement: "A homeopathic physician is one who adds to his knowledge of medicine a special knowledge of homeopathic therapeutics. All that pertains to the great field of medical learning is his by tradition, by inheritance, by right."

The very fact that the allopathic school long ago rejected most of its follies of Hahnemann's day, such as bloodletting and "issues," has greatly narrowed the breach. Today the two schools have much in common as to the importance of psychosomatic factors and the treatment of the mentally ill. Doses of medicine have been greatly reduced and the importance of minute amounts of trace elements is recognized. In a sense allopathy may be said to have adopted the homeopathic principle of Similars when it treats cancer with X rays, since X rays also cause cancer. Cure by similars may also be said to underlie the vast field of immunization by vaccination.

Today medical journals report on the great difference noted in the effect of drugs, depending upon the quantity used —a fact long recognized by the homeopathic school. Thus a solution of adrenalin, 1 part to 1,000, was found to act as a blood-vessel constrictor, whereas a solution of 1 part to 1,000,000 acted as a vasodilator or expander. Also, it has been noted that, whereas a large dose of a poison may kill, a moderate dose of it may merely inhibit, and a minute dose of the same may actually stimulate a certain function.

While many more examples could be given showing that in actual fact the breach between the two schools is narrowing, there seems to be a psychological breach between the two that is not lessening, at least not on the part of many of the allopathic "organization men." However, not a few of the allopathic "great," past and present, such as the late Sir William Osler and the present noted heart specialist Paul Dudley White, have taken or do take a tolerant if not also a positive attitude toward homeopathic principles.

The Future

Discrimination against homeopathy in United States medical colleges some years ago caused a great drop in the number of homeopathic physicians in that land. Today, however, its status is improving.

* The term "allopathy" in part comes from *allos,* meaning "other." It was coined by Dr. Hahnemann to describe the approach to disease that is the converse of homeopathy. The use of this term in this sense irks many "allopaths."

There its *Pharmacopeia* has the same standing as that of allopathy, and, more and more, homeopathy is being given recognition as a medical or therapeutic specialty. In Great Britain homeopathic physicians have the same standing as allopathic ones in the National Health program. The fact that the royal family is partial to homeopathy and the queen is a patron of a leading homeopathic hospital may have had a bearing on that fact. The late pope also had a homeopathic physician as his personal doctor.

Medical schools in Germany and Holland have chairs of homeopathy. It is taught in state-supported schools in various lands in Central and South America. It is spreading in places such as Italy and Russia and especially in India.

Homeopathy makes a plea for medical freedom that is well taken. Its position is that of one of the signers of the American Declaration of Independence, a Dr. Benjamin Rush: "To restrict the art of healing to one class of men and deny equal privileges to others will constitute the Bastille of medical science. All such laws are . . . despotic. They are fragments of monarchy and have no place in a republic."

Yes, until the time when the kingdom of God puts an end to all sickness, as promised at Revelation 21:4, each one should be allowed to choose his own type of treatment, in keeping with the "Golden Rule": "Just as you want men to do to you, do the same way to them."—Luke 6:31.

SIX FEET OF CATERPILLARS

"One hot day in early spring in Périgord I was walking along a dirt road," relates R. P. Lister in the *Atlantic* magazine, "when I saw something on the road ahead of me that might have been a very thin snake, or a very thick piece of string, but that somehow looked rather like neither. When I got up to it I found that it was a line of seventy-two hairy caterpillars following their leader . . . the caterpillar line was six feet in length from the nose of the front caterpillar to the tail of the rear caterpillar. It moved slowly because the caterpillars moved slowly, and also because the head caterpillar kept hesitating and making slight, or sometimes sharp, turns to one side or the other, though heading always in general for the other side of the road, some three feet away. Caterpillar Number 2 kept his nose faithfully a twentieth of an inch or so from the tail of Caterpillar Number 1 and turned where he had turned, so that any sharp bend in the line was still a sharp bend, in exactly the same spot, when Caterpillar Number 72 reached it. . . . A friend to whom I recounted this incident suggested that I could have picked up the front caterpillar and put him at the back to see what happened, and I am extremely sorry that I did not think of this myself at the time."

WHAT CAUSES THE COBRA TO DANCE?

"The argument will never be settled," says the Manchester *Guardian Weekly* of August 27, 1959, "but those who hold that it is the snake charmer's secret powers and not his flute that makes the cobra dance should glance at the September issue of 'Courier,' Unesco's Window Open on the World. It looks out on broadcasting this time, and tucked away at the back is a page, mostly given over to photographic evidence, on the cobra and its electronic charmer.

"Experiments in India have evidently revealed that once a snake is trained to dance to the music of a flute it will quite happily continue to do so in front of a wireless or a tape-recorder. Pierre Pittet, a Swiss journalist, verified this unromantic fact by recording the flute-playing of a snake charmer and then playing it back to the cobra, which obligingly reared itself up from its basket and began swaying like a drunken commuter in the Tube. The snake was clearly captivated. There is also a photograph of its master watching it perform. . . . Incidentally, if you are one of those genial people given to playing with recorders don't rush out and tape a flutist and hire a cobra. Snakes have their off-days. In India cobras cause some twenty thousand deaths a year."

"HUNGER, Thirst, Cold, Dampness." "No Electricity! No Gas! No Telephone!" "I Lost My Five Children!" "Boats Recovering Flood Victims." "Looters to Be Shot!" "Pestilence Troops in Flood Territory." "Twenty Thousand Still Trapped." "Boy Searches for Sister."

With these and similar headlines, report was made of the worst flood to strike northern Germany in over a hundred years. In fact, not since 1825 has there been such a flood catastrophe as the one that hit the entire North Sea coast in mid-February. The storm left a trail of death and disaster from the British Isles to the Alps. Raging seas and screaming winds that reached a velocity of 177 miles an hour smashed dikes, flooded cities, inundated large areas of farmland and capsized ships from Denmark to the coast of Britain.

A roaring blizzard hit Sweden, stopping road and rail traffic and crippling sea service. Austria, Switzerland and Italy reported avalanches in which at least two persons were killed and many areas endangered. The road to Obertauern, in Salzburg province of Austria, was cut off. Some 1,500 skiers from twenty countries were trapped. So powerful were the winds at Britain's Catterick racetrack that horses were swept off their legs by the gusts and their jockeys were sent flying.

But hardest hit of all was the north German coast. The inhabitants of the harbor city of Hamburg especially will long remember this calamitous night. The storm took the city by complete surprise.

In other places the population had a little time to brace itself and to take precautionary action against the storm. In Cuxhaven, for example, the streets were already under water at ebb tide. There was little doubt what would happen when the tide came back in. Too, air-raid sirens were howling an ominous warning for the people to flee to safety.

The storm grew in intensity, unrelentingly hurling masses of water against the dikes. Hundreds of thousands of lives, both of men and animals, were endangered. Quite naturally the coming tide was viewed with alarm. If the hurricane continued unabated, a catastrophe could not be avoided. The winds did not slacken their pace but rather drew back as if to strike with renewed force. The fire department, the police, the army and others were warning the people, closing up breaks in the dikes and attempting to prevent new ones. German air force planes dropped over 300,000 sandbags in an effort to plug the holes in the dikes.

On February 16 one piece of bad news followed another. The tides were reported more than eighteen feet above normal! The waves, like giant hammers, kept pounding the dikes unmercifully. Soon the walls began to give. More than sixty of them crumbled in hundreds of places. As the dikes gave way, oceans of water poured through the openings to swirl

through the dark over the unprotected land. Around midnight the water level at the entrance to the Elbe River had reached its peak at three and a half meters (over eleven feet) above normal.

Tons of water came pouring through the broken dikes. Unless a miracle occurred, Schleswig-Holstein's whole western coast would be inundated. Suddenly the storm shifted its direction from west to northwest. The coast appeared to be out of danger, but the worst was yet to come.

Unexpected Blow at Hamburg

The storm had not yet spent its fury. It blustered its way now in a direction that proved dangerous to the lower Elbe River and the city of Hamburg, upward of 100 kilometers (62 miles) from its mouth. Demonstrating more of its awesome force, the storm plowed through the Elbe and other river dikes and then sent its swirling waters into the greater Hamburg area. In minutes thousands of square miles were swallowed up in a watery grave. The unexpected had happened. A regular deluge was upon the inhabitants, and they not knowing what to do.

Many people fled their homes in nightgowns to take refuge on their rooftops in the hope of rescue, not realizing that those winter winds were damp and icy cold. The exertion proved too great and flight too sudden for many, especially for the older persons. Of the 287 who lost their lives in the disaster, 173 were over 60 years old, with another 85 between 14 and 60, and 29 were children under 14. No doubt, surprise, panic and exposure were greatly responsible for most of the deaths.

Cries for help sounded though the night out across the wide expanse of water. Women were seen perched in trees clutching to their children. Old women were sitting precariously in window frames. Rescue operations were swift, but for many not swift enough. More than 35,000 West German and NATO troops were ordered into rescue work. Helicopters fluttered overhead picking up survivors and dropping food and medical supplies. Even floating barrels were used to save trapped victims. Danish frogmen searched beneath the waters for victims while *Bundewehr* soldiers stood in icy waters for hours with children on their shoulders riding piggyback. Many civilians, however, who did not take blankets with them to the rooftops perished from exposure. Others simply succumbed from exhaustion and cold and slipped under the floodwaters.

The Tragic Losses

Indescribable misery and fear were everywhere. Rats, driven from their holes by the floodwaters, roamed in packs, feeding themselves upon the carcasses of dead animals. The threat of typhoid and cholera hung close.

The surging waters swept everything before them. The dead bodies of cattle, sheep and other farm animals were a fearsome sight. At least 3,000 cattle were drowned, some 3,000 swine, 200 horses and 39,000 of the poultry. All the caged animals in Bremerhaven's zoo perished. Hamburg's vegetable gardens were destroyed. Valuable land that regularly had produced five or six harvests a year had now been made unproductive by the swirling salt water. Where freight trains had once been switched in the shunting yard, now only boats could be seen. Thousands had been driven from their houses; yes, some 70,000 were homeless. In the province of Schleswig-Holstein, in the one section of Eiderstedt alone, 5,000 persons were forced to flee their homes. After a week of mopping up after the storm, Europe's human death toll rose to 326 and property damage was estimated at $350,000,000.

Strange Happenings

Several miles up the river five of Jehovah's witnesses lived in a small house located some ten yards behind the river dike. The dike slowly began to go to pieces directly in front of their house. The water rose to within a foot of the top of the dike, sending the spray of the tossed waves splashing over the top and completely soaking their house. Had the dike not collapsed at Itzehoe just at that moment, allowing the water's release from its pent-up fury, they probably would not have lived to tell their story.

Others in Kleinwisch bei Glueckstadt and in Marne had similar hair-raising experiences.

While thousands were fighting for their lives, a number in Hamburg and vicinity had not yet fully grasped what had taken place. For example, the police were called upon to stop a demonstration in front of a music hall, where a jazz concert was to be held, when jazz fans began to protest its cancellation. In St. Pauli, the entertainment center of Hamburg, dances were being held as usual—in fact, at the very time when trucks were bringing flood victims from their evacuated homes to temporary quarters in neighboring streets. Almost every motion-picture house in the city continued its program and some of the theaters switched over to emergency generators when the electricity went off so that they could continue showing their films. Only sometime later did they wake up to a realization of how serious the whole situation actually was.

A teeming city of the twentieth century had suddenly been turned into a medieval village, this in a single night, due to wind and water. No electric lights were burning. There was no gas to keep the kitchen stoves going. The telephones were all dead and radios were silenced. And for once, thousands of flickering television sets had been quieted. The few candles that were available in the stores were insufficient to fill the demand. Water could be used only after having been boiled. All transportation ties to the south were suddenly cut off. All this in just a single night!

Man in Focus

How weak man is when matched against the tremendous forces of nature! In spite of all his scientific and technical achievements, he is forced to face up to his insignificance in the presence of nature's power. Reflecting on this irresistible fact, the *Picture Newspaper* (*Bild Zeitung*) for February 19 had this to say:

"The storm struck. The water came. It was like during the war. Helpless people, demolished houses. Storm and water crying shrilly like grenades, exploding loudly like bombs. And above the sound of noise and crying was the awesome shroud of darkness . . . It was even worse than the war. No fire, just water, no light, only storm—dark, foreboding storm. Man became increasingly insignificant, the rescuers increasingly bolder. The giant storm, playing with the midgets perched in their rubber boats, drove them across the surface of the waves, raised them on high only to smash them down into the water seconds later. Many things broke on that night, but one thing the storm could not break: Man's determination to help his fellowman. The storm had struck, but it had not gained the victory. Man, the good Samaritan—sometimes thought to be materialistically dead in the world of economic recovery—had awakened. Millions had come to their senses. But do there always have to be dead and homeless before we wake up to the fact that man is living?"

Who or What to Blame?

When the storm subsided and the waters began to withdraw to their previous rest-

ing-places, responsible city officials then arose to ask some searching questions: Are the dikes actually the safest in the world? Have we actually done everything possible to prevent such a catastrophe? Dikes are generally made out of sand with a covering of about two feet of marshy soil to hold them together. Once the outer layer of earth has been broken through, the sand melts away like butter. No doubt, mightier dikes will be recommended in the future.

On February 23 the *Picture Newspaper* under the heading "Now 7 Meters!" wrote: 'For some 130 years the dikes in Hamburg have been 5.6 to 5.8 meters high, but now they must be built higher. In May work is to begin to rebuild the dikes completely. Their height will be seven meters. At present sandbags and bulldozers are being used to plug the damaged dikes, this to prevent reflooding when the spring thaw occurs. However, without an adequate warning system, a patched-up dike is a very deadly thing.'

Some say the previous warning system was very inadequate, otherwise many more lives would have been saved. However, even those warned in time did not always heed the warning. The people of Wilhelmsburg did not believe the warning signals even at the last minute. Most of them stayed in their homes and thought that nothing could happen to them. "After all," they said, "we live over 100 kilometers away from the North Sea!" Many of these overconfident ones never survived the storm. Others escaped, but returned later to save some of their material possessions that they had left behind. Many of these, too, were lost.

Today a warning is being given of an even greater "storm," the universal war of Armageddon, but it will not be one that will indiscriminately destroy all alike. Survival will depend, not on youth or strength or geographical location, but on obedience to God. As it happened at Wilhelmsburg in mid-February, so it will occur at Armageddon that many lives will be lost because of failure to heed the warning. May that not be so in your case!

Looking for work

RELIGIOUS ministers in Denmark are having trouble: that of finding themselves most of the time preaching to empty pews. Reverend Jörgensen, unable to stand the "burden of continuously empty pews" any longer, took up the fight in a rather unusual way. He put the following advertisement in the local papers: "Minister looking for work as pastor in Süder-Kongerslev, Norder-Kongerslev and in Komdrup. I have been trained in interpreting and explaining the Bible (seven years of schooling), as well as trained in explaining what is included in Christian faith for the modern man. Are there not at least 10 or 12 families that could make use of my services? We could either meet together in private homes or in the parsonage, as one would prefer. An early answer is desired. The local pastor."—*Schleswiger Nachrichten*, December 29, 1960.

Why is it that pastors have no work to do, when Jesus told his disciples that "the harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest. Go forth"? Could it be perhaps because the pastors have failed to copy the example of preaching as set by Jesus? that they do not "go forth"? How can true servants of God complain about too little work to do when Jesus' command for our time is: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come"?—Luke 10:2, 3; Matt. 24:14.

NAZISM IS NOT DEAD

By "Awake!" correspondent in Sweden

WHEN the hideous beast of Nazism went down in World War II, people throughout the world hoped that they had seen the last of it. They shuddered at the thought of its frightful brutality and inhuman concentration camps. Today, almost seventeen years after Nazism was buried, it is manifesting signs of life.

Nazi movements are springing up in the United States, Latin America, the mid-East and Europe. Young people are showing for it a morbid fascination that worries responsible adults. Many people believe that the rising generation is not being properly informed about the wicked deeds of Nazism and Fascism. This especially has been so in West Germany, where officials decided in 1960 to prepare new textbooks because German children were not getting a clear picture of the crimes committed under Nazism.

The recent trial of Adolf Eichmann stimulated greater interest in Nazism among Swedish youth. Instead of being abhorred for his crimes, some call him a "gay chap," claiming that there ought to have been more like him. Quite a number of these young people were among those who celebrated Hitler's birthday on April 20, 1961.

The main part of the Nazi sympathizers in Sweden is made up of old Nazis from the war years. There are several neo-Nazi organizations here that publish at least fifteen Nazi papers. They keep in close contact with the Nazi movements elsewhere in Europe, receiving visits now and then from former members of the so-called Hitler *Jugend.*

Most of the youngsters who associate with these movements do not do so for ideological reasons. What seems to attract them, according to the *Dagens Nyheter* of September 2, 1961, is the "craving to act in a shocking way, to taste a forbidden fruit." Another contributing factor may be degrading war films that depict swaggering Nazis in flashy uniforms and precision marching. The effect of such films on imaginative youths is far from wholesome.

In an attempt to counteract the glamour that fictional war films tend to give to Nazis, Erwin Leiser produced a documentary film that factually presents the history of the Nazi period. It is called *"Den blodiga tiden"* or "The Bloodstained Time." Instead of glamorizing the Nazis, it presents the terror of Nazi rule. Leiser pointed out that it would be a crime to forget what happened during that period; yet that is what many people seem to be doing.

In a report about Nazi sympathizers in Sweden the *Presens* of September 7, 1961, stated: "It is unforgivable to hide, as is now being done, one's head in a bush and make as if that which happened in Europe less than twenty years ago does not concern us or in any way affect the society and the world we are living in today." The suggestion has been made that Leiser's film and others like it can help to remind the people of Nazi crimes.

In Germany the amount of current Nazi literature is steadily growing. Regarding this *The Atlantic* of March, 1960, said: "Next to such a satanic classic as *Mein Kampf,* the new Nazi literature may at first sight look innocuous. Yet new Nazi publishing houses, like the Druffel-Verlag

at Leoni on the shores of the Starnberg lake, the Plesse-Verlag and the Verlagsanstalt in Goettingen, the Abendland-Verlag of Wuppertal, and a score of others, churn out many books which have a common purpose: to extol the Nazi regime and condemn its enemies and successors."

A number of lending libraries and book clubs are used by Nazi publishers to get their publications into the hands of the German public. The clubs put on evening discussions to which they invite as speakers leading Nazi writers.

ARTICLES IN THE NEXT ISSUE

- Pray for Right Things.
- Our Changing World Map.
- Watch Your Weight.

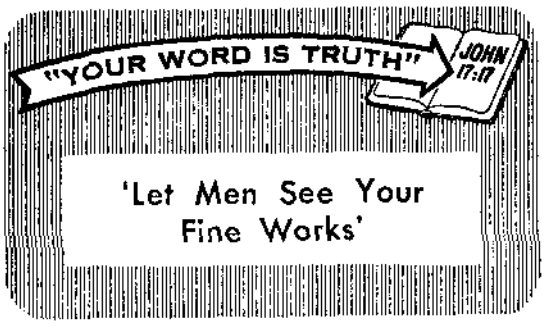
In the United States the American Nazi party with headquarters at Arlington, Virginia, does its utmost to disseminate the evil tenets of Nazism. Members of the party entered the Freedom Riders controversy in 1960 by going to the South in what they called "a hate bus." In 1961 nine members went on a "hate tour" to New Orleans to demonstrate against Jews and Negroes. Other Nazi activities in the United States have been manifested among youths in different parts of the country. In California a Nazi-style youth gang appears to have killed a news reporter that was investigating its activities. Thirteen youths were suspended from school in Kansas City for membership in a Nazi-type youth organization and in New York three members of a Nazi-type youth organization were arraigned before a judge and charged with treason.

Although Sweden never has had any real problem with anti-Semitism, anti-Semitic writings have been written here and distributed inside and outside the country. The neo-Nazi propaganda contains a certain amount of anti-Semitism, presenting it in a sly way so as not to close the minds of those who read it.

Some Swedish educators and youth leaders are trying to discover some way to prevent neo-Nazism from spreading among the youth. They realize that the younger generation is the most vulnerable to Nazi propaganda because a high percentage of them have no idea what should be associated with Nazism and the name of Hitler. These leaders believe that young people need better instruction in the facts about Nazism. This task is mainly the responsibility of the schools. Parents can help, but in Germany some parents will not be able to be very convincing when they condemn Nazism. A Berlin teen-ager said: "Talk with my parents? Why, in the Nazi times they were the most enthusiastic Nazis and now they are the most enthusiastic democrats. How can you talk about such things with that generation?"

Neo-Nazis are not hesitant about using the fear of Communism to frighten people into their camp. They argue that if Hitler had been supported by the Western powers, Communism would not have got a foothold in Europe. Such reasoning may sound convincing to inexperienced youth in view of the present situation in Berlin, but for those who know the historical facts about Nazism, it falls flat. They know the folly of allowing the fear of one beast to cause them to rush into the claws of another.

As to the many people who thought the brutal ideology of Nazism was dead, they are frightened to see it showing signs of life. They can find comfort, however, in the divine assurance that the God of heaven will soon destroy the whole wicked system that makes up this world and usher in righteous rule by means of his kingdom. —Dan. 2:44.



'Let Men See Your Fine Works'

"LET your light shine before men, that they may see your *fine* works and give glory to your Father who is in the heavens." So reads Matthew 5:16 according to the *New World Translation.*

Why does this translation here read "fine" works when twenty-eight out of thirty other English versions read "good" works? Because of the particular word that appears in the Greek, namely, *ka·los'.**

In the Christian Greek Scriptures there are two words that generally are translated "good," *ag·ath·os'* and *ka·los'*. To note the care with which Bible characters and writers used these words is strengthening to faith, for it bears testimony to their sincerity and exactness. At the same time it is most enlightening.

There is no question about *agathós* being correctly translated "good." For example, Liddell and Scott's *Lexicon* defines *agathós* as 'good, capable, serviceable, morally good, of benefit.' And Vine's *An Expository of New Testament Words* states that *agathós* "describes that which, being good in its character or constitution, is beneficial in its effect; it is used (*a*) of things physical, e.g., tree, Matthew 7:17; ground, Luke 8:8. (*b*) in a moral sense, frequently of persons and things. God is essentially, absolutely and consummately good, Matt. 19:17; Mark 10:18." And says Barclay in his *More New Testament Words: "Agathós* . . . is the common Greek word for *good. Agathós* is that which is practically and morally good."

However, *kalós,* although confused with *agathós* in most translations by being also rendered "good," has a meaning of its own. Concerning it Liddell and Scott's *Lexicon* says: 'Beautiful, noble, honorable, excellent, of virtue; with reference to use, good, of fine quality.' And Thayer's *Lexicon:* "Beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. [the same as] beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, shapely, magnificent . . . *Kalós* denotes that kind of goodness which is at once seen to be good."

At James 2:7 *kalós* is used to describe the "name by which you were called," and concerning this Hort states: *"Kalós* is what is good as seen, as making a direct impression on those who come in contact with it—not only good in result, which would be *agathós."* And among the definitions Donnegan gives in his *Lexicon* for *kalós* are "fine or honorable."

That these two words are not to be confused is further seen from their appearing together at Luke 8:15: "As for that on the fine [*kalós*] soil, these are the ones that, after hearing the word with a fine [*kalós*] and good [*agathós*] heart, retain it and bear fruit with endurance." Yes, the heart of those bearing much fruit is not only morally good but also well-conditioned, raising fine expectations, like soil in the best location. Clearly, then, a distinction should be made between *kalós* and *agathós.* Not that *kalós* is always superior to *ag-*

* Darby's translation, which reads "upright works," has a footnote in which he states: "I do not put 'good works,' because it has acquired the force of benevolent actions, which is not the force here, but all that is upright and honorable and comely, what ought to be in one who feels aright. 'Upright' does not quite give the whole sense." The other exception among the thirty English versions is Tafel's *Interlinear Bible,* which reads the same as the *New World Translation,* "fine works."

athós, but that it includes other characteristics. This explains why Jesus once said: "Why do you call me good [*agathós*]? Nobody is good [*agathós*], except one, God," and on another occasion he said of himself: "I am the fine [*kalós*] shepherd." —Mark 10:18; John 10:11.

In brief, *agathós* refers to that which is morally good and beneficial, while *kalós* refers to fine quality, to that which is choice and comely. Depending upon the context, *kalós* may at times be adequately translated by "good," "right," "honest" and "well."

Concerning *kalós* Barclay says: "There is no English word which fully translates *kalós;* there is no word which gathers up within itself the beauty . . . included in this word." He prefers the Scottish folk term "bonnie." Others at times prefer "lofty," "ideal" or "upright."

The first edition of the *New World Translation of the Christian Greek Scriptures* used "right" in the majority of instances to translate *kalós,* but apparently its Committee was not fully satisfied with this word, for in the Revised Edition of 1961 it generally substituted *fine* for *right.* Does "fine" serve the purpose better? Yes, it does, if we have in mind the right sense of *fine,* for it is a word having several distinct meanings. The definition of *fine* that fits *kalós* is 'of superior quality, noble, excellent, beautiful, pleasant, notable.' —*Webster.*

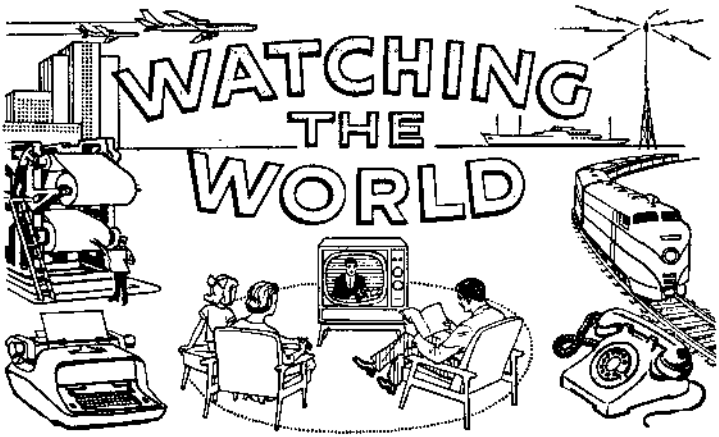
This is the sense in which *fine* was used in a recent item appearing in a professional journal. It complained about a *fine* doctor and a *fine* man allowing himself to become a party to a fraud. Incidentally, this item showed that something or someone can be of fine quality without necessarily being morally good or beneficial. The same, depending upon the context, is true of *kalós.*

Thus the traveling merchant of Jesus' illustration was not merely seeking good pearls but *fine,* excellent, surpassingly beautiful pearls. The disciples thought that pouring costly perfumed oil upon Jesus' head was a wasteful deed, but Jesus told them that it was a *fine,* beautiful, noble, outstanding deed. The temple at Jerusalem was adorned, not only with good, useful stones, but with *fine,* costly, beautifully engraved stones.—Matt. 13:45; 26:10; Luke 21:5.

So also at the wedding feast at Cana. The wine Jesus provided was not only good wine but it was *fine,* choice, rare, mellow wine. As a *good* tree brings forth *fine* fruit, so the things that the supremely morally good Creator, Jehovah God, brings forth are fine, choice, beautiful, of surpassing quality: "God saw everything he had made and, look! it was [not only good but] very good, [*kalós, LXX*]." Yes, "every creation of God is *fine.*"—John 2:10; Gen. 1:31; 1 Tim. 4:4.

Christians are not to "give up in doing what is *fine.*" The rich are counseled "to be rich in *fine* [choice] works." Christ gave himself for his followers that they might be "a people peculiarly his own, zealous for *fine* works." And Peter counsels, "maintain your conduct *fine* among the nations," and minister "to one another as *fine* stewards of God's undeserved kindness." All of which is in keeping with Jesus' command: "Let your light shine before men, that they may see your *fine,*" excellent, choice, noble, quality "works." —Gal. 6:9; 1 Tim. 6:18; Titus 2:14; 1 Pet. 2:12; 4:10; Matt. 5:16.

Truly our faith in and our understanding and appreciation of God's Word is increased by noting how its characters and writers distinguish between the morally good and beneficial *agathós* and the excellent, choice, noble, beautiful and quality *kalós.*



Babies Deformed by Drug

◈ The use of sleeping pills containing the new drug thalidomide has resulted in a medical nightmare. Thalidomide was widely sold in West Germany and Britain from 1958 until it was taken off the market last November. It was discovered that mothers who had taken it during their pregnancy had given birth to terribly deformed babies, with short stublike arms and legs. German authorities estimate that between 3,500 and 5,000 deformed babies will be born by next August, when the last of the mothers who had taken the drug will have given birth. Thalidomide appeared to be the ideal sleeping pill. It worked quickly and left no hangover. In Western Europe it was sold under the names Contergan and Softenon, in Britain as Distaval, and there were plans to introduce it in the United States under the trade name Kevadon.

Tobacco Advertising

◈ During the first week of April, just a month after a report by the Royal College of Surgeons linked smoking and lung cancer, measures were taken in Britain to curb smoking among children. The Tobacco Manufacturers' Standing Committee, which represents all companies making cigarettes in Britain, reported that before 9 p.m. there would be no advertising of cigarettes on television. The British government is providing an educational program, circulating 400,000 posters that warn of the dangers of smoking. The action taken in Britain has had effects elsewhere. On April 5 the Italian Parliament approved a bill that outlawed tobacco advertising, setting a maximum fine of about $300 for violation. From Denmark demands were also heard to put a curb on tobacco sales.

Smoking and Premature Births

◈ It is reported that a two-and-a-half-year study of 2,736 women by the Baltimore City Health Department revealed that mothers who smoked a pack of cigarettes or more a day had more than twice as many premature babies as those that did not smoke.

Churches Favor Rich

◈ "Are the Protestant churches today more concerned with the healthy, the wealthy and the successful than with the sick, the poor and the needy?" A ten-year study of the religious and social attitudes of Americans indicates the answer is, Yes. So reports Dr. Gerhard Lenski, Jr., University of Michigan sociologist and son of a Lutheran clergyman, who made the study and who focused his attention particularly on his own Lutheran church. Lenski noted that Protestant churches in general "have a much stronger appeal to the more prosperous and successful members of the community than to members of the working class." He also observed that "there is some evidence suggesting that contemporary Protestantism has little to offer those in distress."

Dirty City

◈ Commissioner Arthur J. Benline of the Department of Air Pollution Control reported that during 1961 an estimated 524,721,024 pounds of soot sifted down through the air onto New York city. He said that the burning of debris on demolition sites, which will be outlawed after 1963 by a city law passed last fall, was a major factor in the city's air pollution.

Injected Chickens Seized

◈ From the first of the year until February 9 the New York city Department of Markets had confiscated 25,000 pounds of poultry that had been injected with a growth-encouraging hormone that was described as poisonous by the Federal Food and Drug Administration. The hormone had been found to cause cancer in laboratory animals although there is no evidence that it had caused cancer in humans. On February 26 another 2,000 live chickens contaminated with the hormone were seized and destroyed.

Moral Standards

◈ On March 10 Methodist clergyman Leslie Weatherhead reported that when a surprise check was made of the handbags of girls attending an Oxford, England, school 80 per-

cent were found to be carrying contraceptives. The girls were of about 15 to 18 years of age. Weatherhead called the increase in premarital intercourse among teen-agers and the resultant climb of venereal disease "alarming." He blamed parents for not teaching and explaining proper morals to their children. He contended: "Our teenagers don't know what is right or what is wrong, or why." No doubt the parents have failed. What about the church?

"Thanks to God"

◈ In a recently ended proxy fight that established history in British industrial circles, Imperial Chemical Industries, Ltd., failed in its efforts to take over Courtaulds, Ltd. After the victory directors and employees of Courtaulds attended church services and gave "thanks to God" that their company had not been absorbed by Imperial Chemical Industries. It was reportedly one of the strangest services in the Anglican church.

Modern-day Pirates

◈ Taking a page from the past, pirate ships have been swarming the Celebes Sea around the Philippines, Indonesia, and the British Crown Colony of North Borneo. Although the British Navy patrols the area, they have been unsuccessful in catching the thieves. The pirate ships look like other cargo boats, cruising under an innocent-looking sail. However, they are stocked with hidden guns and are equipped with powerful engines. When nearing an unsuspecting ship the sail is lowered and the pirates are alongside their victims in no time.

Although pirating has occurred before in the area, it is reported that the recent rash of piracy has been the worst since the early eighteenth century. The sea robbers are known to be from a group of islands in the southwestern Philippines. Authorities believe that pirating is a profession among the people and that the boys serve an apprenticeship, just as do persons taking up other professions.

Blindness a World Problem

◈ April 7 marked the fourteenth anniversary of the founding of the World Health Organization, which has selected for its theme this year: "Preserve Sight; Prevent Blindness." Giving evidence to the extent of the problem of blindness is the estimate that some 10,000,000 of the earth's 3,000,000,000 are blind. Some put the estimate as high as 15,000,000, which would mean one out of every 200 persons is blind. Blindness is particularly a problem in underdeveloped countries that have poor sanitary conditions. Much of Africa and the Middle East has a blindness rate six to ten times as high as North America and Western Europe. In some villages of northern Ghana there is one blind person for every ten inhabitants. India is said to have about 2,000,000 of the world's blind, about a third of whom are blind before they reach 21, most before they are five. In the United States the number of blind jumped from 230,000 in 1940 to 356,000 by the middle of 1960.

The Need of Love

◈ Dr. L. H. McDaniel of Tyronza, Arkansas, said in a speech recently that one truth has clearly emerged from his forty years of medical practice, and that is "the universal need of love." "Whether they think they do or not," he said, "all people, you, I, every human being wants love. Their spoken word may tell of other things, but the physician who tempers science with philosophy, therapeutics with human understanding, snap diagnosis with rational conclusions, must listen to their unconscious voice as well." Love is "the cure, the treatment, the panacea" for the problems of old age, McDaniel said. It will cause oldsters to "revive and blossom as a fading flower after a life-giving rain."

Dental Troubles

◈ The British Ministry of Health revealed recently that more than 40,000 schoolchildren a year are being fitted with false teeth under the National Health Service. In Scotland, in 1961, about 5,000 children were provided with false teeth, to compare with 2,134 in 1954 and 3,006 in 1956. "Provision of dentures for children who have not yet left school is becoming commonplace," noted Dr. Harvey Flack in the *Family Doctor*, the British Medical Association magazine.

Blind Drivers

◈ A survey ordered by Governor John Anderson of Kansas revealed that there were 128 legally blind Kansans who were holding driver's licenses. A legally blind person is one totally blind or unable to see at 20 feet what a person with normal vision can see at 200 feet.

Death from "Old Age"

◈ Early in February 11-year-old Arthur Balidoy from Watsonville, California, died of old age. His skin had wrinkled, his features had wizened and he had developed other symptoms characteristic of old age. His aging condition was caused by a rare disease known as progeria, the cause and cure of which are unknown. Only 34 cases have been reported in medical literature, with an additional one being recorded

in Scotland last December. The Balidoy boy was normal until he was five years old. He is survived by three brothers and a sister who are described as perfectly normal.

Public Preaching

◈ On March 13 Methodist Bishop Hazen G. Werner told a gathering of ministers at a one-day conference on "unconventional evangelism" that, since people will not come to church, they must go to the people. According to the bishop, 40 percent of the people do not attend any church and many have even forgotten the name of the church they stay away from.

U.S. Population Gain

◈ In the ten-year period from 1950 to 1960 the United States population increased by 28,000,000, from 151,300,000 to 179,300,000. This represented an 18.5-percent gain. During that period there were three persons born for each one that died, 40,900,000 births being recorded, to compare with 15,600,000 deaths. Approximately 2,700,000 more persons immigrated to the United States than left the country, bringing the total population increase for the ten-year period to 28,000,000.

Cat Artist Killed

◈ On March 12 Topsy, England's first cat artist, was killed when she was struck by a car near her home in Hertford. Topsy would help her owner, Dr. George Cooper, produce abstract paintings by pushing a crayon with her paws. The question was raised as to whether her death would increase the value of her pictures, some of which have been shown on British and Canadian television. When a Montreal man was reported to have offered Cooper $1,000 for Topsy's first picture, he turned it down. He explained: "This is the first cat picture ever painted in this country. It is the principle I am concerned about, not the price. I think it should stay in the country." What next?

Fatal Cockfight

◈ It is reported that during a cockfight in Zamboanga in the southern Philippines the referee, Teofilo Bation, 49, was killed when the enraged bird turned on him, knocked him down and attacked with its spurs as he lay on the ground.

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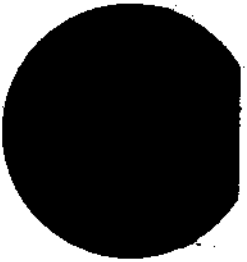
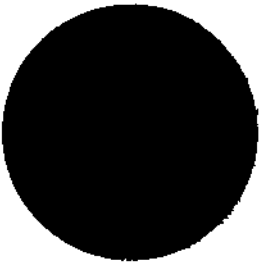


NOAH
Hebrews 11:7; 12:1

ABRAHAM
Hebrews 11:17; 12:1



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Hebrews 11:32; 12:1

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Revelation 1:5

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Awake!

Pray for Right Things

Our Changing World Map

Watch Your Weight

Auto Care Means Money Saved

JUNE 8, 1962

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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SELF-DECEPTION

IT IS natural for one to love himself. In fact, there would be something wrong with him if he did not. But at times this love of self causes one to err. It accounts for one's resorting to shallow but apparently plausible reasons for what he did or wants to do. A modern name for this kind of self-deception is "rationalizing." While this term has many technical meanings, its most common meaning is: "to devise superficially rational, or plausible, explanations or excuses (for one's acts, beliefs, desires, etc.,) usually without being aware that they are not the real motives."

The lower animals do not rationalize, for they have neither the capacity for reason nor a conscience whose prickings cause one to rationalize. But men, even men without knowledge of God's law, indulge in it—they make excuses for themselves—as the apostle Paul shows: They "demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2:15.

How prone human nature is to rationalize can be seen by the plausible excuses that children invent for wanting to do or not to do something. To their little minds these reasons are sound enough, but not so to mature minds. Rationalizing may therefore be said to be a sign of immaturity.

A clear-cut example of rationalizing is that furnished by subjects acting out posthypnotic suggestions. As is well known, a subject may be placed in a deep hypnotic trance and while in it be told that upon coming out of it he will do a certain thing, say, put on his overcoat when he sees the hypnotist rub his nose. The subject is also assured that he will not remember having received this command, and then he is awakened. After a while the hypnotist rubs his nose and, sure enough, the subject finds himself distressed and can get no relief until he gets his overcoat and puts it on. But the room is warm and so there obviously is no reason for his putting on his overcoat. So he begins to rationalize. Asked why he did it, he will say that it was because he felt a chill, or he wanted to see how it fit, or he wanted to attract attention—all plausible excuses to him, all apparently made in good faith, but all rationalizings because he himself is not aware of the real reason, the posthypnotic suggestion.

The Bible shows that Eve indulged in rationalization when presented with the temptation to eat of the forbidden fruit.

She thought of reasons for doing what she wanted to do in spite of the prickings of her conscience: "Consequently the woman saw that the tree's fruit was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it." The serpent having persuaded her, she thought of reasons for doing what she wanted to do.—Gen. 3:6.

God's Word also tells us how the lazy man rationalizes: "The lazy one has said: 'There is a lion outside! In the midst of the public squares I shall be murdered.'" Yes, too lazy to leave his bed to go out to work, so he invents excuses to remain inside.—Prov. 22:13.

Today there are many persons who do not want to obey the principles found in the Bible and so they rationalize. They say that they do not believe the Bible accounts of creation and the Flood; so they can give no weight to Bible principles. Or they rationalize that the Bible was written when people used oxcarts and so it cannot be applied in this jet or space age.

Rationalizing takes on many forms. When we cannot get what we want and we use the proverbial excuse, "Sour grapes," like the fox who could not reach certain grapes (that is, we did not really want it after all), then we are rationalizing.

Or, if we have acted upon impulse we may then try to justify our course by plausible reasons. A salesman may flatter us, causing us to purchase something that we did not need or could not afford. When questioned as to why we bought it, we give plausible reasons: it was a bargain, we needed something to bolster our ego, and so forth.

Another form of rationalization that is common involves deeds of chivalry. A man may flatter himself upon being courteous or chivalrous, but his wife may know that her husband would not have been so attentive had the recipient been a plain old woman!

On this subject a textbook discerningly states: "Rationalization is so prevalent a reaction to situations involving conflict that it cannot be regarded as abnormal. It is something excused on the ground that it reduces qualms of conscience or misgivings which all of us suffer from time to time. Some assert that 'if we did not rationalize, we'd go crazy.' There is at least a grain of truth in such assertions, but they are themselves largely rationalizations. There is no good substitute for facing life squarely and meeting difficulties realistically."—*Psychology*, L. N. Munn.

Helping us to face life realistically is the Bible, the Word of God. It shows human nature just as it is: "The heart is more treacherous than anything else and is desperate. Who can know it? I, Jehovah, am searching the heart, examining the kidneys [the deepest emotions], even to give to each one according to his ways, according to the fruitage of his dealings."—Jer. 17:9, 10.

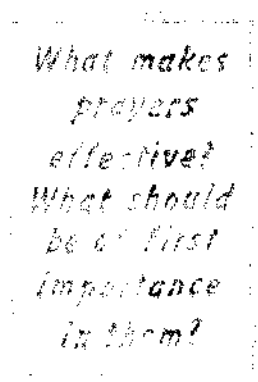
And that Guide also sets before us the ideal standard, the life of Jesus Christ, and gives us right governing principles. It helps us to avoid rationalizing by teaching us to reason. Pointing out its penetrating capacity and helping us to guard against self-deception or rationalization, the apostle Paul wrote: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit [between what appear to be the motives, between what appears on the outside, and that which we actually are], and of joints and their marrow, and is able to discern thoughts and intentions of the heart."—Heb. 4:12.

PRAY for RIGHT THINGS

WHETHER your prayers are effective or useless depends to a great extent upon the things for which you pray. Perhaps you have discovered this without fully realizing it. It may be that you have prayed to win when prizes have been given away at raffles or in contests, but despite your prayers you lost. Or you may have placed a wager on a horse, bought a lottery ticket or played bingo and prayed to win, only to end up losing. Possibly the one who did win was not as religious or respectable as you are. Has this puzzled you?

Some persons pray for a job that is much sought after, for success in getting a big business order when competitors seek it, or for victory in a sports contest. In such competitions why should God favor one person above another? When a ball team prays before a game and wins, can it be said that God gave them the victory? What about the times when they pray and do not win?

Pointing out that many people have a wrong view of prayer, the Bible writer James wrote: "You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure." (Jas. 4:3) The great Creator is not a god of chance. He is not the servant of man. He is not like the fabled jinni of Aladdin's lamp, waiting to do man's bidding. Persons who pray as if they think he is miss the entire purpose of prayer.



Prayer is a means by which man can express worship and love for his Creator. The purpose of prayer is to communicate what is in your heart to the heavenly Father, humbly manifesting your dependence upon him and your interest in his purposes. "Trust in him at all times, O people. Before him pour out your heart." (Ps. 62:8) When doing so you can properly ask for a number of things that are in harmony with his will.

Matters of First Importance

Near the close of the seventy-year desolation of Jerusalem, while the Israelites were still in captivity in Babylon, Daniel used prayer properly, making an effective request for right things. He poured out his heart to the heavenly Father, confessing the wrong the Israelites had done, acknowledging God's righteousness, asking his forgiveness and requesting that his favor might shine once again upon the city of Jerusalem, where his sanctuary had been located. By desiring to see the rebuilding of that sanctuary Daniel had the honoring of Jehovah's name and the advancement of his worship foremost in mind. His was not a selfish prayer.

In heartfelt repentance Daniel confessed in prayer: "We have sinned and done wrong and acted wickedly and rebelled; and there has been a turning aside from your commandments and from your judicial decisions. O Jehovah, to us belongs the shame of face,

to our kings, to our princes and to our forefathers, because we have sinned against you. Incline your ear, O my God, and hear. Do open your eyes and see our desolated conditions and the city that has been called by your name; for not according to our righteous acts are we letting our entreaties fall before you, but according to your many mercies. O Jehovah, do hear. O Jehovah, do forgive. O Jehovah, do pay attention and act. Do not delay, for your own sake, O my God, for your own name has been called upon your city and upon your people."—Dan. 9:5, 8, 18, 19.

This sincere prayer was answered by the release of the Israelites from captivity, by the rebuilding of Jehovah's sanctuary at Jerusalem and by the reestablishing of his worship there. Daniel manifested the right attitude by expressing concern over the reproach that was coming upon Jehovah's name. His effective prayer shows that God's interests should predominate in a prayer and not the selfish interests of the one praying. Jesus made this evident in the model prayer he gave his followers.

When Jesus taught his followers the proper way to pray, he opened the prayer by putting the sanctifying of Jehovah's name first. Like Daniel, he knew that effective prayer should show concern for the vindicating of God's name against the reproach heaped upon it by the world. He said: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified.' " What he placed as next in importance are things concerning God's purposes. "Let your kingdom come. Let your will take place, as in heaven, also upon earth." In the remainder of the prayer personal things are asked for, such as daily bread, forgiveness of debts to God, not being led into temptation, and deliverance from the wicked one. These are right things for which to pray.—Matt. 6:9, 10.

Personal Needs

Not all personal needs for which a person may pray make his prayer selfish and ineffective. In the model prayer Jesus showed that it is proper to pray for the daily food we need to keep alive. Asking for essential food, not luxuries or more than is needed, is a suitable prayer. In harmony with such prayers Jehovah's blessing can be expected on sincere and honest efforts to obtain basic needs. But the request for such things should be made with the expressed desire to be of service to God. Aside from praying for basic material needs a person must continually pray for forgiveness of his sins.

As Daniel confessed the sins of the Israelites to God in prayer, so we should confess our sins to God. It is important to seek his forgiveness for the sins we commit because of our imperfections and foolishness. "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) Along with our prayer for forgiveness we can properly ask for strength to maintain integrity to God. It is not easy to hold fast to true worship and divine laws while living in an unrighteous world. Praying for strength is praying for a right thing. "God is for us a refuge and strength, a help that is readily to be found during distresses." (Ps. 46:1) The same can be said of wisdom.

When Solomon prayed for wisdom it was granted to him. God was pleased that he asked for that rather than selfishly requesting material things. It is not the wisdom of the world that God gives to those asking for wisdom but the wisdom from above. He provides it through his written Word and through his theocratic organization. This is wisdom that satisfies a person's spiritual need, guiding him along a path of life that is best for him in every way.—Prov. 2:1-9; Jas. 1:5; 3:17.

Praying for Others

Repeated expressions by Bible writers point out the propriety of praying for other persons. The object is not to pray for the material prosperity of others or for miraculous cures but for them to be spiritually benefited and strengthened. In his letter to the Colossians, Paul said that he prayed for them to "be filled with the accurate knowledge of his will in all wisdom and spiritual discernment." (Col. 1:9) To the Corinthians he said: "We pray to God that you may do nothing wrong." (2 Cor. 13:7) In his second letter to the Thessalonians he requested them to pray for him and his traveling companions. "Finally, brothers, carry on prayer for us, that the word of Jehovah may keep moving speedily and being glorified just as it is in fact with you." (2 Thess. 3:1) Note that he requested them to pray for him and his companions to be successful in spreading the Word of truth. Praying for others to be spiritually fruitful, strengthened, united and instructed is praying for right things. Jesus himself did it.

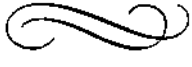
COMING IN THE NEXT ISSUE

- Do You Triumph over Trifles?
- Two Kinds of Religion.
- What About Aluminum Cooking Utensils?

In the stirring prayer Jesus gave in the presence of his apostles at the evening meal just before his death, he prayed for them and for others who were not as yet his followers. "I make request, not concerning these only, but also concerning those putting faith in me through their word; in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth." (John 17: 20, 21) When we pray for persons of goodwill toward God as he did, it helps to bind us close to them in loving unity no matter where they may live on earth. This interest in others who are in the faith contributes to the peace of the worldwide Christian congregation. How much more acceptable to God are these prayers than those that petition him to bless efforts to destroy one's fellowmen because of political wars between worldly governments!

When praying for others it is proper to pray for their welfare, their spiritual health, their growth in Scriptural wisdom and knowledge, their spiritual strength, their Christian unity, their prosperity in serving God and for other things that contribute to a peaceful and spiritually fruitful life. It is even proper to pray for worldly rulers, that they may be discreet and just when dealing with God's servants. Paul said: "I therefore exhort, first of all, that supplications, prayers, intercessions, offerings of thanks, be made concerning all sorts of men, concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet life with full godly devotion and seriousness." (1 Tim. 2:1, 2) Your prayers for the spiritual welfare of others are expressions of neighbor love.

Love is the basis for effective prayers —love for God and love for neighbor. Out of love for God our prayers should center on things that pertain to him and his purposes. Out of love for neighbor our prayers should manifest concern for the spiritual welfare of others. The reason "a righteous man's supplication, when it is at work, has much force" is that he has faith and that he prays for right things.—Jas. 5:16.

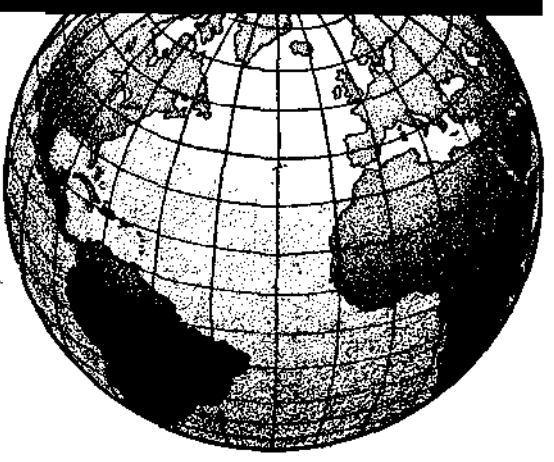


Our Changing WORLD MAP

THE swift invasion of the Portuguese territories of Goa, Damão and Diu by the armed forces of India in December, 1961, brought a sudden change in the appearance of India on world maps. It threw all existing world maps out of date. This surprising annexation of these enclaves on the west coast of India served as a reminder of the many changes map makers have had to make since the turn of the century. Through wars and the rising tide of nationalism the appearance of world maps today is radically different from what it was then. To improve our awareness of the historical happenings of this turbulent century, let us see how the present world map has changed.

The twentieth century began with the principal powers of the world maintaining far-flung colonial empires. In Africa, Asia, the islands of the Pacific and the Americas their flags waved over their territories, and millions upon millions of people lived in subjection to their authority. In Europe the boundaries of many of the present countries took in more territory than they do today. Some countries existing today were not existing then and some that were existing then do not exist today. This can be seen by comparing a recent world map with one that was printed before World War I.

A map of 1910, for example, will show Germany stretching unbroken from France to Russia. On her southern border appeared the Hapsburg Empire of Austria-Hungary that reached from Switzerland to the border of Russia. South of Austria-Hungary were the tiny countries of Montenegro and Serbia, which no longer exist. Romania formed the southeastern border.



To the south of Romania lay the country of Bulgaria. These small countries to the south of Austria-Hungary came out of the Turkish Empire.

At the beginning of the twentieth century Turkey still held some territory in Europe. It came to the southern borders of Montenegro, Serbia and Bulgaria, reached as far as the Adriatic Sea on the west, took in Macedonia on the south and bordered the Black Sea on the east. The main body of the Turkish Empire sprawled over the Middle East, taking in Asia Minor, stretching south to Arabia and then swinging as a wide strip down the entire length of the west coast of Arabia. On the eastern side of Arabia it reached, as a narrow strip, halfway down the coast. Today the appearance of Turkey is radically changed.

To the north of Turkey the vast Russian Empire came to the border of Sweden and followed the shore of the Baltic Sea to the eastern boundary of Germany. The remainder of its western border was next to Austria-Hungary and Romania. The countries of Finland, Estonia, Latvia, Lithuania and Poland were nonexistent at that time.

Their territories were part of the Russian Empire. It was war that brought a sweeping change to the world map as it appeared at the turn of the century.

Effect of World War I

At the conclusion of the first world war, the representatives of the principal victorious nations began carving up the vanquished. Germany lost her many colonies to various members of the Allied nations, and her home territory was cut up. A slice off the western part consisting of Alsace-Lorraine was given to France, and bits were given to Belgium and Denmark. It was on Germany's eastern border that the largest section was carved out.

A generous piece of Germany was joined with a portion of Russia to form the new state of Poland, which had not existed since it was divided up by Russia, Germany and Austria-Hungary in the eighteenth century. In the process East Prussia was severed from the main body of German territory by a territorial corridor that gave Poland access to the Baltic Sea. The southern part of Poland was formed by a chunk of territory from what had belonged to Austria-Hungary.

Under the territorial knives of the Allies, Austria-Hungary was thoroughly carved up. Out of this former Hapsburg Empire the countries of Austria, Hungary and Czechoslovakia were formed, and, as we have noted, a portion in the north went to Poland. In the south a large portion was joined with Montenegro, Serbia and small pieces of Bulgaria to form the new state of Yugoslavia. In the east, a big slice known as Transylvania went to Romania, which also acquired a portion of territory from Russia known as Bessarabia.

Besides losing Bessarabia and the large portion that went toward the formation of Poland, Russia lost the territory that went to form the new country of Finland. Along the coast of the Baltic Sea she lost still more territory when the tiny Baltic states of Estonia, Latvia and Lithuania joined Finland in declaring their independence.

After World War I the Allies changed the map of the Middle East by cutting up the Turkish Empire. Turkey had lost practically everything she held in Europe before the war started, and now she was due to lose the major portion of her territory in the Middle East. What was south of Asia Minor was partitioned into a number of sections. The northern part was called Syria and was made a mandated territory of France until its independence in 1944. The same was true of Lebanon. Palestine became a mandated territory of Great Britain as well as the territory east of it to the border of Persia, now called Iran. This territory and Palestine are now divided into the three independent states—Israel, the Hashemite Kingdom of Jordan and Iraq.

After World War II

The second world war saw many changes in the world map. The alterations in territorial boundaries that Hitler made were only temporary, being changed when the war ended. The Soviet Union expanded its territory in Europe by annexing Estonia, Latvia and Lithuania. It also took northern Bukovina and Bessarabia from Romania. In addition to this it added parts of Finland, Poland and East Prussia to its territory. Besides making these additions to its territory it extended its sphere of influence over the countries of Bulgaria, Romania, Hungary, Czechoslovakia and Poland. It was Soviet influence in East Germany that resulted in Germany's being divided, causing maps to show a divided Germany.

The total territory of East and West Germany is now considerably smaller than what Germany possessed following her de-

feat in World War I. This is due mainly to the annexing by Poland of a portion of East Prussia as well as a generous piece of eastern Germany. In the Far East the world map was experiencing additional changes.

Prior to the war Japan had possession of Formosa, Korea and Manchuria and was attempting to swallow China. During the war she had extended her sphere of influence over three million square miles of the Far East. This aggressive expansion brought temporary changes in the world map until Japan was stripped of her territories at the end of the war. Manchuria, which was called Manchukuo while held by the Japanese, was taken over by China after Soviet troops were withdrawn. Korea was occupied jointly by the United States and the Soviet Union. As in Germany, this joint occupation resulted in a divided Korea with the formation of separate independent governments.

Nationalism Brings Changes

A considerable change in world maps during this twentieth century can be attributed to the rising tide of nationalism. The cry of subject people for independence has caused the great colonial empires that girdled the earth at the beginning of the century to crumble into a myriad independent pieces held together by a loose union.

At the present time world attention is focused on Africa, where the struggle for independence has resulted in frequent eruptions of bloody violence. One by one the territorial holdings of European powers have been breaking the grip of colonial rule and have been setting up independent states. How strikingly this has changed the appearance of Africa is best seen by comparing the most recent map of Africa with one published prior to World War I.

On a map of 1910, for example, a great strip of territory that began with Egypt and ran south to Lake Victoria, near the center of Africa, and east to the Indian Ocean was indicated as a British possession. Today this strip has a very different appearance. Egypt was cut out of it when she obtained independence in 1922. What was then called the Anglo-Egyptian Sudan gained independence in 1956 and is now called the Sudan. British East Africa appeared on a piece of territory bordering the Indian Ocean. Today, although it is still held by Great Britain, it is called Kenya. It and Uganda to the west of it are the remnants that Britain still holds of that huge strip of territory that was once hers. These also expect early independence.

To the south of Kenya is the newly independent, once British-administered trusteeship of Tanganyika that appeared on the map of 1910 as German East Africa. It was one of the German colonies given to Great Britain as a mandated territory following World War I. To the southwest of Tanganyika there is another British territory called Rhodesia on the old maps but now labeled, since 1953, the Federation of Rhodesia and Nyasaland. It consists of the British protectorates of Northern Rhodesia and Nyasaland along with the independent territory of Southern Rhodesia. To the north of this federation lies a large section of central Africa that recently has undergone a change resulting in a painful sore for the world.

Bloody strife has torn at the vitals of the Republic of the Congo ever since it received its independence from Belgium on June 30, 1960. It is a large area, equal in size to the land area that lies east of the Mississippi in the United States. On the map of 1910 it was called the Kongo. Later maps labeled it the Belgian Congo. To its west this old map showed a wide section of territory that ran from the Atlantic

Ocean deep into the heart of Africa, swinging north into the Sahara desert and expanding north to the Mediterranean Sea and west to the Atlantic Ocean. This huge chunk of Africa was held by the French. Today it is divided up into many independent states that are loosely united in what is called the French Community.

What was the French Kongo on a map of 1910 is now the two independent states of the Republic of Congo, a name similar to its strife-torn neighbor, and Gabon. The French and British mandated territory of Cameroun (a former German colony) on the northern border of Gabon is also an independent country now. The remainder of the once-giant French African holding is partitioned into the independent states of the Central African Republic, Chad, Niger, Mali, Upper Volta, Dahomey, Togo, Ivory Coast, Guinea, Senegal, Mauritania, Tunisia and Morocco. Now Algeria is on the verge of independence. Another French possession, the island of Madagascar, off the east coast of Africa, became an independent country in 1958. Since then map makers have had to change their maps for this territory from Madagascar to Malagasy Republic.

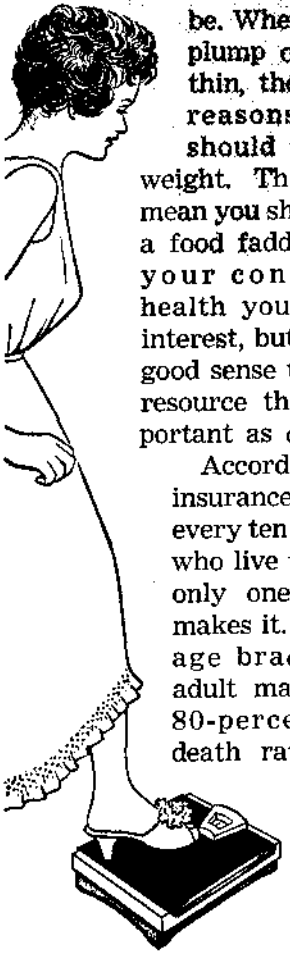
A British territory on the west coast of Africa is shown on a map of 1910 as the Gold Coast, but this name no longer appears on up-to-date maps. Since it became self-governing in 1957 the Gold Coast has been known as Ghana. Near to Ghana is another former British possession, the Federation of Nigeria. This new state, which received its independence in 1960, consists of three distinct autonomous regions. On the opposite side of Africa an old map showed the British and Italian colonies of the British Somali Coast and Italian Somaliland. These are now joined to form the Republic of Somalia, which was born in 1960. In north Africa the former Italian possession of Tripoli was enlarged to form the constitutional monarchy of Libya. Thus the persistent forces of nationalism have been changing the face of Africa, particularly since World War II; but not only Africa. They have made changes in other parts of the world as well.

Under the pressure of nationalism India was granted independence in 1947, but that same pressure caused it to become divided into the separate states of India and Pakistan. Its appearance today is very different from what it was on a map of 1910. At that time India and neighboring Burma were shown as one country because both were held by Great Britain. Today they are separated, with the territory divided still more by the formation of Pakistan. A somewhat similar fate came to French Indochina. On old maps it was shown as one French possession, but now it is partitioned into four independent states—Cambodia, Laos, South Vietnam and North Vietnam. The force of nationalism has also brought a change to what were the Netherlands East Indies, a group of islands lying to the south of former French Indochina. They now form the independent state of Indonesia. Thus the pressure of nationalism has been instrumental in changing the old picture of vast colonial empires to one of numerous self-determining states.

The recent action by India to annex Portuguese territories is only a small incident in the many map-changing happenings caused by nationalism and war. Comparing our world map today with what it was before World War I can help to increase our awareness of the significant changes in this exceptional period of human history.

WATCH Your Weight

WEIGHT-WATCHING is becoming more and more popular these days, and rightly so. The sooner people realize that obesity is a threat and not a joking matter, the better off they will be. Whether you are plump or pleasingly thin, there are good reasons why you should watch your weight. This does not mean you should become a food faddist or make your concern over health your dominant interest, but it is simply good sense to care for a resource that is as important as one's health.



According to life-insurance records, for every ten lean persons who live to be eighty, only one fat person makes it. In the 20-29 age bracket, obese adult males have an 80-percent higher death rate than the nonobese males of the same age group. If you are thirty years of age or older and you weigh twenty pounds above average, your likelihood of dying soon is 10 percent higher than for others your age. If you are twenty-five pounds above average, your chances of dying soon are 25 percent higher; if fifty pounds above, your odds are 50 to 75 percent higher. However, among stout people who reduce and stay that way for ten years, the death rates drop to normal. Obviously, the desire to stay alive is one good reason to watch your weight, but it is not the only reason.

Fat can cause other harm besides killing you outright. Not only are fat people poor surgical risks, but they are more likely to suffer from heart and kidney diseases, diabetes, high blood pressure, arthritis, gallstones, spinal deformities, bronchitis, asthma, circulatory complications and flat feet. Obesity can also interfere with conception, cause complicated pregnancies and result in fewer healthy infants. Interestingly, Dr. Harry J. Johnson, president of the Life Extension Foundation, expressed the belief that "overweight is the outstanding health hazard today."

A Threat to You?

A quick survey of yourself may convey a false sense of security in this matter. Even if your present weight is "perfect," it is wisdom on your part to keep it that way as far as possible. Doctors suspect that *growing* fat may be more dangerous than *being* fat. There is evidence to show that in the process of putting on excessive weight, damage is done to the blood vessels, particularly the blood vessels of your heart. If this is really so, there is ample reason for people who are prone to gain weight to watch their weight.

But how can you determine whether your present weight is satisfactory or not? Checking the scale and chart at the local drugstore may not be the answer. The "average" weight usually shown on such charts is not necessarily your most desirable weight. For example, it is known that many persons thirty years of age and up are, on the average, twenty pounds above their most desirable weight—the weight that would mean longest life expectancy. Yet, by ordinary standards,

they might consider themselves of average weight. Then, too, very muscular people tend to be overweight, by usual standards, for their height. Yet their bodies may contain very little fat. The problem is not so much your body weight, but the amount of excess fat in the body. This is a different matter.

You can get a general idea of your own situation by pinching the flesh below your ribs with your thumb and index finger. If your thumb and finger are more than an inch apart you may suspect that unnecessary fat is present. Another simple test is to lie on your back and observe if your midsection is higher than your chest. If weight reduction seems advisable in your case, it is a good idea to verify your conclusion with your physician before undertaking a weight-reduction program. If you are inclined toward heart disease, diabetes or a kidney ailment, a reducing program could cause complications.

Drugs and Fat Profits

The growing public interest in weight control has tempted manufacturers to flood the field with a great variety of drugs and gadgets that promise wonders. Every year hundreds of millions of dollars are exchanged for pills, pads, pillows, pastes, creams, bath salts, candy, gum, automatic rollers, couches, reducing belts, girdles, drugs that stimulate metabolism and drugs that depress the appetite. So far, medical science has not come up with a simple, safe drug, food or device that will bring about weight loss. At best, drugs are sometimes helpful as temporary aids in a weight-reducing program.

Many reducing agents are actually food supplements that have no effect on food intake. Purgatives and diuretics provide only temporary weight loss through dehydration. Some products base their claims on the substitution of water or air for nutrients, according to Dr. H. Amphlett Williams of London. Doctors say that some "pep pills" are actually habit-forming; others may cause vomiting, diarrhea, headache, dizziness, heartburn, depression, excitement or restlessness. Any drug that increases your body's chemical activity may also increase your appetite. Many appetite curbers are simply powdered milk, sugars and pleasant flavoring that raise your level of blood sugar. You can get the same result for less money by eating a piece of cheese or hard candy. Of course, there are other competitors for the public's attention, such as diet fads and formula foods. These bear watching too.

Diet Fads

Through the years many diet fads have been tried. Recently some teen-agers have been endangering their health by the lack-of-sleep diet, the starvation diet and the cigarette-and-coffee diet. Weight-conscious youths even have revived the disgusting ancient Roman custom of forced regurgitation—a practice that may cause exhaustion, nervousness and anemia. The diet fads adopted by many adults are not satisfactory either, because the very word "diet" implies a new, short-term eating program that will end. When the diet is over, the weight returns.

In the last two years over a hundred liquid and ready-mix reducing aids have hit the market, along with reducing soups, candies, cookies and frozen desserts in 300-calorie portions. These formula diets unquestionably are convenient because they eliminate the bother of planning a calorie-measured meal. However, an outstanding weakness of these formula foods is their monotony. You could not expect to get the enjoyment out of a liquid meal that you would from a regular meal of equal caloric value. Staying on a monotonous diet is difficult. It is reported that some formula

faddists even have believed that they could eat as much as they wanted to and still lose weight, so long as they were loyal to the formula diet.

Dr. Philip L. White, secretary of the American Medical Association's Council on Foods and Nutrition, pointed out another serious objection to the formula foods. He warned: "If the user of a formula diet consumed no other fluids, dehydration of his body could result." A big drawback to formula diets and crash diets of any kind is their failure to change the consumer's basic eating habits on a permanent basis. As Dr. Stanley A. Tauber, of Albert Einstein Medical Center in Philadelphia, pointed out: "It is unlikely that a patient who loses weight on a liquid diet will then . . . suddenly and miraculously begin to eat a normal, wholesome, well-balanced diet and maintain the weight loss." Frequent losing and regaining of weight is not desirable either if it is true that the process of gaining excessive weight can have harmful effects on the blood vessels. It is not difficult to understand why many doctors say the only satisfactory program of weight control is one that results in permanent weight loss and lifetime control of weight. But where can weight-watchers find such a program?

Calories or Carbohydrates?

Current medical opinion seems to offer you a choice of the low-calorie or the low-carbohydrate approach to weight control. If one method does not help you, the other may give the desired results. It seems that for most people the problem is basically one of food supply, energy demand and self-control. (Heredity or glandular problems are factors in less than 10 percent of all cases of overweight.) The low-calorie method is based on the knowledge that a pound of body fat burned as energy equals about 3,500 calories. A calorie is the unit of measurement used to determine the amount of energy produced by the food you eat. When you are past twenty-five your body does not burn up calories as rapidly as it used to and, consequently, you require less food. If you eat just a little more than your body requires—as many people do—that surplus will be stored in your body as fat. However, if you reduce your weekly food intake by 3,500 calories you may expect to lose a pound.

Many doctors recommend the low-calorie program. Said Dr. Herbert Pollack, of the American Diabetes Association: "The whole point ought to be to re-educate people's eating habits—to eat two pancakes instead of six." England's Dr. Hugh M. Sinclair, director of Oxford University's Laboratory of Human Nutrition, likewise declared that "a sincere change in habits is needed." Dr. Fredrick J. Stare, director of Harvard University's Department of Nutrition, put it this way: "Probably the biggest change in our dietary habits is the development of this concept that the important thing in a diet is to cut down on the intake of all foods, with the possible exception of proteins, rather than to cut things out. . . . The main principle of good nutrition, whether we're talking about diets for weight reduction or weight gain, is to eat a variety of foods—a variety of vegetables, a variety of fruits. Now, if you want to try to lose weight, the thing to do is to eat less but still have the variety."

While moderation is the rule in the low-calorie method, it does not mean that snacks between meals are completely out. If snacks are used in moderation to decrease the size of regular meals by making you less hungry at mealtime, then snacks may not be objectionable. Likewise, going above the desirable intake of food on any particular day can be adjusted by eating that much less the next day. Increased

walking, standing or other physical activity each day is also beneficial because it helps you burn up calories. Be careful, however, that too much activity does not stimulate your appetite!

In a number of cases where the low-calorie program has failed, the low-carbohydrate method is said to have brought happy results. This alternate approach allows free intake of protein and fat whenever and in whatever quantity desired, but it strictly limits your intake of sugars and starches. This means you can eat a wide variety of meats, but you must avoid bread, cake, rolls, pies, crackers, doughnuts, sweets and certain fruits and vegetables with high carbohydrate content. Advocates of this program believe that some people get fat, not because of overeating, but simply because their bodies cannot handle sugars and starches. Even advocates of the low-calorie approach urge weight-watchers to "get enough fats." Fat contains more than twice as many calories as other foods of equal weight, but it has the desirable effect of delaying hunger because the body absorbs it slowly.

Self-Examination

The health hazard alone is sufficient reason why you should watch your weight, but there are other very desirable motives as well. Weight-reduction can mean new energy, a more youthful appearance, smaller grocery bills, freedom from unnecessary embarrassments and a real sense of accomplishment. If you overeat because of unhappiness, boredom, nervousness, insecurity or similar reason, take steps to improve your spiritual outlook on life and the future. Then eat well, but wisely, as you watch your weight. And remember: the food that can kill your happiness—and you—is not worth eating.

Rx for Physicians

"The Handwriting Foundation in Washington," reports the magazine *Medical World News,* "has set out to establish a program to cure medical cacography, which is reaching epidemic levels. Cacography is a disease of the hand better known as illegible handwriting. (In France it is also known as the *Pattes de Mouche* syndrome because the affected handwriting presents a striking resemblance to tracks left on paper by a fly that has dipped its legs in ink.) Poor handwriting is so common among physicians, according to the Foundation, that once a narcotics addict was caught forging a prescription because he wrote it too clearly: 'The pharmacist knew it couldn't have been done by a doctor.' "

Twin Arts

It is significant, states *The Encyclopedia Americana,* "that the terms *brewing* and *bread* originated from the same root, a reflection of the fact that in antiquity baking and brewing were twin arts, performed by the same skilled craftsmen. As they grew into big industries, baking and brewing have, of course, gone their own ways of specialized development, but their twin relationship has remained essentially unchanged; both use cereals and cereal products as their principal raw materials; both depend on enzyme activities and employ yeast for fermentation in which alcohol, carbon dioxide, aromatic and flavoring substances, and heat energy are produced; and both furnish important items of diet to most peoples."

Thimble and Thread

By "Awake!" correspondent in the Bahamas

Do They Inspire You?

THIMBLE and thread, two of the oldest tools—do they inspire you to action? Some persons could be no happier than when given a piece of fabric, thimble, thread and scissors and the chance to go to work with an idea that will bring out something "just right." Sometimes a new party dress is the goal. More often, practical school clothing for the children is the reason. Perhaps new slip covers for the furniture are needed, or the kitchen curtains are faded and require replacing. A dozen more ideas can stimulate one to reach for the thimble and thread. But are *you* considering sewing?

First, consider the reasons, and there are many. Some enjoy it as a hobby; they find it relaxing and get satisfaction from doing something creative. Then there are many who sew simply to save money; and if you have growing children and an average income, you can see the practicalness of this. Also, it is a matter of necessity in those countries where ready-made clothes are not generally available. For those who are hard to fit, the answer often is for them to make their own clothes. Some who want or need to supplement the family income find it a good part-time job; they can be at home and work when they have the time convenient. Neither should it be overlooked as full-time employment. The reason for sewing affects the work involved and the results wanted.

Sewing in this modern age clearly has advantages. Compared with grandmother's problems of sewing, we have an easy time. With the wash-and-wear and crease-resistant fabrics and the wide range of designs to choose from, we may take some time to decide just what we want. Grandmother was more apt to get her cloth from a flour sack or from a small selection of materials at the general store. Now there are many good patterns available, and some of these are especially marked and designed for the beginner. Sewing machines are practical and within the reach of average-income families in many countries; if not electric machines, at least hand-turning or foot-treadle ones. Often classes are available at convenient times so that you can learn under the guidance of an experienced teacher. If you want instructions, it will be no trouble to get a book or save articles of instruction found in magazines.

A Few Tips

But how should you personally decide whether to sew at home? It would be wise to consider the country in which you live, from the viewpoint of what is available in the way of material and equipment. In some areas it is just as economical to buy clothing as to make it yourself, so there is no financial advantage. However, if you are choosing it for a hobby, the money

spent may be justified. But it is wise to consider how involved in terms of time and money you can afford to become. Remember, just because modern, efficient, do-everything machines are available, that does not mean you cannot do good work on the older types, especially if you already have one. Make your investment fit your circumstances. If you are thinking of sewing to help the budget, then you might defeat your purpose if you spend too much for the most modern machine. However, if you plan to engage in it steadily, you may feel the investment worthwhile. How much time do you have to spend? If you have a full-time job, you may not have sufficient time. What are the results *you* want?—a relaxing hobby? keeping the family tidy on a limited income? employment? or what?

You may benefit from a few hints if you are new at sewing. Most of these are just good sense, time-tested ideas that will make sewing more enjoyable for you. If an average woman wants the satisfaction of a well-finished garment, she will probably have to use a pattern. Of course, this is not always the case; some do well without a pattern, but they are usually those with an aptitude to foresee the finished product. You may be in tears after your first dress if you try this and do not have a knack for it. For most, shortcuts cause disappointments.

If you have done sewing before and felt the necklines and shoulders were gaping or big, it may be you should switch to a pattern a size smaller. You can more easily adjust the bust, waist and hips a little to compensate, and it is not as discouraging as trying to adjust necklines that are too large or armholes that are too deep. Sleeves and collars are especially discouraging if you try to take a shortcut from the instructions. You must baste (hand sew with long stitches to keep temporarily in place) the collar and sleeves into place before machine sewing if you want them to ease in properly. Clip the curved neckline and sleeve curving by cutting out small "v" shapes of material so that they will flatten without looking twisted. Trim the three layers of material around the neckline in graduated widths and then it won't be bulky.

It is wise to buy strong, long scissors for cutting out the fabric, and you may want to use pinking or scalloping shears to keep the edges from raveling. These should be used after the seams are sewn together and before you press them open. Ironing as you go is one of the secrets of good dressmakers. Press underarm darts down and seams open.

To stretch wardrobe dollars, make a simple, basic pattern and suppress the urge to dress it up too much. Then a change of scarf, belt, beads, or collar and cuffs and you have a new dress. If you do decide to add trimming, a word of caution—check the price of materials for these finishing touches before purchasing or you may spend more for trimming than for fabric for the entire garment. However, trimming wisely chosen can give you a smart garment with the flourish that just suits you. If you make fewer outfits that are better finished, then change of styles will not cause so much waste. Avoid impulse selection of fabric or style of pattern or you may have a closet full of dresses you don't wear often because you are not really pleased with them. If you sew as a hobby and money is not of too much concern to you, then you may enjoy trying all the new styles. Otherwise, the basic proportions of keeping the waistline at the waist and following other natural body lines will keep you looking nice on a budget.

Most seamstresses suggest that, to begin sewing, you pick a floral print in a cotton fabric, as that material is easier to handle

for inexperienced hands, and the floral print will not expose your first minor errors for all the world to see. If your pocketbook is the reason for sewing, don't be afraid to attempt altering a wrong size or style that has been given to you. A little ingenuity and courage and you will have a dress that looks as though it were made just for you. In lowering hems for children or letting out seams, you can add a little inexpensive trim to cover a faded line; put some to match on the collar, yoke or sleeves and a child will get joy out of the added wear.

Many women dislike making something over, and would rather sew a garment from the beginning. I suppose we all prefer that, but if it is either do over a hand-me-down garment or have none at all, you will soon develop a special satisfaction in meeting the challenge.

Experienced Hands

Here in the Bahamas, as in countless other places, many women have set up small places of business, some even in a corner of their own house. In many cases, these women work without the help of electric machines, yes, even without a pattern. The customer may simply describe the style of dress she wants or point out a pretty design in a magazine. After taking the needed measurements, the seamstress is ready to cut and stitch.

The result is far from plain, often including insets of lace or other fancy trim. The loyalty of customers to their seamstresses testifies to the fact that the work is good and the service prompt.

Of course, you cannot expect to sew like that when you first begin. Skill comes with experience. The first question is, Do you want to sew?

Your husband might really appreciate your making clothes for the children, and in this way helping with expenses, but the advantages in this regard depend much on where you live. On the other hand, you may be looking for a job that allows you to make your own schedule so you will have time free for other interests. Sewing may be the answer. Or you may simply find that it is a constructive, satisfying hobby, but be careful that it does not encroach on time that you need for more important things.

All things considered—thimble and thread, do they inspire *you?*

Nonstop Service

◆ In an age of jet travel amazing things can happen, as Jean Kerr tells about in *McCall's of February, 1960:* "A businessman I know, who toils in New York City, had to rush to Chicago to conclude an important business deal. He sped out to the airport and was delighted to secure a seat on a jet bound for San Francisco that had a stopover in Chicago. He was almost there, and congratulating himself that the jet had saved him almost an hour in time, when word came back from the pilot that, due to fog conditions in Chicago, the plane was proceeding directly to San Francisco. Shortly afterward (these jets are swift), he found himself at the airport in San Francisco. After making a series of loud, intemperate remarks . . . , he struck up an acquaintance with a number of airline executives, who were distressed—nay, distraît—to discover his predicament. . . . Red tape disappeared as though by magic, as the management went into action. Within an hour, they had bundled him onto the last precious seat of a jet bound for New York with a stopover in Chicago. Such are the wonders of jet speed that he found himself approaching Chicago before you could say Jack Robinson, and also before the fog had lifted. Naturally, the plane kept right on going to New York. . . . He landed there, having flown from coast to coast and back without ever having seen Chicago."

Appreciation for "Awake!" Articles

FIREMEN

A man in the State of Washington writes on the letterhead of an insurance company: "About last July the *Awake!* published an article entitled 'The Valiant Fire Fighters.' [June 22, 1961] Enclosed find 25c for another issue of the magazine which carried that article. I lost the issue containing the article in question which I had read many times to various gatherings of firemen. I hope you can supply me with another."

POLICEMEN

One of Jehovah's witnesses in California, an invalid, wrote a letter to the local chief of police, sending him a copy of *Awake!* with the article "The Policeman's Fight to Stay Honest" and a previous issue with an article about policewomen. The chief of police wrote a letter in reply: "Thank you very much for the copies of *Awake!* containing the interesting articles on policemen and their work. I have read them very carefully and agree with the thoughts expressed. I shall pass these magazines around for the members of the force to read."

TEACHERS

While visiting a business school in Texas, a Witness observed an *Awake!* magazine lying on the desk in the main office. The school official noticed the look of surprise on his face and explained why it was there. A teacher had obtained the magazine and had discovered the article "Mathematical Short Cuts." She took it to the school officials, who were delighted with this unique method. The school official went on to explain how they were going to teach the students this method. They were going to copy the information from the *Awake!* onto cards and hand them out to each student.

A youthful Witness in Missouri relates her experience: "One evening at our school all the parents were invited to attend and see some of the teaching methods. My mother attended and imagine her surprise when the teacher began reading to all the children and parents an article from *Awake!* My mother did not know I had brought my teacher the *Awake!* that morning because I thought the article about the Armadillo, 'Nature's Armored Tank,' would fit in with the program because we were studying about the animals of the tropical rain forest of South America. She held up *Awake!* for all the parents to see and commented how appropriate the name was for the magazine and for one hour read and commented from *Awake!* She said: 'I'm sure the parents enjoyed this article as well as the children.' The next day I brought her two more copies, but before I could say anything she asked me if she could subscribe for *Awake!*"

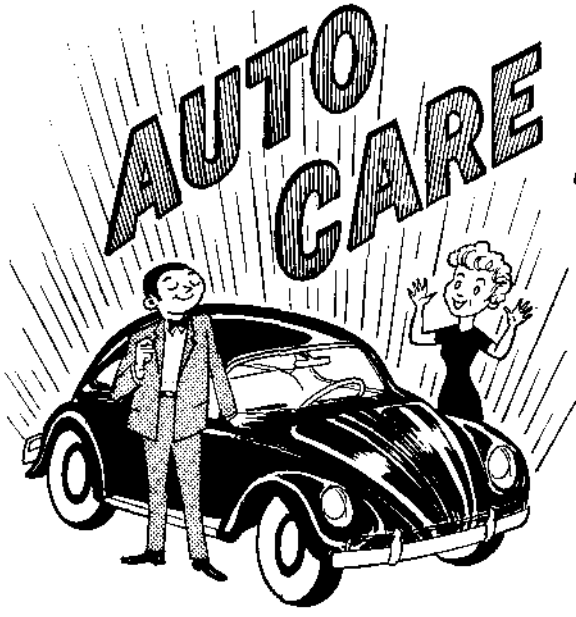
PRINTERS

A letter from a man in Illinois on a university "printing service" letterhead reads: "Your article 'Printing—the Revolutionary Invention' in the April 8 issue of *Awake!* is the best that I have ever read. I would like to obtain ten copies of this for classroom use."

DOCTORS

A medical doctor in Indiana writes: "A good friend and patient of mine recently presented me with a copy of the February 8, 1962, edition of *Awake!* I would like to express my personal appreciation and congratulations to the editors on their insight and a well written article entitled 'Meet the General Practitioner.' I am pleased to note that in this day and age where we are becoming rapidly 'speciality' minded in many fields of living that there are those who still recognize and understand the continued need for a general practice family doctor in the field of medicine. I should like very much to receive reprints of this article, if at all possible, that I might distribute them among my patients and others."

Another doctor, one in Abilene, Texas, writes: "One of my patients gave me the February 8, 1962, issue of *Awake!* and asked me to read 'Meet the General Practitioner.' I would like to commend you highly for this fine and well written article. I find it to be very accurate and feel that you have done me a personal favor by writing and publishing it. It gives me a good feeling to read an article that has the pen slanted in the direction of the truth. I take my hat off to you in sincere appreciation."



AUTO CARE *means* MONEY SAVED

AUTO care, like gray hair and taxes, is something most people prefer not to think about until they really have to. According to one report, only 25 percent of the car owners in America take reasonably good care of their cars, 25 percent do not have the money or the inclination, and the remaining 50 percent have the money, could if they wanted to, but they simply do not care. Most of these are of the opinion that car care does not pay.

Well, does it or doesn't it pay to care for your car? It most certainly does pay—primarily in two ways: in cold cash and in operating efficiency. For example, a five-year-old used car that has been well cared for will bring as much as $300 more from a buyer. As for operating efficiency, most of the car troubles that leave tens of thousands of car owners stranded along the road in all parts of the world could easily be avoided if these people cared a little more for their cars; because most of these troubles are caused by little things, such as an empty gas tank, a broken fan belt, tire troubles or an overheated engine.

The time to start thinking about car care is before you buy. When buying, keep in mind that the popular low-priced cars are not only cheaper to operate, but less expensive and easier to service. Cars loaded down with automatic equipment may be nice to own, but those extras can in time run up huge repair bills.

If you plan to keep a new car more than a year, it will pay you to get acquainted with the engine and to learn how to make minor adjustments. Washing, greasing, changing oil, servicing the filters and caring for the fan belt are items that a person without any previous mechanical knowledge can learn to do. For example, the fan-belt tension needs checking every 5,000 miles, for in that time it will have traveled over 60,000,000 miles, and it may be slipping a little. As a precautionary measure, it may be wise to carry a spare fan belt in the trunk.

Also, learn to keep the engine clean. A heavy layer of oil dirt acts like a blanket. It may be responsible for boil-overs and vapor locks. Auto-supply stores have degreasing solutions. Simply brush on to emulsify the mess, then flush off with hot water. It is as easy as that to keep your engine clean.

If the engine overheats, the thing to do is slip the car into neutral and race the motor a bit when you stop for a light. That will cool it. If it vapor-locks, simply lift the hood and pour cold water on the fuel line, the fuel pump and the carburetor. It will start the next time you turn the switch. To prevent vapor-locking, wrap the fuel line nearest the exhaust manifold with glass fiber or asbestos tape. You will save yourself money, delay and embarrassment

if you always follow closely the directions in the car owner's "Operating Manual."

Bear in mind that an automobile is not a plaything. It is a powerhouse on wheels and it needs care. The average car, for example, has more than 30,000 parts. More than 680 operations are performed before a low-priced-car carburetor is assembled. Traveling 3,000 miles, a car will waste enough heat to warm a seven-room house for months, generate enough electricity to keep a television set going for weeks and pump enough water to bathe a large family daily for a half year. It takes care to keep such equipment in good order.

But how much service work can one do on his own car? Very little without special tools and mechanical know-how. Nearly every unit seems hard to get at anymore and repairs appear to require more and more precise workmanship, for on any car today there are a number of adjustments that must be measured by the repairman to the thousandth of an inch. Nevertheless, there are dozens of things a car owner can do to prolong the life, beauty and operational efficiency of his car. What are some of these?

Driving, Gas and Oil

About the first thing a car owner should do is learn to drive properly. This is a great money saver in itself. Fast starting and quick stopping not only waste gas but also cause greater wear on the engine, tires and brakes. When starting out with a cold engine a great deal of wear can be avoided by driving slowly until the engine is warm. Do not race the engine when parked, hoping to heat it up in a hurry in that way. That will only ruin the engine and waste gas.

Stick to regular gas unless your owner's manual tells you to use premium high-octane fuel. High-octane gas will add little if any more mileage. If your car knocks or pings a little as a result of using regular gas, get a mechanic to make a simple ignition adjustment that will allow your engine to operate smoothly on regular fuel. Almost any engine can be adjusted to go just fine on regular. There may be a slight loss of power, but not enough to matter. Think of the savings on every gallon you buy!

Save by not throwing your money away on gas additives. They may dirty up your engine. And, too, keep the gas tank always more than half full, because running low increases the chance of dirt, water or sediment to be drawn through the fuel system to the carburetor, where it can cause no end of trouble. And remember that your car engine is a real gas hog at high speeds or when the car is idling. So slow down to save and, when parked, turn the ignition switch off.

Many car owners ask, "How often must the oil be changed?" If you ask a service station attendant that question, he probably will say, "Every 500 to 1,000 miles," because it is his business to sell oil. If your car is an oil burner, then add a quart every 500 miles or so and that is all the change it needs. If it does not burn oil, then a change every 3- to 4,000 miles will do. When taking a straight long trip, you may be able to go 5- to 6,000 miles before changing oil. However, check your car owner's manual.

High speed is the greatest single cause for high oil consumption. So to save, slow down. You can save, too, by buying your oil wholesale and in large quantities, such as in 5-gallon cans or by the case. Some companies wholesale oil and many large department stores offer good buys on bulk oil.

The time for greasing your car varies with the conditions and the miles driven. Every 3- to 5,000 miles or six to eight weeks the car should be greased. Some new-model cars, manufacturers say, can go 30,000 miles.

Tire Care

The Rubber Manufacturers Association's researchers said that a careful car driver can double the life of his tires by slowing down and by being just a little more careful. Speed increases tire wear tremendously. Tires burn up twice as fast at 60 miles an hour as they do at 30 miles an hour. According to a study by the B. F. Goodrich Company, a tire that would give 15,000 miles of service on a car driven at an average speed of 30 miles an hour will last less than 9,000 miles at 50 miles an hour. Cut your speed to save rubber.

The effect of hot weather on tire wear is also startling. For example, at 80° F. a tire will wear out more than three times as fast as at 40° F. If possible, drive when it is cool.

Another thing, check tire pressure at least once a week and always when tires are cold. Under-inflated tires cost more in wear and gas consumption; over-inflation increases center wear and multiplies the danger of impact breaks. But two to four pounds over-inflation is better than any under-inflation. Additional air pressure reduces drag, increases gas mileage and improves car handling too.

A question often asked is, "How often should tires be rotated?" Rotate all tires, including the spare, at least once every 5,000 miles. Any regular rotation pattern will do. Always keep your best tires on the front wheels. Blowout of rear tires is less hazardous than one on a front tire. It is best to buy new tires in the fall, because winter driving is less hazardous if the tread on all tires is in good condition. And it may be wise to paint your name, address and telephone number on the inside of the hub caps. You never can tell, it may be returned to you if you happen to lose one.

Tune-ups and Mufflers

Auto mechanics generally agree that your car should be tuned up every 5,000 miles. However, there are small-car manufacturers that say their vehicles can go 10,000 miles without a tune-up. And, too, managers who own large fleets of cars emphasize that tune-ups are not preventive but corrective maintenance. They recommend not having a tune-up until the car is hard to start, stalls frequently, or burns too much gas. If it does not have these ailments, they say, your car does not need a tune-up. Even when your car acts up, they recommend that you tell the mechanic precisely what is wrong, rather than order a tune-up. Why pay for a whole package deal, say garagemen, when only one or two services are all that may be required?

During the first few minutes after you start the engine of your car, rust-causing moisture condenses on the inside of the cold muffler and tail pipe. A ten-mile trip will heat these parts and dry up the moisture, but a short trip will allow the moisture to stay and rust the exhaust pipe. As for short trips, a report prepared for the Society of Automotive Engineers by a General Motors Research Laboratories team pointed out that 50 percent of all motor trips today are of four miles or fewer—the type of driving that is hardest on your car. Therefore, have your muffler and tail pipe inspected every time you have your car lubricated. Although aluminum, stainless steel and ceramic-coated mufflers and tail pipes cost more, they offer complete protection against rusting.

Battery and Generator

Another part of the car that needs attention is the battery. It is the heart of the automobile's electrical system. It furnishes the power necessary to start the engine and to operate all the electrical equipment when the car is stopped. But it

takes approximately ten miles of driving just to put back the charge used in starting the engine. When the trips are shorter than ten miles, the battery never gets fully restored. Thus it becomes weaker and weaker. Therefore, have the battery checked (not just watered) every month, especially if you do a lot of city driving. Have the battery cables and terminals cleaned every 10,000 miles or about once a year. Tighten the clamps well. Cover the posts and clamps with vaseline or heavy grease to prevent corrosion. In freezing weather, after adding distilled or mineral-free water to the battery, drive your car around for about fifteen minutes. This will allow the water to mix thoroughly with the fluid in the battery and prevent freezing and damage. Another wise thing for many is to give the battery a slow charge once a month. The cost is small, but it assures a quick start no matter how cold the morning.

Generators so often go neglected. They work faithfully until a brush wears out or a short circuit develops. A few drops of oil in the little capped receptacle or a dab of grease on the pad that greases the shaft will lengthen the life of the generator. A casual look at its brushes every 5,000 miles may prevent ruining an armature. To replace the brushes and to wipe off the contact area of the armature with a gasoline-soaked cloth requires no great skill, but it does wonders for the generator.

Spark plugs should be cleaned and gapped every 3,000 miles; some new-car manuals say every 10,000 miles. And when you buy plugs be sure the ones you get are new and not rebuilt spark plugs.

What and How to Wash

If you own a convertible, it will pay to take care of the top. Do not lower a damp top into the storage compartment. Keep it raised and in place until it is fully dry. At least once every two months the top should be washed. Before washing, remove all loose dirt from the fabric with a whisk broom or a vacuum cleaner. Then wash with cold water and a mild liquid soap. Rinse the top well with clean water. After the top is dry, then brush it lightly.

Windshields need attention too. They cost over $100, so take care that you drive a safe distance behind cars when on a dirt road. Never clean your windshield with a dry rag or remove ice with a metal scraper. Glass scratches easily. Clean all glass with warm or cold water.

Likewise, do not try to scrape mud or dirt off the body of your car or you will scratch the finish. Use clear, cold water for the job. Never use a detergent unless the car is very dirty; even then, be sure to rinse immediately after you apply it. Some chemical cleaners have been found to be detrimental to car finishes. So be careful. Make sure the cleaner you buy can be used on your car. How often you wax or polish is, of course, up to you.

As for the interior of the car, it can be cleaned with a vacuum cleaner, a whisk broom and a damp cloth. Vinyl-plastic surfaces can be wiped clean very easily. Do not be afraid to use warm water and a mild soap. A clean car is a recommendation for you.

Remember, nothing lessens the expense of auto maintenance as much as care itself. Auto care means money saved.

RELIGIOUS RITES

● Regarding patriotic ceremonies in Belgium, the New York *Times* of May 12, 1959, stated: "The king is like the nation's flag, and ceremonies connected with him are something like religious rites."

An ASSEMBLY in the Solomon Islands

By "Awake!" correspondent in the Pacific

A NIGHT trip on the moonlit Pacific! This would be a thrilling prospect to anyone, but especially so to our small group gathered on the wharf at Honiara, Guadalcanal, because we were about to board a small ship to attend the first circuit assembly of Jehovah's witnesses ever held in the Solomon Islands!

Cars and utilities arrived with passengers and an assortment of bags, suitcases and bedrolls. Many willing hands soon stowed the heavier baggage into the hold, while bedrolls were laid on the forward deck in preparation for the journey. It was only a few days earlier that we had at last been able to secure passage, but we were glad to have a way. A convention spirit prevailed.

Just before midnight the engines started up, ropes were cast off and we moved out to sea. Soon the lights of Honiara dropped astern and for a while we stayed awake to enjoy the beauty of the scene—a calm, shimmering ocean and in the background the rugged mountains of Guadalcanal rising seven and eight thousand feet. Then, fully dressed, we settled down on our mats to try to get a little sleep.

A Warm Welcome

Many were up at dawn to see the coastline of Malaita in the distance. The sky was overcast and the water calm as we moved up along the coast toward Auki. Flying fish rose from the water and skimmed along in front.

As we drew in beside the jetty and some of the native brothers recognized us there were smiling faces to greet us. What a happy welcome they gave us, eagerly coming up to shake hands! We were promptly relieved of all our bags, baskets, umbrellas—everything!—as all were anxious to carry some article, no matter what size it was. Guided by our Solomon Island brothers and people of goodwill, we set out to walk the two miles along a rough road and through a small river to Magi village, where we were to stay for the weekend. What love and thoughtfulness were exhibited by our hosts!

One family moved out of their house to make it available for the European brothers and sisters. This was sufficient to accommodate most of the group. Two other couples stayed with a native brother and his wife, sharing their home.

The houses were simple—built up on posts and constructed of round poles covered with palm leaves. And as for bathing facilities, these were in a small stream nearby, where water cascaded over the rocks and a bamboo trough to form a delightful shower.

Almost all the inhabitants of Magi are Jehovah's witnesses and persons of goodwill.

Our Assembly

On Friday evening we walked to the assembly site for the opening session of the circuit assembly. We soon learned that it is not easy to walk along these ridges with the slippery, rain-soaked mud underfoot. However, always close by was someone eager to offer a hand over a difficult spot.

The meeting was attended by two hundred and ninety-one. Some of us had come from Honiara on Guadalcanal. Others had walked across the island, which means two days' trudging up and down steep and slippery paths. But all were glad to be present.

After the program a long procession with torches and lanterns set out along the track leading to Magi, and all the way happy voices could be heard expressing their appreciation for the Bible counsel they had received that day.

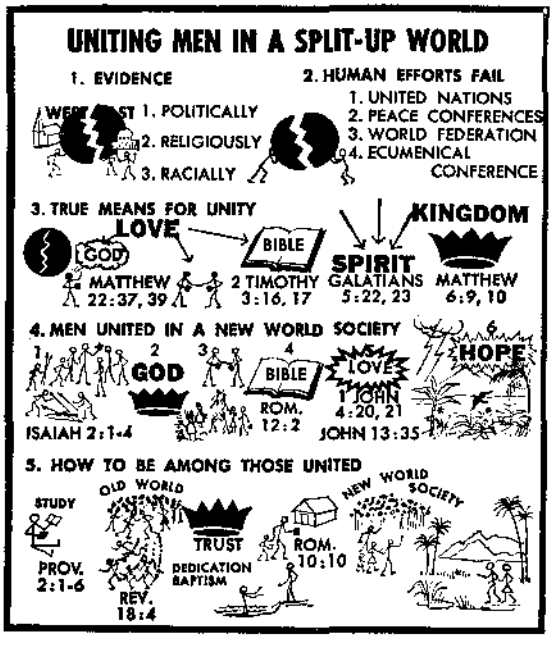
Rising early the next morning, we set off through the village to the assembly site. As we passed by the other leaf houses cheery greetings were called out and some would hurry out to join us.

It was interesting to listen as the district servant told us that morning of the expansion of the preaching work in the Solomons, from the arrival of the first of Jehovah's witnesses in 1955 to the present four congregations totaling one hundred and eighty-six publishers along with hundreds of interested persons.

At midday we lined up at the cafeteria for our meal. Brothers moved along the line presenting each person with a large green leaf, and then as we filed past the cooking pots the food was ladled into the carefully folded leaves. Off in a shady spot we enjoyed the meal—using our fingers, in most cases. There was also water to drink—from a bamboo section fitted with an ingenious leaf spout. What a sensible arrangement! No piles of dirty dishes to wash. No tables to be erected and cleaned. All that remained was to put the leaves in a pile and dispose of them.

In the afternoon we heard the discourse "Dedication and Baptism." At the conclusion, fifteen candidates rose to their feet and, after the meeting was dismissed, we all moved down the track to the nearby Kwaipala River for the baptism. One by one the candidates, including a European youth, moved out into the water to be baptized by one of the mature Solomon Islanders. What a demonstration of the love and unity that exist among the people who worship Jehovah, irrespective of race or skin color!

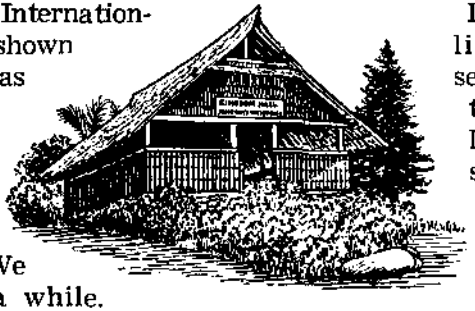
Back at the leaf shelter we listened to further upbuilding counsel. This was followed by a quick meal, and then all walked into Auki to the local theater to view the picture "The New World Society in Action." To our great joy, a total of three hundred and ninety-four persons, the peak for the assembly, viewed the film.



On Sunday we took our seats under the leaf shelter to hear more beneficial talks, including the district servant's talk, "Uniting Men in a Split-up World." The points were driven home with the aid of an illustrated chart and two coconuts, one whole and one broken, to demonstrate the difference between being "united" and being "split up."

How pleasant it

was to sit under the shade, surrounded by both native and European brothers and sisters, listening to and seeing evidence that there is a united people in this split-up world! On one side of the assembly site was the village of Kwainaketto and on the other side were trees and climbing plants in profusion. Occasionally large butterflies could be seen flitting about, rivaling the birds in their beauty. As one brother remarked, "How safe it feels on this one-time cannibal island!"



The film "Divine Will International Assembly" was to be shown in Auki that night, but as we gathered up our Bibles and bags to go the rain began to fall. Not a blustery, driving rain, but torrents of it falling straight down. We decided to wait for a while. Darkness fell and still the rain continued. Someone suggested a song, which was readily agreed to, and there we were singing in the dark, rain drumming on the leaf roof overhead, water running through on the ground; but all were quite happy. That night many viewed the film and tramped home afterward, still in their wet clothes, but happy.

The assembly over, those of us from Honiara had to start thinking about getting home again. Some of the brothers walked into Auki to make inquiries. Sure enough, transport was available. A small vessel, the "Mary," was to sail at 3 a.m. Tuesday. That made it possible for us to attend the dedication program in the Magi Kingdom Hall on Monday night, and for that we were glad.

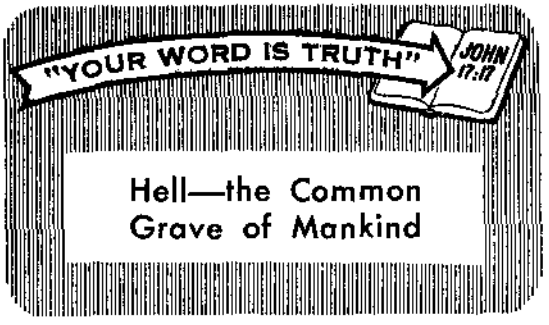
We heard experiences from brothers regarding the problems met in earlier stages of the preaching work in these islands. One aged brother, leaning on his staff, expressed his thankfulness to Jehovah both for his loving-kindness in providing the assembly and for the brothers who had come in from other lands to serve with them. It all helped us to realize just how much the assembly and the dedication of the Kingdom Hall must mean to them, and it made us very happy to be serving along with them.

A Reluctant Parting

Later that night a long line of figures could be seen moving into Auki by the light of torches and lanterns. Down to the small ship with our baggage we went to spread out blankets on the deck in readiness for the departure at 3 a.m. About midnight our brothers and sisters of Malaita, with their goodwill companions, very reluctantly shook our hands and slowly departed for their homes.

Our journey home was through the beautiful Utaha or Mboli Passage, as it is known locally. It provides magnificent scenery. After spending several hours in Tulagi, the prewar capital, while our ship underwent some repairs, we again set off, this time across Iron Bottom Sound, the graveyard of many ships and men of the navies that struggled for supremacy in World War II.

As we headed for Honiara we felt that we had indeed enjoyed a wonderful privilege to be able to attend this unique assembly and taste of the great love shown by Jehovah and by the humble people who serve him. What a glorious prospect to look forward to the time when all those living will be united by that bond of love for Jehovah and for their fellowman!



Hell—the Common Grave of Mankind

FOR ever so long there has been much confusion in Christendom on the subject of hell. There was a time when most of its clergy preached that a fiery, eternal hell awaited sinners at death. Today the trend is to speak little about hell and to picture it as a condition of conscious separation from God rather than a place of fiery torture.

However, when we consider what the Scriptures have to say about the words usually translated hell, in particular the Hebrew word *Sheol* and the Greek word *Hades,* we find no basis for either idea. Giving us a clue as to the meaning is the fact that in the *Authorized* or *King James Version* the Hebrew word *Sheol* is translated "grave" as often as it is translated "hell." It appears that there is no English word that gives the precise meaning of Sheol (Hades), for which reason modern translators have seen fit to transliterate the word into English rather than try to translate it. See *An American Translation,* the *New World Translation* and the *Revised Standard Version.*

According to Strong's *Hebrew Lexicon, Sheol* comes from a root meaning "to inquire, request or demand" and it is the "Hades or the world of the dead (as if a subterranean retreat) including its accessories and inmates." And concerning it the Hebrew authority Gesenius states: "I think I have lighted on the true etymology of the word. For I have no doubt that שאול is for שעול a hollow, a hollow and subterranean place, just as the German *Hölle* is of the same origin as *Höhle, . . . hohl,* hollow. It is commonly derived from the idea of asking for, from its asking for, demanding all, without distinction"—in other words, the common grave of all mankind.

And what is the condition of those in Sheol (Hades)? Ecclesiastes 9:10 answers: "All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going." Wherever in the Scriptures consciousness is associated with Sheol (Hades) we may be certain that either highly symbolical or figurative speech is being used or a parable is involved, as at Isaiah 14:9-11; Ezekiel 32:21 and Luke 16:19-31.

Note that Sheol (Hades) is the common grave of mankind, that is, all the graves put together, as it were, not a certain grave or a specific one. In Hebrew the words for a grave and a burial place are *qeburáh* and *qeber,* both coming from a root meaning "to inter." When Sarah died Abraham sought a "burial place" (*qeber*) for her body from the sons of Heth. And after Jacob had interred his beloved wife Rachel he "stationed a pillar over her grave [*qeburáh*]." It would not be possible to put a pillar on top of Sheol (Hades), for it has no specific location except the entire earth itself.—Gen. 23:4; 35:20.

The fact that Sheol (Hades) is a general place rather than a specific location, however, does not mean that it refers to a condition rather than a place. It is a place. That is why chapter 8 of the book *"Let God Be True"* is entitled "Hell, a Place of Rest in Hope." But death is a state or condition, even as life is.

Since Sheol (Hades) represents a place rather than the death condition, it would not be proper to say that when Jesus died he was at once in Sheol (Hades). It was

not until he made "his burial place even with the wicked" that he entered Sheol (Hades). From this place he was resurrected on the third day. So it cannot be said that a person is in hell (Sheol, Hades) from the moment of death, unless he is buried alive in the earth and then dies. —Isa. 53:9.

Because Sheol (Hades) represents a place, a low place, it is contrasted with another place, heaven, a high place: "If I should ascend to heaven, there you would be; and if I should spread out my couch in Sheol, look! you would be there." "And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come."—Ps. 139:8; Matt. 11:23.

Then how are we to understand Revelation 20:13, which distinguishes between the sea and Hades? It says: "The sea gave up those dead in it, and death and Hades gave up those dead in them." This shows that, strictly speaking, Sheol (Hades) refers to the common *earthen* grave of mankind. Bearing this out are the words of Moses regarding the rebels under the leadership of Korah: "The ground has to open its mouth and swallow up them and everything that belongs to them and they have to go down alive *into Sheol.*"—Num. 16:30.

At Revelation 20:13 this common earthen grave is made to parallel the sea, which at times serves as a watery grave for some, for the purpose of stressing inclusiveness of all the dead. And what about "death" in this verse? Can that also be viewed as parallel rather than duplicating? Yes, in that death is said to have hold of all those in a dying condition. Those dead in Hades and in the sea are those actually dead, while those alive on earth but in the power of death are said to be in death.

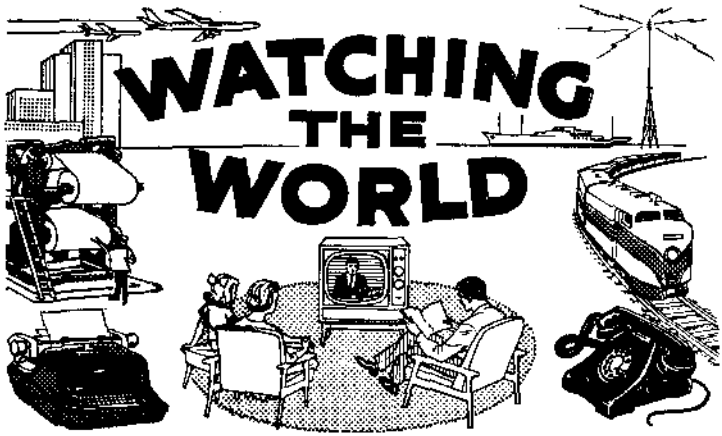
This parallel construction of the sea and Sheol (Hades) is also found at Amos 9:2, 3. There Jehovah is quoted as saying that, not only if his enemies "dig down into Sheol" or if they "go up to the heavens," will he apprehend them, but also if they should conceal themselves "on the floor of the sea, down there I shall command the serpent, and it must bite them."

But what about Jonah's words? Do they not contradict the foregoing? No, they do not. How so? In that Jonah was not in a watery grave, he was not in the midst of the sea itself but inside the huge fish; so he could say: "Out of the belly of Sheol I cried for help."—Jonah 2:2.

However, generally Sheol (Hades) is made to represent the place of all the dead, since in the land of Palestine, where most of the Bible was written, the earth was the common resting-place of the dead. This would be true even though their bodies were consumed by flames or wild beasts. —Gen. 37:33-35.

It might be said that there is a slight difference between Sheol and Hades, because in the Hebrew Scriptures Sheol at times is depicted as the destiny of the wicked, whereas in the Christian Greek Scriptures, Gehenna rather than Hades is shown to be their destiny. Thus Psalm 9:17 reads: "Wicked people will turn back to Sheol, even all the nations forgetting God." And Matthew 23:33 reads: "Serpents, offspring of vipers, how are you to flee from the judgment of [not Hades, but] Gehenna?"

Therefore, we see from the Scriptures that hell, Sheol (Hades), is a place, the common grave of mankind in which the dead are unconscious; that the Scriptures distinguish between individual graves and this common grave as well as between it and the death condition. And we see that Sheol (Hades) and the sea can be given parallel construction and that at times Sheol is a more inclusive term than Hades, since it includes the destiny of the incorrigibly wicked.



Moon-Hit

◈ On April 23 the United States launched the Ranger IV spacecraft, and sixty-four hours later, after a 231,486-mile journey, the 730-pound craft crashed into the far side of the moon. Even though most of the major scientific experiments involved were unsuccessful, scientists were jubilant, since it was the first U.S. moon-hit, after nine previous failures. The Soviet Union made the first moon-landing on September 14, 1959.

U.S. Resumes Testing

◈ On April 24 President Kennedy gave the word to resume nuclear testing in the atmosphere, and the following day the first in a series of explosions was set off near Christmas Island in the Pacific. It was described as in "the intermediate-yield range," or somewhat less than a megaton (a million tons of TNT) of explosive power. Protests were registered the world around, but the United States defended her position by contending that Russia's testing of last fall forced the new series of tests in order to keep up in the arms race.

Armaments Threat

◈ In a speech at Harvard University, Nobel Prize-winning scientist Szent-Gyorgyi asserted that, as nuclear bombs become cheaper and cheaper to make, everybody will have them. He warned that "the statistical chances that somewhere someone will fire one, or one will go off by mistake, are gradually increasing to certainty."

Cholera Epidemic

◈ A cholera epidemic has spread from Indonesia, where the disease has long been confined, and is now raging in China, the Philippines, Sarawak, Borneo and Pakistan. The Philippines has been the hardest hit, with 15,000 cases and 2,000 deaths.

Churches' Position on War

◈ In a speech in New York city recently Martin Niemoeller, German church leader, said that in Germany today there are "thousands of church member atheists," and that there are fewer attending church now than in the days of Hitler. He criticized the churches for always making a distinction between "the just and the unjust war," for he asserted that "the church has never known an unjust war but has always justified the war of her own sovereign and state."

Light Beam Cuts Diamonds

◈ On April 17 the General Electric Company announced that a new light-beam device called a laser had been developed to the point where it could cut diamonds, one of the toughest substances known. The instrument produces a very narrow, powerful beam by sharpening relatively weak light waves.

Increase in Philanthropy

◈ During 1961 Americans gave an estimated $8,700,000,000 toward philanthropic causes, an increase of $500,000,000 over 1960. Some $7,000,000,000 was contributed by individuals and the remaining amount came from foundations, business corporations and charitable bequests from deceased persons. An estimated 51 percent of the money went to religious institutions. N. R. Caine, certified public accountant, in an article "Rich Taxpayer Saves by Giving It Away" gives an insight as to what prompts much of today's giving. He wrote: "Every taxpayer of means who seeks the maximum tax economies in his property distribution arrangements should understand the savings which planned gifts will make available to himself, his family, and his estate."

Crime Ring Kidnaps Boys

◈ Recently East Pakistan authorities uncovered a crime ring of 400 members who had been kidnapping young boys from seven to twelve years of age and training them as pickpockets, thieves and beggars. After their training the young apprentice criminals were sold to crime organizers for prices ranging from $40 to $200. The arms and legs of some of the boys were broken in order to increase their value as beggars. Officials are reported to have recovered sixty-four boys and restored them to their parents.

Traffic Accidents

◈ According to a report by The Travelers Insurance Com-

panies the total casualties from motor vehicle accidents in the United States decreased slightly in 1961 for the first time in seven years. Deaths and injuries both dropped about one percent, to 37,600 and 3,057,000 respectively. "We realize a one percent drop may seem like a small figure to many people," The Travelers spokesman said, "but it represents 400 persons alive today who would have died and 21,000 less injuries than would have been the case had last year's ratio held even." Excessive speed is still the main killer, accounting for 33.3 percent of the deaths, the report revealed. European countries are plagued by the same problem, as indicated by the fact that more than 14,000 persons died in traffic accidents on West German roads, while nearly 500,000 suffered injuries in 1960.

Cost for Defense

◈ On April 13 the U.S. House Appropriations Committee approved a bill that will provide $47,839,491,000 to meet military expenses for the fiscal year beginning July 1. That is the equivalent of $258 for every man, woman and child in the United States, setting a peacetime record. The bill includes $16,500,000,000 for all types of weapons, $12,900,000,000 to pay military personnel, $11,500,000,000 for operations and maintenance and $6,900,000,000 for research and development. It does not include the costs for military base construction, civil defense and foreign aid.

Safety First

◈ An Associated Press dispatch from London reports that when production fell off at the Deri engineering works because the men were distracted every time a pretty girl swished by the window, the management solved the problem by whitewashing the window. The workers, however, objected and walked off the job in protest. But, reports factory works manager Geoffrey Batchelor: "When it was explained to the men that this had been done for their own safety they agreed to resume work. We felt it dangerous, as the men are operating high-speed machinery and could easily lose a finger or a hand."

Bible Reading Urged

◈ Roman Catholic priest Francis X. Duffy, of St. Patrick's Cathedral in New York city, sharply criticized Catholics who fail to read the Bible regularly. He told the congregation that "to be ignorant of the Scriptures is not to know Christ," and that "this lack of knowledge of Christ has brought individuals and nations to the brink of disaster frequently." He said that "we ought to compose ourselves and sit down again daily to hear the Sermon on the Mount; to digest the parables on the Kingdom; to analyze the response of our Lord to Pilate on authority and truth."

Helicopter Speed Record

◈ One day during the middle of April a United States Army pilot flew an Iroquois helicopter 133.9 miles per hour over a closed course at Fort Worth, Texas, to set a new record. It broke the previous record of 88 miles per hour, set by a Russian in 1960.

Cost for Hearing Aids

◈ A Senate Antitrust Subcommittee has revealed that markups by dealers on hearing aids manufactured by eleven leading companies may range from 100 to over 300 percent. One type of hearing aid was cited as an example: the average manufacturing cost was $46.57, the average price the dealer paid was $93.75 and the suggested retail price jumped to $275. Such information will be of particular interest to the 1,500,000 Americans who wear hearing aids and the six to eighteen million who are hard of hearing.

Sonic-Boom Damage

◈ On April 2 when a jet fighter plane blasted through the sound barrier the resulting crash resounded through the French countryside in the heart of the Burgundy wine region. Another crash quickly followed in the cellar of a local wine dealer when his racks collapsed and 4,000 bottles of select wines tumbled to the floor.

The U.S. Air Force reports that from 1956 through 1961 there were 3,389 complaints of sonic-boom damage in the United States and that 1,539 of the claims were approved. Damages claimed amounted to $1,500,000, and $159,000 was paid.

What Goes into Missiles

◈ The *U.S. News & World Report*, in an article on United States missile power, reports that in an underground complex of three silos—containing three Titan missiles—there is enough concrete to build a sidewalk 150 miles long; enough steel to build 9,700 average-size automobiles; electric cable enough to string a lamp wire around the world; electrical wiring to equip 1,600 six-room houses; enough electronic parts to make 66,000 portable radios; air conditioning for 250 homes and enough diesel fuel to run 23 freight trains, round trip, from New York to Denver. The construction cost for such a three-missile complex is about $60,000,000. According to the report, 62 Atlas and Titan missiles are in place and are ready for virtually instant firing. Many more are in the course of construction, with the prospects of having hundreds of similar weapons ready for firing in the not too distant future.

Bodies to Science

◈ Scotland's Ministry of Health reports that more people are leaving their bodies to science. In 1948-49 only two bequests were made, and in 1954-55 only four, but in 1960-61 there were fifty-four Scottish bequests. A similar increase was reported for England and Wales. In 1936-37 there were only twenty bequests, but in 1960-61 some 442 of the English left their bodies for scientific use. The bodies are used in medical schools for research.

Cost of Crime

◈ On March 27 George McClelland, deputy commissioner of the Royal Canadian Mounted Police, told the Port Colborne Chamber of Commerce that crime is costing Canada $200,000,000 a year. He added that there was another price for crime "which cannot be valued in dollars and cents—the price we and our children pay in cynicism, lack of respect for law and order, and lack of belief in right for right's sake." He said that "thousands and thousands of dollars" are paid to officials for favors granted, and that "these kickbacks come out of the taxpayer's pocket."

Safe Landing

◈ On the night of April 23 as a party was breaking up in Burk's Falls, Ontario, the guests heard a plane above. "It was raining like mad and it didn't take us long to realize that if it was a plane, the pilot was in trouble," reported Glen May. May signaled the pilot with a flashlight and the pilot signaled back. He then jumped into his car and sped at ninety miles an hour toward an emergency landing strip at nearby Emsdale, blinking his headlights on the way to direct the pilot. A safe landing was made at the airstrip by the light from the automobile headlights.

Man Strangles Wildcat

◈ The Belgrade, Yugoslavia, newspaper *Politika* reported that when a twenty-two-pound wildcat recently attacked a peasant in a forest near Dobrujevac in eastern Serbia, he strangled the cat with his bare hands.

Narcotics Deaths

◈ On April 14 New York city mayor Wagner blamed the increase in narcotics deaths to the fact that "hoodlums involved in the narcotics traffic" may be diluting heroin with poison. The dilutants, he explained, "are used not only to 'cut' the drug, but to give it a bitter taste, a characteristic of heroin." Narcotics deaths have increased in New York city each year, from 99 in 1957 up to 311 in 1961.

Responsibilities Neglected

◈ On April 1 A. Gordon Baker, the editor of the *Canadian Churchman*, official organ of the Anglican Church of Canada, charged that churches have been sidestepping their responsibilities for centuries. He accused them of "too often drinking tea in the governor's mansion," instead of caring for their obligations. "Christianity has become as vacuum-packed as the coffee on the shelves of today's supermarkets," he asserted. "Surely Jesus Christ did not endow a church with His presence in order to establish a comfortable and secure private club."

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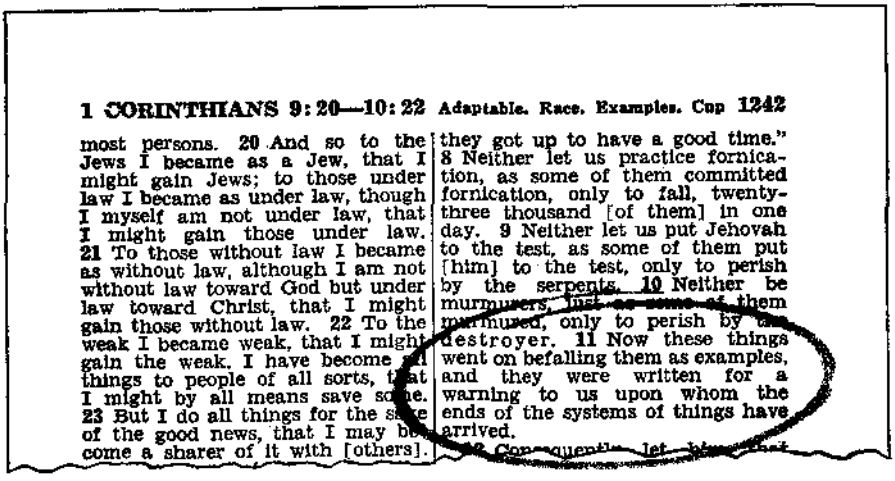

1 CORINTHIANS 9:20—10:22 Adaptable. Race. Examples. Cup 1242

most persons. 20 And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. 21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. 23 But I do all things for the sake of the good news, that I may become a sharer of it with [others].

they got up to have a good time." 8 Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand [of them] in one day. 9 Neither let us put Jehovah to the test, as some of them put [him] to the test, only to perish by the serpents. 10 Neither be murmurers, just as some of them murmured, only to perish by the destroyer. 11 Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived.

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Awake!

Two Kinds of Religion

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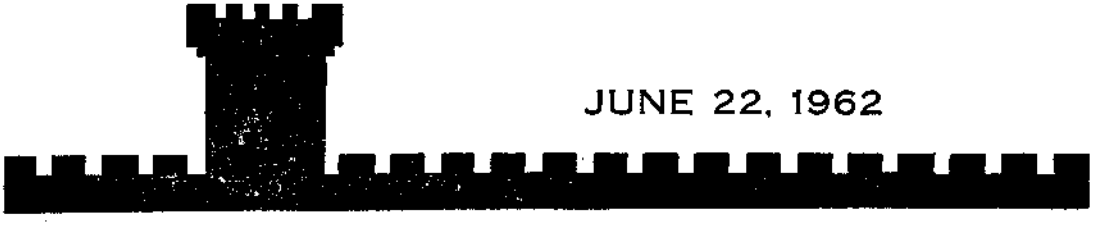

JUNE 22, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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Do you triumph OVER TRIFLES?

WHEN an elderly woman admitted to her grandchildren that she had never ridden on a train, they bought her a ticket to a nearby town where a friend lived. Elated, she got on the train and, after arranging her packages, settled down. Soon she noticed the upholstery was somewhat torn. Grumbling, she picked up her belongings and looked for another seat. Soon she was annoyed by the whimpering of an infant across the aisle. She moved again. But here the sun seemed too bright, so she moved to another part of the car. Hardly had she begun looking out the window to enjoy the scenery when the conductor called out the name of the town. Stunned that her trip was at an end, she remarked to her friend that she wished she had not spent so much time in being annoyed.

By failing to triumph over petty annoyances many persons of all ages miss out on much enjoyment and make themselves unnecessarily miserable. Missing a bus, streetcar or subway train by a few seconds may upset some persons so much that their blood pressure jumps up. And some become upset if the train in which they are traveling is a few minutes late. Circumstances vary, of course, and the businessman with a precise appointment who is delayed by a late train may find it no trifle. But considering those things that are really trifles, do you triumph over them?

Some persons cannot triumph over a little irritation such as an unexpected interruption or a momentary flickering on the television screen. Some motorists give way to heavy honking at the slightest slowdown in traffic. An untactful remark or some slight lack of consideration by a friend or neighbor can disquiet many persons for days. So one could spend a great deal of time being agitated, especially since there will be petty annoyances in every walk of life.

Service in a restaurant may be delayed and some persons, not really pressed for time, may become quite irritated, so much so that they can hardly enjoy their meal when it arrives. One person's failure to conquer a trifle may be contagious, so we should guard that the discomposure of someone else does not upset us. If one in a group turns irritable over a trifle, what could be done? Everyone's freezing up and engendering a chilly silence is not the solution. Ridiculing the irritated person is not the Christian way either. Some persons solve such matters by finding the bright

side of the subject and kindly commenting on it or by tactfully changing the conversation to some interesting topic. Talk on upbuilding and cheerful things and thus help the disturbed person conquer the trifle.

Will we let trifles conquer us or will we conquer them? One way to look at the matter is to suppose it is not a trifle. Suppose something of no little concern affects us. Even when the Christian becomes subject to some evil that is no trifle, he must learn to conquer it: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:21) How much more so, then, should the Christian strive to conquer petty annoyances with the good!

The good qualities by which one can overcome petty disappointments and nuisances are those of self-control, patience and love. "Love is long-suffering and kind," says God's Word. Long-suffering and kindness are the fruitage of God's holy spirit. When faced with irksome situations this good fruitage should manifest itself in the lives of Christians, conquering the impulses to anger and agitation.—1 Cor. 13:4.

Generally the Christian conquers trifles by letting them pass by without harping on them. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another." (Prov. 17:9) If we are seeking love, if we want to earn the love of another, we will overlook his transgression and not make it a subject of common gossip. We cannot expect the habits of others always to please us; but if we have Christian love we put into practice the fact that love "does not look for its own interests." Conquer trifles by doing as the apostle Paul counsels, by "putting up with one another in love."—1 Cor. 13:5; Eph. 4:2.

Sometimes, for the sake of many persons, small faults may need to be brought to someone's attention, but the manner in which we do this shows whether we have conquered trifles. To reprove small faults with vehemence and agitation is as absurd as if a person should take a hammer to swat a fly on his friend's forehead.

Since minor irritations will enter one's life, we can learn a lesson from the oyster. When an irritation enters the life of an oyster, the creature does not like it, and he tries to get rid of it. But when he cannot get rid of the irritation he settles down to make one of the most beautiful things in nature. He uses the irritation to make a pearl. So when an irritation comes into your life, make a pearl out of it, though it may have to be a pearl of patience. This quality is to be highly valued because long-suffering is a fruitage of the holy spirit and it glorifies God.

People may disagree as to what is a trifle, and husbands and wives may view trifles differently. But by putting into effect "the fruitage of the spirit," not only trifles, but bigger things can be overcome. Really, "love never fails."—Gal. 5:22; 1 Cor. 13:8.

If a Christian cannot conquer trifles, how will he conquer the world as Jesus did? "In the world you will have tribulation, but take courage! I have conquered the world." A worldly world conqueror is not likely to triumph over trifles, but the Christian world conqueror must triumph over trifles. By doing so, he brings forth that fruitage of the holy spirit by which, as Jesus said, "my Father is glorified." —John 16:33; 15:8.

TWO KINDS of Religion

Why are some persons repelled by religion? What kind of worship does God approve?

MANY persons who have found religion disappointing put all religion into the same category. To them religion itself is responsible for the rivers of blood that have been shed in fanatical religious wars. They see it as responsible for inquisitional torture chambers, for the suppression of individual liberties, for the binding of the common people to foolish superstitions and for the oppressions by political rulers who have had the blessing of the religious clergy. Such persons view religion, all religion, as a curse rather than a blessing, and understandably so. Yet there are two kinds of religion: one producing bad fruits and the other, good fruits.

According to *Webster's Third New International Dictionary,* one of the definitions of the word "religion" is: "The personal commitment to and serving of God or a god with worshipful devotion." This is in harmony with the thought that the Hebrews attached to it. Their word for religion meant service, regardless of the god served. Thus, any form of worship, whether directed to man's Creator or to an imaginary god, can be called religion. The vital question is, What kind of religion does God approve?

True and False Religion

From the standpoint of the Creator there are just two kinds of religion: the true and the false. The fact is that Jehovah God is the Creator and all living things are dependent upon him for existence; therefore they owe him their worship. (Ps. 95:1-7) Any religion that takes another view of matters is out of harmony with the actual state of things, and for that reason must of necessity be false.

The worship that was practiced by the Israelites in the days of faithful men such as Moses, Joshua and David was true religion; it had God's approval. It was a revealed religion; that is, their form of worship was not the fruitage of their imagination, but they worshiped in the way that God had instructed them. It was God-oriented and not man-oriented, because it centered on the doing of God's will rather than on seeking benefits for man. It was an uplifting form of worship, elevating the morals of the Israelites to a level that was far above that of the surrounding nations. As long as they paid attention to God and did his will they were richly blessed.

The nations neighboring the Israelites practiced worship that God condemned, hence, false religion. It involved frightful practices such as sacrificing children to an idol of Molech. It was the service of false gods, imaginary gods. Instead of worshiping the Supreme Being, they worshiped the things he created as well as things that they made with their own hands.

Those who responded to the teachings of Jesus Christ and were directed back into the ways of true worship did not abandon this view of matters, namely, that there are two kinds of religion. The Christian disciple James wrote of "the form of worship that is clean and undefiled from the

standpoint of our God and Father," implying that other worship did not enjoy such a standing before God. (Jas. 1:27) And the apostle Paul spoke about those who, in their religious practices, "turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." Pointing out that this was false religion, he went on to say that they "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created." (Rom. 1:23, 25) Not only was it true that such idol-worshiping religions of the pagans were rejected by God, but even many of those professing to be Christians fall into the same category. As Jesus himself said: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:22, 23) Why? Because they were not doing the will of God. They were practicing false religion.

Basis for Determination

The basis for determining what is true religion and what is false religion is the written Word of the Creator. As it served as a guide for the Israelites and for the early Christians to lead them in the way of true worship, so it can serve as a guide for people living today. In it the true God, Jehovah, tells man about himself and how he wants to be served. His Word is the standard of truth. When a religion is out of harmony with this Word, failing to measure up to it, that religion is false. This can be verified by the fruits it brings forth.

On one occasion Jesus said: "There is not a fine tree producing rotten fruit; again there is not a rotten tree producing fine fruit. For each tree is known by its own fruit." (Luke 6:43, 44) Like a rotten tree, false religion produces bad fruit. Because of this, the record it has left on the pages of history is revolting to people who love righteousness. Multitudes have been turned away from the true God because of what false religion has done in his name.

True religion produces good fruits that turn people to God, increasing their respect for him. Its chief fruit is that of love, love for God and love for neighbor. By exercising such love the followers of true religion are able to live in peace with their fellowmen throughout the earth. They show kindness even to those who oppose and persecute them. Because they live by the high moral standards of the Scriptures, they are honest, trustworthy and morally clean. They produce the good fruitage of God's spirit mentioned by the apostle Paul: "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." —Gal. 5:22, 23.

True religion does not leave one confused or uncertain, but fosters firm faith in God and his Word. It reaches into one's life and changes his thinking and personality for good. It educates him in God's Word so that he can speak to others about his religion and give Scriptural proof for his beliefs, and results in a worldwide unity of believers based on love.

There is not this unity among the hundreds of religious groups in Christendom today. Their lack of unity, their lack of love, not only for others but even toward the members of their own religion, becomes evident when there are political differences and wars. Members of the same religion kill and maim one another, and this has happened more than once right in this generation. This is not the fruitage of love. It is not the fruitage of God's spirit.

Although Christendom claims to be Christian, she has produced the rotten fruits of false religion. Some of her own spokesmen have admitted that she produces bad fruitage. In a report made to the United Presbyterian general assembly by a five-man committee, one being the president of the Union Theological Seminary in New York, the failure of Christendom's religion was pointed out. Among other things it said: "The return to religion in our day has produced no corresponding moral fruitage. On the contrary, while the curve of religious interest has been rising, that of moral health has been falling. . . . Not 'too little religion' but double-minded religion, its divorce from practice, is our sickness. This fact is a judgment upon the churches and the religion they have been content to foster."

Which Is Yours?

What kind of religion do you practice? Is it the true religion? If so, you should not be hesitant about comparing it with the touchstone of true worship, God's written Word. In fact, you should regularly "keep testing whether you are in the faith." —2 Cor. 13:5.

Jesus said: "Love one another just as I have loved you." (John 15:12) Do the members of your religion love one another, or do they steal from one another, gossip about one another, lie to one another and, in times of war, kill one another? Have they followed Peter's counsel to "put away all moral badness and all deceitfulness and hypocrisy"?—1 Pet. 2:1.

The apostle Paul said that true Christians should "all speak in agreement," that there should not be divisions among them, but that they should be "fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) Are the members of your religion united in the same line of thought, without divisions?

Jesus said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:16) Do the members of your religion keep separate from the political affairs of this world as Jesus did?

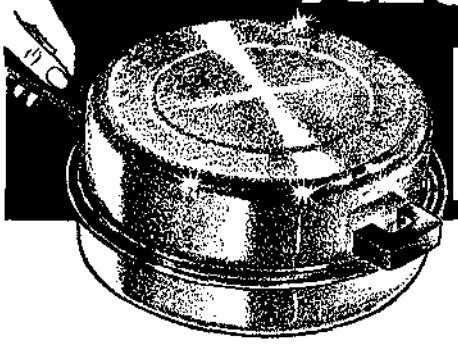
Peter said you should be able to make a defense "for the hope in you." (1 Pet. 3:15) And Jesus sent his followers out to "make disciples of people of all the nations, foretelling that in these last days they would publicize "this good news of the kingdom." Has your religion equipped you to have a share in that work?—Matt. 28:19; 24:14.

Whether your religion is true or false depends upon how it lines up with the Bible. If, from the Scriptural facts set out here, you have come to realize that your worship falls short of what God approves, now is the time to study the Bible to get an accurate knowledge of the will of God and to do it. Jehovah's witnesses will count it a privilege to give you personal help to gain that needed Bible knowledge, and that at no cost to you. Simply ask them.

BIBLE BURNING STILL AN "ACT OF FAITH"

● In Ejutla, Oaxaca, Mexico, in the past year a priest-inspired mob ransacked the house of the overseer of a Witness congregation, which house also was being used as their meeting place. The mob then took the Bibles and burned them in the public square. The local paper said that they did it "as if they were committing an 'act of faith.'"—1962 *Yearbook of Jehovah's Witnesses.*

What about ALUMINUM Cooking Utensils



WHAT about aluminum cooking utensils? Can their use harm the body? That is as controversial a subject as the fluoridation of water and as was the relationship between cigarette smoking and lung cancer until recent years. Whether the future will see aluminum cooking utensils condemned by the medical profession in general as are cigarettes today remains to be seen.

At present the great majority of authorities in medical and scientific fields give aluminum a rather clean bill of health. Perhaps the most learned and extensive defense of it in recent years is that made by the Kettering Laboratories, as published in the *Archives of Industrial Health,* May 1957, under the title "Aluminum in the Environment of Man." This report, financed by the aluminum industry, consists of ninety pages and was made by a group of scientists who consulted 1,500 books, articles and reports on the subject. It concludes with this statement:

"There is no reason for concern . . . about the hazards to human health derived from well-established and extensive current uses of such products. Nor need there be concern over the more extended uses which would seem to be in the offing."

Background

Aluminum compounds are among the most common of earth's elements; only oxygen (50.02 percent) and silicon (28.50 percent) exceed aluminum compounds with their 7.3 percent. However, three one-hundredths of one percent in the soil is enough to kill all plants, even those preferring acid soil. Thus far scientists have not found any food value in aluminum and so there appears to be no such thing as an aluminum-deficiency disease.

Pure aluminum was first discovered in 1828 but continued as a costly novelty of kings until some sixty years later, when an economical process for producing it from its natural compounds was perfected. It soon began to be used for cooking utensils but not on an extensive scale until after World War I.

Today in Western lands most household cooking is done in aluminum and more than half of processed foods appear to come in touch with aluminum. At present the aluminum and tin-can industries are vying with each other for the beer-, fish- and meat-container business. Already aluminum has largely replaced tin in the frozen-fruit-juice field, even as it is replacing tin foil as a wrapper for food.

Arguments Against

No sooner did aluminum begin to serve food purposes than the voices of certain German, Swiss, British and American physicians, health department officials and food chemists were heard expressing misgivings or outright condemnation. They

noted the softness of the metal, how easily it is corroded by both acids and alkalies and the irritating and astringent qualities of aluminum salts that especially affect the digestive system. Mouth sores, stomach disturbances and colitis were the more common ills blamed on use of aluminum.

In 1934 Prof. Dr. A. L. Tchijevsky, director of the Central Laboratory for the Study of the Biological Action of Ionization at Moscow, Russia, reported in the learned European medical journal *Acta Medica Scandinavica,* Vol. 83, 1934, his findings on the relationship between aluminum and disease. He used as subjects patients suffering from stomach, intestinal, kidney or liver ills. In his experiments these did not know what their food had been cooked in. He found that cooking in aluminum changes the acid-alkaline ratio of food. Eating such food increased the albumin content of the feces and the severity of the ills of many of his patients. Complete cures repeatedly resulted from changing from aluminum to glass or enamel cooking utensils, but to stay cured such persons had to keep away from all food cooked in aluminum. His conclusions are that cooking in aluminum slowly and subtly harms all persons because "the aluminum salts have the property of rapidly taking away (destroying) the membrane potential of live cells," and it especially harms certain people "who are highly susceptible to the action of aluminum."

The Lee Foundation for Nutritional Research in 1946 published findings showing that aluminum salts from aluminum cooking utensils, alum baking powders or aluminum acetate in perspiration deodorants rob the body of its phosphorus and calcium. Supporting this conclusion is the observation that appeared in the *Journal of the American Medical Association,* November 5, 1961, on the practice of giving aluminum hydroxide in certain cases: "Physicians should be alerted to the fact that aluminum hydroxide ingestion, unless carefully supervised with some knowledge of the phosphate changes in the patient, may not be as innocuous [harmless] as suggested in the brochures advocating the use of the medicament."

Writing as a homeopathic physician, Dr. H. Tomlinson, M.B., Ch.B., M.R.C.S., L.R.C.S., in his booklet *Aluminum Utensils and Disease,* published in 1958, says, as a result of his forty years of practice, that one out of three persons is sensitive to aluminum and that "the use of aluminum in the preparation of food and food products is one of the most harmful factors in modern civilization." Others have also had much to say on the subject.

O.K., but—

There has been thirty times as much material published approving aluminum cooking utensils as there has been disapproving them. However, time and again the nature of the testimony approving of aluminum is, O.K., but—. Thus *The Lancet,* leading British medical weekly, back in 1913 noted that there was no harm in using the new aluminum water bottles for drinking water *provided* one did not drink water that was left standing in them for a period of time. Similarly, the British government in 1935 approved of aluminum cooking utensils, yet made a number of references to possible harm.

Thus also in Bulletin No. 3 (1933) of the Mellon Institute appeared the statement: "The metals occur in minute quantities—a large amount would constitute a menace when taken into the body. One should not lose sight of the fact that most foods contain aluminum. It is obvious, then, that one's choice of baking powder may be a factor pushing him over a safe limit."

And just what difference in the aluminum content of food does cooking it in

aluminum make? This same publication shows that, when cooking was done in glass, the average aluminum content of some thirty foods was one half of one part per million, but when the cooking was done in aluminum it was 8.8 parts per million or 17.6 times as much. Creamed cabbage cooked with soda had only one-third of one part per million if cooked in glass but had 90 parts per million if cooked in aluminum *or nearly 300 times as much!* Dark pans were shown to give off far more aluminum than light pans. Potatoes cooked in their skins showed no difference.

Food Technology, December 1951, showed how variable the aluminum content of food cooked in aluminum is. Different brands varied 300 percent, the purer the aluminum the less corrosion, *and food* cooked in wrought aluminum utensils had some three times as much aluminum in it as that cooked in "spun" aluminum. "The most acid juice, cherry, dissolved the greatest amount of aluminum from the utensils, and the least acid juice, pear, the least amount."

The Mellon *Bulletin* further quotes a U.S. Public Health Service opinion: "In the use of aluminum cooking utensils it may, perhaps, be advisable to avoid strongly acid foods. It may also be desirable not to let food stand for many hours in the aluminum cooking utensils."

O.K., but— *is also found in the Kettering* report above mentioned: "The action of waters on aluminum *generally* is small. . . . In *general* cold fruit juices have but little effect on aluminum, although hot and boiling citrus juices attack it severely . . . Foods that are alkaline or made alkaline by the use of soda also attack aluminum . . . Aluminum is not recommended for storing wines . . . *Generally* fruit juices are not boiled alone; *when* sugar or starch is added, as will *usually* be the case, the protective effect will be exerted."

Aluminum with Food Chemicals (1955), published by one of England's leading aluminum corporations, while recommending its product to food processors also says, O.K., but—. "The acidity of fresh and canned fruits, . . . varying from pH 2.7 to 5.0 makes unprotected aluminum unsuitable as a canning material . . . Aluminum is usually unsuitable for use with pickles owing to the aggressive nature of acetic acid when salt is present, particularly at elevated temperatures . . . Sauer kraut [same as pickles] . . . The question of the behavior of aluminum in contact with tap water is rather involved, the severity of attack depending upon various factors."

So what about aluminum cooking utensils? In view of their widespread use they *must have some general effects that* deserve each one's consideration. Apparently there are some persons who are very allergic to aluminum salts, and too much is not good for anyone. So you may do well to keep in mind that hard water, baking soda and salt increase the corrosion of aluminum (and certain water softeners most of all), as also do strongly acid or alkaline foods. It would seem that, except for frying pans, which do not give off aluminum when there is grease to act as a protective, glass, stainless steel or heavily enameled cooking utensils are to be preferred, since none of these are affected by such factors. But unless one is especially allergic to aluminum he does not need to be concerned about an occasional meal prepared in aluminum, as when he is eating out. In fact, making an issue over aluminum at the time of eating out may hurt the digestive system more than any aluminum in the food!

For Christian ministers, *especially, it is* well to note that, apart from eating what they have found to be good for them, there are other things of far greater importance than material food.—Rom. 14:17.

SHIRT-POCKET RADIOS

MINIATURIZATION in the radio industry has worked wonders in reducing the size of portable radios. Models that vary from the size of a woman's handbag down to that of a package of cigarettes are being turned out in mass quantities. How a radio that is small enough to slip easily into an average shirt pocket can function may be a bit of a mystery to the person who is accustomed to think of a radio as a rather bulky instrument filled with many glowing radio tubes. The secret is in a remarkable crystal that was introduced into the radio industry as a component for radios back in 1948.

Carefully prepared crystals of the metal germanium, it was discovered, can be used in the place of radio tubes. As radio tubes can control the flow of electrons in a vacuum, so these crystals can control the flow of electrons in a solid. After much research it was learned how to alter the crystals in various ways so that the manner in which electrons flowed through them would correspond with the work done by the many different types of tubes. The finished crystals, properly wired inside tiny metal containers, came to be known as transistors.

Years of research were required to develop a method for mass-producing transistors with consistent characteristics. When it was discovered, the market price for them finally came down to where it could compete with the price of the familiar radio tube. Despite improved production methods, better-quality transistors made from silicon are still quite expensive. With an ever-increasing number of transistor radios appearing on the market, a person shopping for a radio should know what to expect from them and how to buy one.

Because transistors draw very little power, a transistor radio can operate on small, inexpensive flashlight batteries. This contributes to their amazing compactness and light weight. If played only about two hours a day the batteries will usually last for several months. Unlike radio tubes that heat up and burn out periodically, most transistors stay cool and rarely need to be replaced, but they can be easily damaged by external or internal heat. As might be expected, however, small transistor radios have some weaknesses.

The tiny speakers of these radios are incapable of producing the tonal quality that can be expected in radios of conventional size. Music is poorly reproduced by them, though as the size of the radio increases, the tone improves. Generally they sound squawky and tinny. What an announcer or newscaster says can be understood when these radios are up close, but at a distance of over four feet they usually become unintelligible.

There are some portable transistor radios on the market that receive FM broadcasting. As might be expected, the prices of models that receive both FM and AM are about double that of those that receive AM only. For portable radios FM is not very practical. Because the signals from an FM station travel in a straight line like television signals, a receiver must have a good antenna, and it must be properly positioned to prevent the sound from being distorted. Obstructions such as hills and buildings tend to block or weaken FM signals. This is a serious drawback to portable FM radios and to FM car radios. As they move about the quality of their reception constantly changes. Portables work best with AM broadcasting.

There are a few things a person can look for when selecting a transistor portable radio. See if an announcer or newscaster on a strong station can be understood when the radio is played in a noisy part of the store. If it is not understandable, try another model. The volume should not change when the radio is turned in different directions. Stations should tune in easily. Compare several models for their tonal quality when playing music. The one with the best tone would be the one best to listen to.

Producing shirt-pocket radios is just the beginning of what the radio industry can do with transistors. Further research and improvements in production methods will undoubtedly result in many new and improved radios for your listening enjoyment.

Uplifting Mankind

By "Awake!" correspondent in South Africa

MAN is laboring under an increased burden of his failure to solve the multitude of problems facing him. He cannot shake off the deadly grip of disease. Crime and delinquency are rife everywhere. Social and economic problems are worsening steadily. The sanctity of marriage is trampled underfoot.

While national and international tensions mount, he is threatened by a new self-made monster. The fear of atomic warfare is developing a "groundhog" psychology in him. Slowly but relentlessly nuclear explosions could produce their crop of "genetic deaths" through induction of harmful mutants. For this reason scientists fear that this monster can cause serious deterioration of public health for generations to come.

How can man be freed of his burdens? Who can uplift him out of the morass in which he finds himself?

Galton and Eugenics

Some look to eugenics, a science for which Sir Francis Galton of England laid the foundation in the last century. That term "eugenics" is one he coined from the Greek *eugenia* ("well-born").

Eugenics is the biological science of race improvement, "the study of the agencies under social control which may improve or impair racial qualities of future generations physically or mentally," stated Galton. Hence it includes the study of heredity and the extent to which good and bad qualities are passed on from one generation to another. It aims at improving health of body and mind.

Galton advocated the furthering of the productivity of the fit and the restricting of the birthrate of the unfit. However, this would require public sentiment for improvement of the race and a feeling of greater responsibility for offspring. Being a matter for human society or mankind as a whole, changes in laws and customs involved would also be required. But would men endorse this as the means to uplift mankind?

Heredity, Environment, Genetics

One's genetic potential is inherited from one's parents. It is now known that, not only superficial characteristics, but also such human traits as feeblemindedness, night blindness, color blindness and deaf-mutism follow Mendel's law of heredity. In humans, as in animals and plants, the right kind of parentage plays an important role.

In animals the inherited instinct controls. Thus the late Eugene Marais, well-known South African jurist, poet and naturalist, carried out an experiment of classic simplicity with weaverbirds. These African finches plait a beautiful, tight, flask-shaped nest of grass or other flexible fiber and fasten it to a branch with animal hair, tied in a distinctive knot.

Marais hatched weaverbird eggs under canaries. The new weavers were induced to breed and their eggs likewise hatched under canaries. For four generations Marais' weavers were denied the care of their kind, as well as possible contact with normal weaverbird environment, and were even fed on synthetic diet. Then those of the fourth generation were given access to natural materials. Vigorously they set about plaiting nests indistinguishable from those of the Bushveld, their original home. And each was tied to its branch with a horsehair, in the distinctive knot.

Man, however, has the power of speech and logical reasoning. With him environment plays a vital role. In him two sets of factors interact: (1) the hereditary factors supplied by his parents; (2) the environmental factors in which and by which the individual develops. Each individual receives an array of genes known as his "genotype." But in different environments the same genotype can produce different personalities in individuals carrying it.

Animal and plant breeders utilize genetic principles in their efforts to improve livestock and useful plants. Medical genetics is especially concerned with the influence of heredity on conditions of medical importance, while eugenics seeks to eradicate deleterious genes for the improvement of the human race.

Now, in animals, inbreeding can bring to light recessive defects in large numbers. Such animals can then be culled, and a herd thus freed rapidly from certain undesirable characteristics. In man, however, inbreeding is rejected as incest. Nor can inbred individuals be eliminated, and they may become a serious social burden. For that reason, in his book *The Training of the Human Plant,* Luther Burbank writes: "It would, if possible, be best absolutely to prohibit . . . the marriage of the physically, mentally and morally unfit." The essence of the problem, as he viewed it, was expressed in the words "if possible."

Marriage Customs

A wide variety of conflicting marriage customs exists throughout the world. In the majority of savage tribes unmarried boys and girls are considered free to mate in temporary unions, subject to the barriers of incest and such social regulations as prevail in their community. In other tribes chastity, especially in girls, is regarded as a virtue, and any lapse from it is severely censured or even punished. From Oceania through Asia and Africa to the Americas, examples can be found of peoples who demand continence stringently and of their neighbors who allow full freedom.

Preparatory arrangements and customs range from infant betrothal to initiation, special training for marriage, and moral, economic and health tests. The custom of gifts from the husband to his wife's family is common. This "marriage by purchase" is often a blatant commercial transaction. In some cases the bridegroom gets presents, sometimes to the extent of making the transaction a "husband purchase." Exchange of sisters is common. *Lobola,* or "bride-price," so common among the Bantu of Africa, is usually paid in cattle, the number varying according to tribe, rank and other considerations, from a couple of head to a few score.

If the bridegroom is poor, he may undertake a service contract with his father-in-law, a common custom among the Hottentots. In India the low castes usually pay for the bride, the high castes for the bridegroom. Where hypergamy prevails, that is, where girls must marry into a caste equal or superior to their own, buying a bridegroom is often an expensive business.

Endogamy is a form of marriage that forbids members of the caste or group to marry anyone who is not a member of the

group. The opposite custom is exogamy, which forbids marriage between members of the caste or group. Thus there are clans in China in which every member bears the same name; no man of such clan is allowed to marry a woman of the same name. Conceivably, communism has had a considerable impact on this custom.

One might even ask whether truly "romantic" marriages are not comparatively rare, for even in the Western world financial, political, social and religious considerations play a significant role. Differing religious conviction is frequently a bar to marriage.

With such divergent marriage customs as even this brief survey reveals rooted in the customs of the peoples of earth, how can it be hoped that regulation of marriage with a view to producing only the "best" offspring will be adopted by all mankind and will result in man's uplift?

Marriage Choice

In other respects marriage is not a matter of free choice. Affinity and consanguinity debar from marriage. Incestuous unions between near relatives are almost universally abhorred and prohibited. Throughout the civilized world marriage between immediate ascendants and descendants, as well as close cousins, is forbidden by law. Marriage of stepparents and stepchildren, as well as marriage between adopting parents and adopted children, is also quite widely prohibited. In the various provinces of South Africa small variations in these laws have existed, but presently they are being consolidated to have a uniform law throughout the Republic.

Age restrictions vary considerably and can generally be waived by a court of law in favor of couples below the normal age of consent.

In the United States some thirty states prohibit marriage between whites and Negroes, eighteen of these also between whites and Orientals. Some forbid marriage between whites and Red Indians. South Africa has its miscegenation law, which forbids sexual relationship between whites and nonwhites. In 1949 South Africa passed the Prohibition of Mixed Marriages Act, which forbids marriage between whites and nonwhites. The onus not to marry such couples is on the marriage officer, who has a difficult and unpleasant task when a near-white is involved.

In the January, 1962, issue of *Family and Child,* official journal of the South African National Council of Child Welfare, a contributor discusses scientifically planned reproduction. He elaborates on the suggestion of Nobel Prize winner Dr. H. J. Muller, expert on genetics, that sperm from geniuses should be administered to carefully selected females to produce a race of supermen. Only a few selected males would be required to keep up supplies in sperm banks. In the resultant Amazon-dominated society only the fittest females would reproduce. Males, he sadly concludes, may become redundant. If such a scheme of "scientific" adultery were taken seriously, what a travesty of human marriage it would be!

Health Necessary

More and more health is stressed. Practically throughout Europe contagious sexual disease is a disqualification for marriage, or, if concealed at marriage, a legal ground for divorce. In 1913, in the United States, Wisconsin pioneered the requirement of a medical certificate showing the male free from venereal disease. Now forty-five states require a health certificate, based on a serological test, before a marriage license can be issued.

From California came the news recently that a test has been found for sickle-cell anemia, so named because the deoxygenated red blood corpuscles lose their globular shape in the veins (but not in the arteries) and take a crescent or sickle form. This hereditary disease is debilitating, sometimes fatal, and afflicts many U.S. Negroes and vast numbers in Africa. It has been suggested that the simple blood test that detects carriers should be required by law before issuing of a marriage license.

Uplift Will Be Realized

But goodness cannot be legislated into man. His divergent social customs and ethical concepts militate against successful uplift. And even if he should succeed in establishing unity in the marriage customs of all peoples, who among imperfect men qualify as judges of those who are physically, mentally and morally fit for marriage? Who should be given the authoritarian power to impose his imperfect judgment in these matters on his fellowman? Should such a situation ever come to exist, it still could not eradicate sin, the underlying cause of imperfection, and so result in the real uplifting of mankind. Seeking to improve the human family by eugenics is simply scratching the surface of the situation while ignoring the basic difficulty.

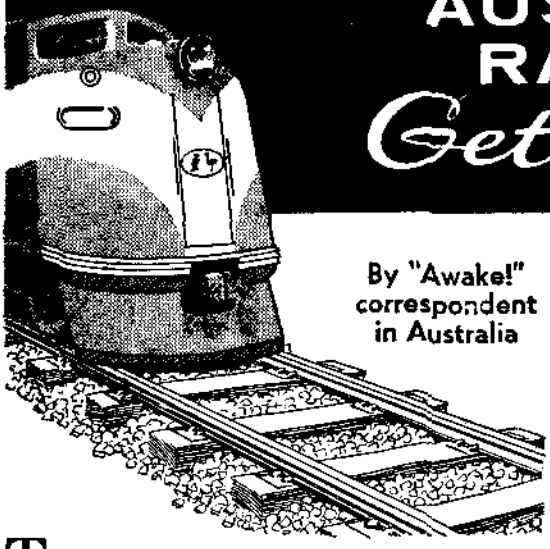
For the uplifting of mankind men must look to God. They must avail themselves of the ransom sacrifice of his Son, by which they can be relieved of sin. They must look to the kingdom of God, which, guided by divine wisdom, will cut off the wicked and bring believing mankind to glorious perfection.—Matt. 20:28; Acts 4:12; Rev. 21:1-4.

Science, properly directed, can benefit mankind. The knowledge he acquires by means of his research can protect him from needless harm, but it can never grant him deliverance from imperfection, disease and death. This only God can do.

Fishing with a Gander

● "A Scottish farmer kept a gander which had an unfortunate habit of leading his cackling harem across the waters of a nearby lake to forbidden fields on the opposite shore," says Frank Lane in *Nature Parade*. "The farmer decided that the gander must be taught a lesson. One day the bird was seized just as he was taking to the water, and a large fish-hook baited with a frog was attached to his leg. As he swam across the lake a large and voracious pike caught a glimpse of the succulent frog. A rush and a swirl, and the frog was down the pike's gullet. The hook struck home and the fight was on. The first few rounds went to the pike. The astonished gander could do little more than 'turn somersaults' on the surface of the lake. Then the contestants settled down to as strange a tug-o'-war as ever took place. The gander made headway for the nearest shore as long as he could maintain his center of gravity, but this he kept losing owing to the violent surges of the invisible enemy. At last, amid the excited cacklings of the geese and goslings, the victorious gander beached upon the shore one of the finest pike the lake had ever known."

AUSTRALIAN RAILWAYS Get Together



By "Awake!" correspondent in Australia

THE time for unity had come. The occasion was the arrival of railways in Australia, and the year, 1850. It was such a simple decision for the three independent young colonies of Victoria, New South Wales and South Australia to make—merely the width of the railway lines they were about to build. Of course, they all agreed on the wisdom of building to the same width. Ah, but how wide, just what width would be suitable? As a wise man once said, "Many are the plans in the heart of a man"; and herein lies our story, one that illustrates man's need for unity and the far-reaching consequences of disunity and wrong decisions.—Prov. 19:21.

Yes, today, many are the railway gauges in Australia. But it makes little difference to the average traveler what the gauge of the railroad is. He simply wants to get to his destination as quickly and comfortably as possible without having to change trains, especially halfway there. Obviously, in a country the size of Australia uniformity of rail gauge would be a most important factor in making the young colonies still more united. It would make them feel that they really constituted part and parcel of one and the same nation.

Of course, differing rail gauges were not invented by Australians. Traveling the world today, you can take your choice of gauges, varying from 2 feet to 5 feet 6 inches. As early as 1860 there were in Britain and America up to a dozen different rail gauges. Gauge, which is the inside distance between the two steel rails of the railway track, varies with different railway systems. Some engineers claimed that broader gauges gave smoother running, whereas exponents of the narrower gauge systems had the slogan "More miles for less money."

Before the close of the nineteenth century, unification of gauges had been effected in both Britain and America. A clear lead was given in 1845 when a British royal commission described break of gauge as "an evil which alone would neutralize half the benefits of the railway system." The Civil War acted as a force making Americans conscious of the vital importance of a uniform rail system and leading to the acceptance of the now international standard 4 feet 8½ inches by the United States. Why a fractional measure of gauge should be selected at all has puzzled many people. Apparently this measurement of 4 feet 8½ inches is related to the distance between the wheels of the Roman chariots used during the invasion of Britain. Ruts of this width were worn into the roads, to be followed by later highway vehicles and then by the British railways.

Australians have been frequently warned of the folly and weaknesses of a multigauge railway system. For one, British field marshal Lord Kitchener, in 1910, stated that their railway communications appeared to be "more favorable to an invading enemy than to the defence of the country." This point was really driven home during the Pacific-Japanese war. For instance, it took thirty-six days to move one division of troops some 2,500 miles, from Sydney to Perth, and then without their field guns. "It is fortunate," wrote Brigadier L. G. Binns, "that we were trying to support an offensive, and not fighting desperately to throw back a Japanese onslaught on our own shores." Finally, in 1943, Japanese submarines off the Australian coast disrupted maritime transport. The extra burden this placed on the overloaded rail system caused chaotic traffic jams at break-of-gauge stations. Hence the comment of one authority: "This was a degree of mobility that almost achieved, for the purpose of war, immobility." "You are not a country," taunted the Japanese, "but only five separate islands."

How the Muddle Began

About six years before the first railway line was laid Earl Grey, Secretary of State for the Colonies, wrote to Sir Charles Fitzroy, Governor General of New South Wales: "It has appeared to be highly desirable, in the event of railways being established in the colony of New South Wales, that one uniform gauge should be established with a view to the possibility of the meeting at some future, though probably distant period, of the lines, not only in the same settlement but by a junction of those constructed in the adjacent colonies." Here was wise counsel. Had it been followed, other problems would never have arisen.

During 1850 the Sydney Railway Company planned to build a railway line between Sydney and Parramatta. The company's engineer, the Irishman F. H. Shields, favored the 5-foot-3-inch gauge; and this was accepted and approved by the government in 1852. The governments of Victoria and South Australia were notified and decided to follow suit; in fact, they placed orders for rolling stock to this dimension. In the meantime James Wallace, a Scotsman and an ardent supporter of the 4-foot-8½-inch gauge, replaced F. H. Shields as engineer. He convinced the legislators that the standard gauge of England and his native Scotland was preferable to that recommended by the Irishman. In 1853 the New South Wales government permitted the company to change to the narrower gauge. Efforts by Victoria to prevent New South Wales from adopting the narrower gauge were unsuccessful; in fact, before the matter could be resolved, the Victorians had opened Australia's first railway line, and built it to the 5-foot-3-inch gauge. So a trifling difference of opinion between an Irishman and a Scotsman contributed to the disaster of Australia's rail-gauge muddle. Then to add to the confusion, Queensland and Western Australia adopted a narrow gauge, 3 feet 6 inches. South Australia, after building 250 miles of 5-foot-3-inch track also decided on the narrow 3-foot-6-inch gauge for reasons of economy.

In 1883, when the two lines between Melbourne and Sydney met but did not mesh at the border, there was hot rivalry. Both the Victorian and New South Wales border towns, Wodonga and Albury, claimed the position of interchange station, since tracks of both gauges were provided between them. Finally it was decided. Passengers and goods would be transferred at Albury, while coal, steel and livestock would change gauge at Wodonga. How an-

noying to sleepy passengers was the cry, "Albury; all change here," and particularly for those having a lot of luggage! Imagine the cost in time and money of unloading and reloading the thousands of tons of freight carried by these trains! The Albury bottleneck alone has cost the New South Wales and Victorian Railways millions of pounds in terms of freight lost to road hauliers. With the diesel locomotive, the modern railway offers the lowest ton-mile rates for freight over long distances. Motor transport has no chance of competing even if allowed to use the roads free of tax. All these advantages have been lost to Australian railways because of lack of unity. What a price to pay for wrong decisions!

Attempts at a Solution

Various devices such as a third rail, sliding wheels, telescopic axles, double flanged wheels and wheels with wide tires have been suggested to solve the problem, but none have been accepted by the railway experts. In 1921 a royal commission recommended an entire conversion throughout Australia to a uniform gauge of 4 feet 8½ inches. Total cost then? £57,000,000! This and later schemes all broke down on the score of finance.

Today a compromise scheme has been accepted under which only trunk railways joining capital cities will be unified. The first step of this so-called Wentworth scheme, the £12,000,000 Melbourne-Wodonga-Albury standard-gauge line, has become a reality. Good news indeed for almost four million inhabitants of Melbourne and Sydney and especially for passengers traveling 590 miles by rail between these capital cities. No more changing trains at Albury, 191 miles from Melbourne. Yes, it is "Straight Through in 62." Opened on January 3, 1962, only freight traffic ran over this single-line track at first. Passenger services could not begin until the track had been firmly ironed out and consolidated by goods traffic. Now the passenger service is the fastest and most luxurious in Australia; in fact, equal to the world's best. Speeds of 80 m.p.h. are standard in superb air-conditioned carriages drawn by powerful new diesel locomotives. Three passenger trains run daily in each direction, two super luxury night sleepers and one day train. Overall time one way? Thirteen hours!

The second step of the Wentworth scheme is the extension of the standard-gauge Port Pirie–Kalgoorlie line by a further 380 miles to Perth in Western Australia at an estimated cost of £18,000,000. Survey work on this link is already being carried out, and it is expected that construction will begin in July, 1962.

The first part of the Australian continent to be discovered, Western Australia, was the last to be opened for settlement. Prior to the construction of the Trans Australian Railway in 1914-18, the sea was the only mode of travel between east and west. Between lay 1,000 miles of arid country, 800 miles of which were uninhabited except for a few wandering tribes of aborigines. In 1911 the Commonwealth Government undertook the construction of the 1,050-mile railway line from the West Australian railhead of Kalgoorlie to Port Augusta in South Australia. Constructed, owned and operated by the Commonwealth Railways, the greater portion of the work was undertaken during World War I. In the whole 1,050 miles there is not one single running stream nor any mountain or valley to be spanned.

Across the Fascinating Nullarbor

Extending for 420 miles, the Nullarbor plain is part of the Trans Australian journey. Picture an enormous limestone expanse, devoid of trees but covered as far

as the eye can see by low spreading bushes with bluish-white and grayish-green leaves. These are the blue bush and salt bush among which abound kangaroos, wallabies, lizards, bush turkeys and emus. As evening falls, the richly colored sunsets seem partly to dispel the air of loneliness permeating this vast primitive land. The stars form grand company at night as they shine with an intense brightness not seen in moister climates. Along with the natural wonders in this area is a man-made wonder, the longest straight stretch of railway track in the world. Three hundred miles without a single curve, hill, valley or tree! A dark line of timber some 200 miles from Kalgoorlie marks the western fringe of Nullarbor, one of the largest plains in the world. The goldfield city of Kalgoorlie is the terminus of the 4-foot-8½-inch-gauge Trans Australian Railway and the connecting station for passengers traveling to Perth, 380 miles away, by the 3-foot-6-inch-gauge Western Australian Government Railways.

Future Possibilities

The final phase of this plan of partial unification is a standard-gauge line from Broken Hill to Adelaide via Port Pirie. While work on the Albury-Melbourne link was in progress, the governments of South and Western Australia both presented powerful arguments as to why the next project should be carried out in their states. The Federal Government is anxious to establish long-needed heavy industry in Western Australia. Because of the building of a £44,000,000 iron and steel industry at Kwinana, just south of Perth, the Kalgoorlie-Perth extension is to have first preference. However, when the Broken Hill–Adelaide line is standardized sometime in the future, a uniform track over 3,000 miles in length will join Perth to Brisbane. Surely a link vital to the Australian economy. This leaves thousands of miles of different-gauge branch lines still unchanged and isolated in the various states, maybe long to remain, because of the frightening financial problems involved in standardization.

Unity once lost is difficult to attain. Small differences snowball. Far better to make a report, consult together in unity and work in harmony from the very beginning, and then, how good and pleasant are the final results!

A Mild Tongue Can Break a Bone'

◆ Stressing the value of mildness is the proverb: "A mild tongue itself can break a bone." (Prov. 25:15) Demonstrating the power of mildness is the following experience of a Philippine mother:

"After I learned the truth [about Jehovah] my husband became furious. He told me to be anything but a Witness. One night he entered our room with his revolver to destroy me and the children. I prayed to Jehovah and he answered my supplication. My husband did no harm. I now made it a habit to pray morning, noon and night. When possible and without antagonizing him, I would speak of the peaceful new world and its promised blessings. Slowly my prayerful course softened his heart. After a time of bitter persecution his hatred vanished. He became reasonable, started to study and finally symbolized his dedication by water baptism. Today our home bubbles with joy, and we both rejoice to be united closer than ever by Jehovah."

DANCES OF India

By "Awake!" correspondent in the Far East

DURING the last few years many large cities have been visited by a troupe of Indian dancers who, with missionary zeal, have been bringing to Western audiences the culture of India by means of the dance. To people in the West their visit is like a breath of the Orient and an enjoyable entertainment. But how many of those who have seen this spectacle realize that they have witnessed a sacred religious ceremony? To the devout Hindu, dancing is a form of worship, a paying of homage to the gods by means of action and drama. A look at the program will confirm this for us, as the first dance in every performance is a "Dance Invocation." One could well ask, Who is being invoked? The answer to this lies in mythology. So through the dance let us learn something of Hindu mythology, and through mythology we shall learn something about the dances of India.

Origin

To the Hindu dancing is a sacred art. To it Hindu mythology attributes even the creation of the world, for it is said that in three majestic strides Brahma created the world—earth in the downward stride, space by the upward movement and sky with his third step.

There are many gods and goddesses in the Hindu pantheon. Aside from Brahma, there are, outstandingly, Vishnu the preserver and Siva the destroyer, who form the Hindu trinity; but it is Siva who is regarded as the first dancer, and for that reason his title in Hindi is Nataraja, *nata* meaning "dance" and *raja* meaning "king" or "King of the Dance." It is he, Siva, who is said to motivate the continuous activities of nature, all and everything dancing to the will of Siva. He is thought of much the same as a conductor of an orchestra. Just as the orchestra responds to the direction of the conductor, so, mythology says, all creation responds to the rhythm of Siva's dancing feet.

Siva and Parvati

The picture showing Siva performing his five works is held sacred by Hindus. In this picture Siva is holding in his upper right hand a sacred drum to imply creation; his lower right hand is making a gesture that signifies protection, and the upper left hand holds a flame symbolizing destruction (Siva here depicted as having three hands); he is standing with his right foot on the demon Mayulaga, thus stamping out evil, and his left foot is raised in a gesture, showing release. Siva is wearing a man's ornament in one ear and a woman's in the other, to show that from the beginning dancing has been an art for both men and women; and in many ancient sculptures he and his

wife Parvati are represented as a composite person, half male and half female. So dancing is attributed to the gods.

It is said to have been passed on to man this way: Knowledge of the four Vedas of the ancient Hindus was the privilege of the priests or Brahmins. The other castes, the warriors, merchants and menials, were deprived of this exclusive Brahmin right, thus provoking a revolt. The result, it is said, was that Brahma the "creator" was petitioned through Indra, "King of the gods," to invent an art that could be enjoyed by all. After solitary contemplation Brahma received inspiration for the fifth Veda, called the Natya Veda or Book of Knowledge and Drama. It is here that drama is believed to have been introduced as a mode of expression. Brahma, it is said, passed on this knowledge to a mortal, the sage Bharata Muni, to whom is attributed the voluminous work *Natya Shastra,* which treats minutely the arts of dancing, drama and music and is accepted as a basic authority even to this day. *Bharata* means a dance-actor, and the title "Bharata Natyam" was at one time applied to all dance forms in India, but it has now come to apply particularly to the dances identified with the temples of southern India.

Mythology says that when Bharata Muni gave his first performance in the court of Indra it highlighted the struggle between gods and demons. The gods were pleased to be shown in a good light, whereas the demons were angry when shown as evil; so they cast a spell on the players, who were unable to finish the performance. It is to forestall a similar happening that at the beginning of each performance a prayer is offered to the gods for their protection. In modern dancing this takes the form of the "Dance Invocation."

However, this differs from the original dance said to have been ordered by Indras to counteract the spells of the demons. That dance was performed around a pole decorated with the sacred colors of the gods and is known as the "Pole Dance of Indra." It has a counterpart in the Western world in the maypole dance.

The Schools of Dancing

In existence today are four schools of Indian dancing: Bharata Natyam, Kathakali, Kathak and Manipuri.

Bharata Natyam is the most ancient, most technical and the most popular form of Indian dancing. It is noted for its solemnity and grandeur and is the typical dance of southern India. In the past it was an art jealously guarded by the female temple dancers, who danced it in the temples of Siva; but in modern times it is performed by both male and female dancers, in theaters as well as temples in both East and West.

Kathakali literally means "musical dance drama." In its native setting it is performed in the open air. The audience is called by the beating of drums, and everyone prepares for a long stay, as sometimes the program continues for three days, and a single dance can last sixteen hours. The whole program will be based on one of the well-known Indian epics of Mahabharata or Ramayana. First there is a musical introduction lasting about three hours, after which the artists appear with their dances. Each dance will deal with a mythological episode in the earthly life of Siva, taken from his incarnation as Ram or as Krishna. The costumes are very elaborate and grotesque, representing the three main types of characters: the virtuous, the heroic and the diabolic. Masks and face coloring are a part of this school and the color differs with the character, the virtuous having green faces and the demons white with red noses and beards. Men take both male and female parts, as by tradition women are debarred from this dance.

Kathak dancing is quite different from the Bharata Natyam, which is steeped in religious tradition and emphasizes gestures. Kathak puts the accent on gaiety and pleasure and is dynamic in its interpretation and its fast intricate footwork. Its sensuality is derived from Arabic influence. More and more it is becoming popular, as its colorful charm makes it more understandable to the average audience than the rigid technique of the Bharata Natyam and the complicated patterns of the Kathakali.

At the opening of the Kathak dance the body is held rigid, with the feet crossed and the right hand stretched out level with the shoulder, the head kept erect and the left hand held above it. When the music starts, the eyes become alive, the arm trembles like a leaf and the dancer whirls into the movements of the dance. The story goes that Siva once wished to confer upon a demon any favor he desired. He asked for Siva's bangle, which had the power, when held above the head and accompanied by recitation of a magic formula, to destroy the body. With it the demon planned to destroy Siva and take his wife for himself. While Siva was being chased by the demon, Parvati, Siva's wife, flatteringly praised the grace of the demon and begged him to show her his dancing skill. Overcome by flattery, the demon started to dance. During the dance the hand holding the bracelet came to be above the demon's head, and at that moment Parvati recited the magic formula, reducing the demon to ashes. It is the demon's moment of annihilation that is depicted in the Kathak dancing pose.

In the dance of Radha and Krishna, as performed after the Kathak dancing style, is a symbol of immortality as taught by Hinduism. Here we see Radha, representing life on the threshold of eternity. She is seated on the banks of the river Jumna. The ornaments about her neck and wrists represent the impurities of life, so they are removed. Life is now cleansed and she anoints herself with sandal paste and decks herself with her jewels; now they are worn as an adornment that represents life with its many virtues. Krishna calls to her on his flute and beckons, but she turns away shyly; this is life faltering on the verge of eternity. Then, overcoming her shyness, she is led away by Krishna —life merging with its divine essence, which is Nirvana.

Although men do take part, this dancing is mainly performed by women. From it has sprung a degenerate style known as the Indian nautch, which uses the more sensuous elements of Kathak for the sole purpose of arousing passion.

The Manipuri dance form is different again from the other three. It does not have the speed of the Kathak nor the vigor of the Kathakali or Bharata Natyam. It is light and airy, depicting the richness and beauty of nature. Although this form of Indian dancing is fairly recent in its growth, the dance forms go back to the nature worship of the early Aryans. During the spring festivals of Vasanta-utsava and Holi these dances are performed.

The Ras-leela dance has become part of this celebration. It is based on the stories of the earthly life of Krishna, who is supposed to be an incarnation of Vishnu, and shows him dancing with the *gopis* or milkmaids. This dance brings to mind the picture that can be seen in most Hindu homes, of Krishna standing with his feet crossed and playing a flute, wearing a garland of flowers round his neck.

The Naga tribes of Manipur firmly believe that when they dance the gods descend to earth to join in their revelry.

The Technique

Indian dancing is noted for its absence of elaborate stage settings. Scenery is used to show time and place only; the rest is left to the dancer's skill. By facial expressions called "Rasas," of which there are nine—love, fury, valor, satire, pathos, disgust, wonderment, fear and serenity—any sentiment can be expressed. By combining the sentiment with the gestures the dancer can show a person in love or an angry tiger, the twinkling of stars, thunder or lightning, and so forth. The gesture that represents Krishna, for example, is the one where the hands are held in such a way that they represent a flute. By this means one person can play many characters. In a solo dance one person can enact a story with many different characters by changing the gestures and expressions to suit the person he wishes to portray.

The folk dances may show the day-to-day happenings in the village, such as children at play, men working and women fetching water from the well. By the way the dancer mimes, the audience can see that he is a fisherman pulling in a heavy catch or a woman carrying a pitcher of water on her head. Nothing is used to help the imagination; only the gestures and facial expressions tell the tale.

Like the dancing, Indian music has its origin in religion, and each of the basic notes is supposed to be presided over by a deity. Even the *veena,* a stringed instrument, is associated with Sarasvati, goddess of music and learning.

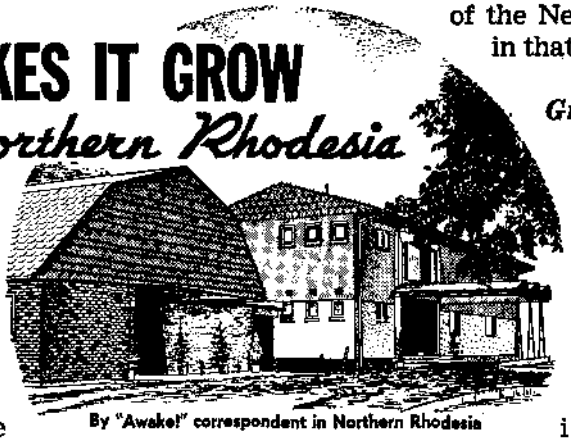
So many of the dances, even the music, of India are far more than entertainment; they are ceremonies of worship. They provide another means by which the "god of this system of things" appeals to the sentiments and emotions of the people in order to hold in bondage their minds, so that they reject the knowledge of Jehovah God and of his Son Jesus Christ, which is necessary to gain eternal life.—2 Cor. 4:4; John 17:3.

Not Too Young, Not Too Old

● A Christian witness of Jehovah went to a village in Sierra Leone, West Africa, to give a public lecture. The elder of the village told the children that came to hear the lecture to go home as they were too young to understand. However, the Witness, remembering Jesus' words about letting little children come to him, asked that the children be allowed to remain and hear the talk. At the end of the lecture a child of nine years from a nearby village asked a number of questions and was given the needed answers. The Witness also gave the child a tract and his address. The lad returned to his village and told his older brother that a man gave him the tract and told him and others about a new world. On hearing this the older brother and the lad came to see the Witness and inquired more about what he had said. They obtained literature, and a Bible study was arranged for and begun. As a result of this the older brother accepted the truth of God's Word, got baptized at the next assembly and now is himself serving as a special pioneer minister where the need is great. The lad has also taken his stand. Of all that had heard the public lecture that day, only this nine-year-old lad got the sense of it. How mistaken the elder of that village was!

● Toward the other extreme is a woman in the Netherlands of ninety-two years who had read the Bible all her life but had no one to explain it to her. Then a witness of Jehovah came along and began studying the Bible with her. They studied together twice a week for two years; but, the old lady being almost totally deaf, progress was slow. Then at ninety-four years she dedicated herself, and now, at ninety-five years, she was heard to exclaim: "Oh my! I'm so happy to know the truth. I feel as if I have just begun to live for the first time in my life!"

JEHOVAH MAKES IT GROW
—in Northern Rhodesia



By "Awake!" correspondent in Northern Rhodesia

GROWTH in Africa is by no means limited to natural wonders, such as luxuriant plant growth. Many areas of this pear-shaped continent have been yielding rich increase in response to the kind of spiritual gardening that Jesus Christ sent his followers forth to do. This is the kind in which the word of God's kingdom is the seed that is planted in fine soil of human hearts to produce abundantly: "This one a hundredfold, that one sixty, the other thirty." This is the kind in which Christians, like Paul and Apollos, have been planting, watering and weeding, and Jehovah has "kept making it grow." —Matt. 13:19, 23; 1 Cor. 3:6.

Northern Rhodesia is a tiny part of the field under cultivation by Jehovah, but the events of February 3, 1962, brought to fruition a stage in the harvest work in that land which showed just how richly Jehovah has made things grow to his praise.

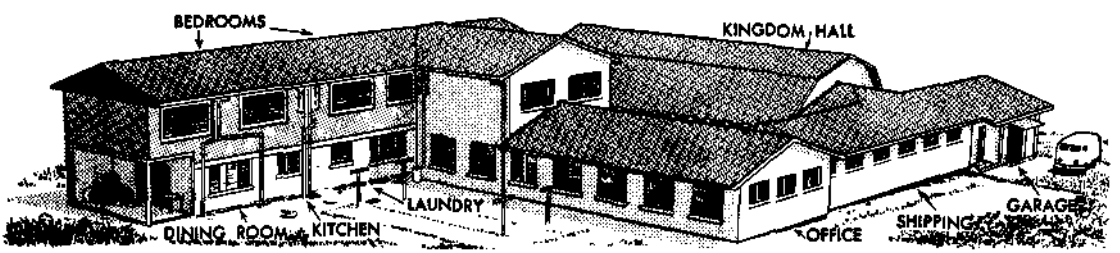
That was the day for the dedication of a new Bethel home, a new branch office, a new Kingdom Hall! The dedication program for the new buildings situated in Kitwe, the hub of the Copperbelt area of Northern Rhodesia, provided a wonderful opportunity to consider the development of the New World society in that part of the field.

Growth Since the 1930's

Seeds of Bible truth began to be sown in Northern Rhodesia early in the 1930's. African mine workers, returning to their Northern Rhodesian homes from the gold mines in South Africa, would bring back literature published by the Watch Tower Bible and Tract Society. They shared it with their fellow villagers. Soon written requests for more literature were being received at Cape Town. These early plantings sprouted fast, and in 1938 the Society's representative caring for New World interests in Northern Rhodesia reported that 939 persons were already sharing in the preaching activity, and over 3,000 attended the celebration of the Memorial of Christ's death.

Three years later, in 1941, the number of preachers had risen to 1,415, and 90 congregations had been organized. As Jehovah "kept making it grow," a new Branch was established for the country in 1948, and by 1951 there were 17,319 preachers associated in 284 congregations.

Ten years later, as reported in the 1962 *Yearbook of Jehovah's Witnesses,* 29,882



active preachers were busy planting, watering and cultivating an ever-enlarging field; and as a result of their efforts, with Jehovah's blessing, 85,959 persons attended the celebration of the Memorial in March, 1961.

Just how prolific this growth has become can be seen in the fact that the 1961 figure for Kingdom preachers represents one witness of Jehovah for every eighty-one persons in the country.

Back in the 1930's the Society's representative and his fellow workers cared for the cultivating work from a small rented two-room building in the territory's capital at Lusaka. In 1950 expansion called for a move to a larger building in Lusaka. Further growth made an even more definite move essential in 1954, and the branch office was moved to residential property in Luanshya, some 250 miles north of the capital, in the more densely populated Copperbelt region of the country. It was not long before more space was needed. A visit from the Society's president, N. H. Knorr, in 1959, quickly settled the problem, with Kitwe chosen as the site for a new Bethel home, branch office and Kingdom Hall. What blessed advantages these buildings will bring to the growing work in this land!

The double-story Bethel home shares the frontispiece with the entrance to the Kingdom Hall, the buildings being connected by a covered way. From the entrance to the home a spiral stairway leads to the six bedrooms. Downstairs are situated a library, kitchen, laundry and dining room. Leading to the rear of the home is the single-story office block, at the end of which a right-angle wing leads into the shipping department. The decorative features are made up almost entirely of wood paneling treated to enhance the wood grain, and a black motif copied from the frontispiece of the *Watchtower* magazine and set on a frosted glass panel above the entrance makes a pleasing identification feature. There has been much local interest in the building, as it stands unique amid a pleasant residential neighborhood.

The Dedication Program

Appreciation for this new evidence of Jehovah's blessing upon the growth of the work in Northern Rhodesia could be seen on the face of every one of the 180 attending the dedication program, held in the new Kingdom Hall. It was not possible to invite all the more than 29,000 Witnesses to the dedication, but representatives of some thirty congregations were in the multiracial audience.

Following a song and prayer to Jehovah, the program opened with an appraisal of the growth of the New World society in Northern Rhodesia by J. Fergusson, one of the early missionaries sent to the country in 1948, and now serving as congregation overseer in Kitwe. Frank Lewis of the Bethel family next spoke on the efforts put forth by the brothers in decorating the buildings. "What we must always keep in mind," said the speaker, "is that this building is merely brick, stone and wood. The more important thing is the work which will emanate from this center for true worship in Northern Rhodesia."

The branch servant, Harry Arnott, who also serves as zone servant for southern Africa, brought the program to a climax with his talk on the subject "Building on the Right Foundation." He directed the attention of the audience to the more important spiritual building at which each and every one must work hard individually, using the building blocks of faith, hope and love. He then dedicated all the new buildings to Jehovah, to be used for the advancement of His Kingdom interests.

This, he said, was like taking good things from Jehovah's hand and giving them back to Him; as King David expressed it: "For everything is from you, and out of your own hand we have given to you." (1 Chron. 29:14) Following this talk and closing prayer all present were invited to a guided tour of the buildings.

Comments by Outsiders

What effect and influence has this fast-growing New World society had upon the people in Northern Rhodesia? Commenting on the organization's ability to assemble over 30,000 Africans at Ndola, in April, 1959, the *Northern News* of April 24, 1959, said: "Whatever the reason, the mounting strength of this organization is a fact and, though many disagree with its interpretations, its teachings are based on the Bible, and any powerful Christian movement is surely an influence for the good among Africans."

Emphasizing how good this influence is, that same editorial of this principal Northern Rhodesian newspaper went on to say: "From all accounts, those areas in which Jehovah's witnesses are strongest among Africans are now areas more trouble-free than the average. Certainly they have been active against agitators, witchcraft, drunkenness and violence of any kind. A close study of the Bible is encouraged."

The Missionary Studies Department of the International Missionary Council and the World Council of Churches recently had the results of a survey published in a volume entitled "Christians of the Copperbelt."* This book too has some interesting observations about the Witnesses: "The Watchtower adherents seem at present to have won a reputation for being almost a District Commissioner's [government representative] dream of co-operative and reliable subjects!" Quoting African teachers and welfare workers whom they interviewed, the writers report that Jehovah's witnesses "are very reliable people and punctual. They have good discipline and do not drink too much." Another section of the survey says: "The Watchtower families we learnt to know seem to be exceptionally well-adjusted and happy together."

The *Watchtower* magazine has played a vital part in this growth, and, referring to this Bible-study aid, the survey comments: "No religious publication in Northern Rhodesia has anything near the distribution of 'Watchtower.'"

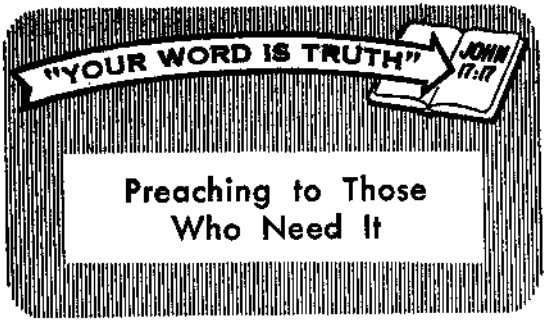
The planting and watering and cultivating of the seeds of truth about God's kingdom are going on apace, and the survey draws attention to this when it reports: "The women were known for their devotion of their leisure time, which is so much greater in town, to participating in 'Witnessing.'"

The New World society in Northern Rhodesia can look back on many blessed years, can look at the present with gratitude for these evidences of growth and can look to the future with the confidence expressed in the apostle Paul's words: "Now he that abundantly supplies seed to the sower and bread for eating will supply and multiply the seed for you to sow and will increase the products of your righteousness."—2 Cor. 9:10.

ARTICLES IN THE NEXT ISSUE

- How God Will Cure Race Prejudice.
- Making a Success of Singleness.
- Why Don't You Learn Another Language?
- Are You Troubled by Sleeplessness?

* By John V. Taylor and Dorothea Lehmann, published in 1961 by SCM Press Ltd., Bloomsbury Street, London.



Preaching to Those Who Need It

"WHY come to us? We are not Jehovah's witnesses," a Brooklyn housewife recently told a Witness who called at her door. "Why, of course not!" he replied. "If you were, you yourself would be preaching from house to house this morning and I would not be standing at your doorstep."

Among other responses similar in nature that ministers, Christian witnesses of Jehovah, receive when calling at the homes of the people are: "We have already been to church." "We have our own religion." "We have our own Bible." "Why come to us? Preach to those who need it!"

But, really, where are the ones who need it? Everywhere; for not only are there ever so many persons who do not claim to belong to any religion, but large numbers of those who do belong very infrequently attend church and many who attend know as little about the Bible as those who never do. If that seems a strong statement, then note the following that appeared in *The Lutheran,* March 21 and 28, 1962.

"Nearly half of the Lutherans in Detroit are not church members. . . . Almost a third of those interviewed . . . reported they seldom, if ever, attend; another 16 per cent claimed to attend only once a month.

"If regular church attendance is not common among Detroit Lutherans, regular Bible reading is even less common. Only 10 per cent of Detroit Lutherans even claimed to read the Bible every day or nearly every day. Forty per cent reported that they never read it. This was clearly evident when they were questioned about their knowledge of certain Biblical personalities. A third could not identify Moses, 40 per cent could not identify Peter, and 90 per cent could identify neither Samuel nor Barnabas. For those searching a silver lining, nearly 90 per cent knew something about Noah.

"On the other hand it is startling and disturbing to note that the frequency of church attendance had no relationship to the familiarity of the Biblical heroes. Those who never attended were just as familiar with these men as those who were exposed to contemporary preaching every Sunday. This is a sad commentary on either the content or techniques of present-day Luthern preaching, and laymen's response to it." With such conditions prevalent, not only among Lutherans, but others as well, there is a need for house-to-house preaching.

Nevertheless, some object, "Why come to us? We already have been to church." Surely the mere fact that one has been to church on a Sunday morning does not mean that he could not profit from sharing in a brief Bible discussion, does it? The worship of God is not to be viewed as an unpleasant chore or duty to be gotten over with and dismissed. If one takes that view of his religion, there must be something wrong, either with the religion or the viewpoint of the worshiper. Jesus said: "Happy are those conscious of their spiritual need."—Matt. 5:3.

In fact, anyone who believes that his religion is right should be at least as proud of it, at least as fond of it, should know at least as much about it and be at least as ready to talk about it as any devoted hobbyist is to talk about his own hobby. So, really, the mere fact that one has been to his church is no reason for refusing to

discuss the Bible with the minister at the doorstep, is it?

As for the objection: "We have our own religion"—certainly each one who has a religion of his own must believe that his is the right one, or at least superior to others. That is why this Christian witness of Jehovah is at the doorstep—because he believes he has the truth and that this truth is such good news, is so important, yes, so urgent, that it should be shared with as many as possible without delay. He feels an obligation to share his religion with his neighbor because of his love for God, his love for his religion and his love for his neighbor. Perhaps your religion is different from that of the visiting minister at your door. But if you believe your religion, if you are moved by love of God and love of neighbor, you too should be eager to share it with others. You should be aware of the Bible command: "Speak truth each one of you with his neighbor." (Eph. 4:25) If you do not feel impelled to share your faith with the one who is visiting you, then why not at least listen to find out what it is that has given the Witness at your door such strong faith that he has come to you to talk about it?

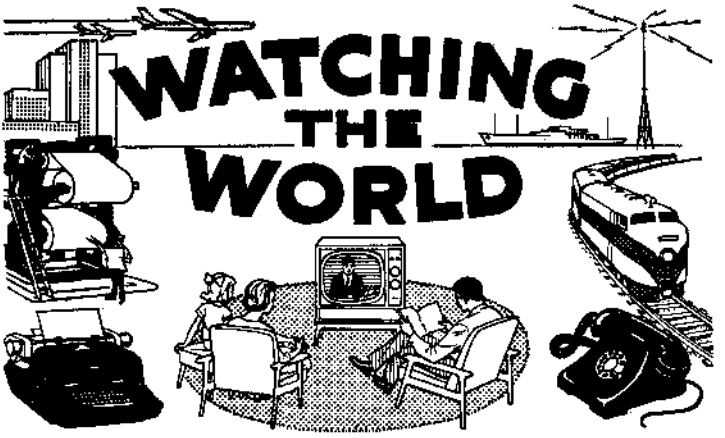
Then again, others object: "We have our own Bible. Preach to those who do not have one." But Jesus and his apostles preached to believing Jews, to those who already had the Bible, the Hebrew Scriptures. In fact, Jesus at first limited the preaching of the twelve to the Jews, commanding them: "Do not go off into the road of the nations," that is, to those who were Gentiles and did not have God's Word, "and do not enter into a Samaritan city; but, instead, go continually to the lost sheep of the house of Israel."—Matt. 10: 5, 6.

More than that, it must be admitted that it is one thing to have a Bible, another thing to read it regularly, and still another to understand what one reads. Jehovah's witnesses often use a modern-language translation of the Bible when they call at your door, because it is easier to understand than the archaic language of 350 years ago, but if there is some other Bible translation that you prefer, they will be glad to use it as the basis for their discussion. All the various Bible translations contain God's Word of truth.

Even those who find archaic language no barrier to their understanding the Bible as well as those who read from modern-speech translations know that there is more to it than understanding the words. In this connection the Bible tells us of a certain Ethiopian court official who was reading aloud the prophecy of Isaiah in his chariot. Philip the evangelist accosted him and asked him if he understood what he was reading. The Ethiopian replied: "Really, how could I ever do so, unless someone guided me?" Philip gave him the needed help and he at once embraced Christianity. The same need for help prevails today. Happy are those who accept it.—Acts 8: 30, 31.

Even those who say, as did a very religious Brazilian housewife, "I am very familiar with my Bible," might benefit both themselves and others if they would but give heed. How so? In the way pointed out by the missionary who called on this woman. "Fine!" she said. "Then you are in a position to join us in going from house to house preaching, for that is what God requires of us." But the very religious housewife had all manner of excuses. However, it so happened that a visiting relative overheard this discussion, a woman who wanted to serve God. She was glad to make arrangements to study the Bible with the Witnesses and soon joined them in sharing the Word of truth with others.

Yes, there is no one today that is not in a position to profit from a discussion of the Bible. Preaching to those who need it includes everyone.



Atomic Weapons

◈ On May 6 the United States for the first time fired a nuclear warhead from a submarine and detonated it in the Christmas Island testing area of the Pacific. It was the fifth explosion in the current series of United States tests. The U.S. now has six nuclear-powered Polaris submarines in operation capable of launching nuclear weapons a distance of 1,200 to 1,500 miles, and thirty-five more are now either under construction or are authorized.

Big Wash Job

◈ On May 7 a brigade of brave workmen began giving the Empire State, the world's tallest building, its first washing since it went up in 1931. The job is expected to take thirty workmen six months to complete. The Rogell & Best Contracting Company, Inc., is receiving $200,000 from the owners of the Empire State building to do the job.

Altitude Record

◈ On April 30 the X-15 rocket plane zoomed nearly forty-seven miles into space, a record for winged aircraft. Joe Walker, the pilot, said that he "could take orbit with no strain at all. The success of today's flight means there is no question that we can put a winged vehicle in orbit and land it as I did." Walker said that the X-15 could take an orbital flight without major modifications; however, a plane designed for that purpose is now under construction.

Butter Surplus

◈ At the end of 1961 the Canadian government held in storage a stockpile of surplus butter totaling 197,200,000 pounds. The National Dairy Council called the surplus "alarming," and dairymen urged the government to subsidize a price cut to increase consumption. A suggested subsidy of fifteen cents a pound would cost Canadian taxpayers forty million dollars a year, but it is questionable that even such a price cut would encourage Canadians to eat enough butter to reduce the surplus.

Hunting Accidents

◈ A survey by The Canadian Press revealed that eighty-seven Canadians were killed in hunting accidents in 1961. Quebec replaced Ontario as the province with the highest number of fatalities, registering 26, compared to Ontario's 22. Ontario's drop from 36 deaths in 1960 was attributed to a safety training program and legislation that provides a maximum penalty of $500 fine and six months' imprisonment on conviction of careless hunting. There were thirteen hunters that were prosecuted and ten were convicted.

New Atom Smasher

◈ Stanford University has been awarded a $114,000,000 contract by the Atomic Energy Commission to build a huge, two-mile-long atom smasher, the largest and most powerful of its type in the world. It will be built about two miles west of the center of the Stanford campus in Palo Alto, California. Six years will be needed to finish the construction. The machine will differ from others built since the second world war in that it will accelerate the negatively charged electron particle of the atom, using it as the "bullet" to smash the "target" material, instead of using the positively charged proton particle. The electron, which weighs 1,840 times less than the proton, will be shot down a straight copper tube nearly two miles long at nearly the speed of light, 186,000 miles a second.

Algiers Fighting Continues

◈ On March 19 a cease-fire agreement officially took effect, ending the more than seven-year French-Algerian war. However, after a little more than six weeks of "peace" 2,543 casualties were reported, including 996 killed. This was a greater number of casualties than reported during the first six weeks of the year, when the war was still officially on. During that period there were 2,309 casualties, 826 killed and 1,483 wounded.

Interest in the Weather

◈ That people are as interested in the weather as ever was indicated by the report that Weather Bureaus throughout the United States received an all-time high of 216 million calls in 1961, an increase of ten million calls over 1960.

Syphilis Continues Increase

◆ During the 1961 fiscal year a total of 18,781 cases of infectious syphilis were reported in the United States, double the 1960 rate and triple the 1959 rate. The greatest increase was among youth. Between 1959 and 1960 a 59-percent increase was reported in the 15-19-year-old age-group and a 73-percent increase in the 20-24-year-old group. Among the reasons cited by authorities for the increase was the lowering of moral standards and inadequate parental control of teen-agers.

Eisenhower Speaks

◆ On May 1 former president Dwight D. Eisenhower told the largest crowd that ever gathered in his former hometown, Abilene, Kansas, that the modern dance craze, the twist, represents "some kind of change in our standards." He continued: "When we see movies and the stage, and books and periodicals using vulgarity, sensuality, indeed, downright filth, to sell their wares," we ask, "What has happened to our concept of beauty and decency and morality?"

Religious Freedom?

◆ It is reported that when Jenaro Redero Prieto, a soldier and a Baptist, refused to kneel at a mass that his unit was attending in Melilla, Spain's fortified enclave on the coast of Morocco, he was sentenced to three years in prison by a court martial last November. Prieto's father appealed to Generalissimo Franco on behalf of his son.

Japanese Train Disaster

◆ On May 3, three miles north of Tokyo's center, a freight train ran through a blocking signal, jumped the track and sideswiped a six-car commuter train. Just when stunned and injured passengers were rising from the floor and crawling out of smashed windows and doors, a nine-car commuter train slammed into the wreckage. Close to 400 persons were injured and 157 were killed, most of them being victims of the second crash. It was the second worst Japanese train wreck since World War II. The worst occurred in February, 1947, when 184 persons were killed and 497 were injured in a derailment outside Tokyo. The most ever killed in a train wreck in the United States was 101, when two trains crashed head-on near Nashville, Tennessee, on July 9, 1918.

Milk and Beer Consumption

◆ For the year ending last September 30, Mr. Vane, Parliamentary Secretary, Ministry of Agriculture, reported that milk consumption by adults in private households averaged just over five pints a week; whereas it is estimated that the average consumption of beer in 1961 by adults aged twenty and over was just over four pints per person. The increase in milk consumption was attributed to "the tremendous advertising campaign that has been carried out by the milk industry over the past three years."

Toll Expense

◆ According to the Automobile Legal Association, there are 3,261 miles of toll roads in the United States, 1,352 toll booths, 69 toll bridges and 10 toll tunnels. And if you go through all of them, the Association said, it will cost you $90.25.

Canadian Population

◆ On June 1, 1960, the Canadian population, including the Yukon and the Northwest Territories, was 17,778,000—9,007,300 males and 8,770,700 females. Particularly did single men outnumber single women, and that in the marriageable age-group of 16 to 34. According to the Dominion Bureau of Statistics, in that age-group there were 1,433,800 single men and 1,029,700 single women, or about 10 men for every 7 women.

Churches Unnecessary

◆ In his book *Odd Man Out?* Eric James, a Church of England vicar, lamented the huge gap between the church and the people. "The Church has become far too ecclesiastical," he said. "If all the churches were burnt down overnight we should be a lot better off."

Male Attraction

◆ The United States agriculture department has developed a synthetic scent that resembles the female gypsy moth. The scent will attract male moths from a half mile away, luring them into traps. It was used in Canada for the first time last year when 12,000 acres were sprayed in Quebec near the Vermont border, and it is reported that it will be used again this year.

Reasons for Resignation

◆ Max Morris, a "successful" Miami, Florida, minister, recently resigned his pastorate at the South Miami Baptist Church. "I have resigned," he said, "not because of a hasty decision motivated by an ill-advised emotional outburst." But, he explained: "My resignation is a protest. A protest against the 'mold' into which the contemporary minister is expected to 'fit.' . . . A protest against denominational programs which require the whole week to be spent attending meetings, conferences, committees, etc., and leave Saturday night for sermon preparation. A protest against ecclesiastical machines which measure success by attendance records, larger budgets, and million dollar building programs. A protest against the idea that a pastor must be a 'jolly-do-well,'

a back slapper, a smiling, affable dunce, and a 'good mixer,' able to get along with all kinds, adept at the art of 'winning friends and influencing people.' . . . A protest against a schedule which leaves no time for prayer, contemplation and scholarship. A protest against a system which makes out of the minister everything except what God expects him to be —a spiritual leader and preacher of the word." By contrast with today's ministers, Morris pointed out that Jesus "was a disturber of the status-quo, a nonconformist. He refused to fit into the religious system of his day. It was because of his unceasing opposition to the status-quo that he went to the cross." Morris concluded by observing that these are "days that demand ministers aflame and the minister will never catch fire by roasting weenies at a Sunday School picnic. Therefore I protest by resignation."

Consideration

◈ Late this March a band of 500 whistling swans migrating northward stopped at a muddy field near Maidstone, in southwestern Ontario. Each day they took to the air, but because one of their members was unable to continue the flight all would return to the field in the evening. An investigation by a conservation officer revealed that the swan unable to fly was apparently only exhausted, so it was removed to another place to be cared for. When the flock returned that night and could not find their ailing companion they continued on their flight northward. It was apparent that the reason they had not left before was because they did not want to desert their ailing member.

Homing Instinct

◈ An Antarctic bird was recently taken from its seaside nesting site and flown nearly 1,000 miles inland and then let loose. Its remarkable instinct enabled it to make its way back to its mate and young chick in ten days, even though it had to fly over cold, barren and essentially featureless terrain.

Japan's Birth Rate

◈ For the year ending March 31, 1962, Japan recorded the lowest birth rate in her history. The Welfare Ministry reported that during the year there were only 16.8 births per 1,000 persons.

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This one-volume edition of the *New World Translation of the Holy Scriptures* was designed especially for comfortable as well as profitable reading. Its clear-cut, open-faced type is set two columns to the page. Chapter and verse numbers are quickly identifiable without interfering with easy reading. Paragraph divisions add to the smooth flow of thought, and descriptive page headings quickly carry the thought from page to page. Use of this Bible in study is enhanced by a comprehensive concordance, an appendix that is primarily concerned with comment and discussion on texts frequently the subject of dispute, maps and a table listing pertinent information about each book of the Bible. Hardbound green cover with gold-embossed title, special Bible paper, 1,472 pages, size 7 5/16" x 4 7/8" x 1 1/8". Sent anywhere postpaid. Send only 7/6 (for Australia, 8/10; for South Africa 75c).

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COURAGEOUS MINISTERS ASSEMBLIES

UNITED STATES

JUNE 29-JULY 1: Casper, Wyo., Industrial Building, Natrona County Fairgrounds. Rooming: 826 East A, Casper. **Mobile, Ala.,** Hartwell Field, S. Ann St. Rooming: 2453 Emogene St., Mobile. **Shreveport, La.,** State Fair Youth Center, Fairgrounds, 3200 Greenwood Rd. Rooming: 7033 Brandtway St., Shreveport.

JULY 6-8: Grand Island, Nebr., Fonner Park. Rooming: 825 N. White, Grand Island. **Jackson, Tenn.,** Grandstand, The West Tennessee District Fairgrounds, 700 Short St. Rooming: 819 N. Royal St., Jackson. **Johnstown, Pa.,** War Memorial Auditorium, Napoleon St. Rooming: 605 Franklin St., Johnstown. **Ogden, Utah,** Ogden Senior High School, 2828 Harrison Blvd. Rooming: 660 W. 24th St., Ogden. **Worcester, Mass.,** Worcester Memorial Auditorium, Lincoln Square. Rooming: 44 Randolph Rd., Worcester 6. **Yakima, Wash.,** Eisenhower Senior High School, S. 42d Ave. & Tieton Dr. Rooming: 112 W. Lenox Ave., Yakima.

JULY 13-15: Columbus, Ga., Municipal Auditorium. Rooming: 4000 Beallwood Ave., Columbus. **Greensboro, N.C.,** Greensboro War Memorial Coliseum, 1921 W. Lee St. Rooming: 918 Glenwood Ave., Greensboro. **Hammond, Ind.,** Hammond Civic Center, 5825 S. Sohl Ave. Rooming: 636 Conkey St., Hammond. **La Crosse, Wis.,** Mary E. Sawyer Auditorium, 5th & Vine Sts. Rooming: 418 N. 16th St., La Crosse. **Oakland, Calif., Oakland** Municipal Auditorium, Tenth & Fallon Sts. Rooming: 1739 Eighth Ave., Oakland 6. **Pomona, Calif.,** Grandstand, Los Angeles County Fairgrounds. Rooming: 1546 Garey Ave., Pomona. **Pueblo, Colo.,** Grandstand, Colorado State Fairgrounds, Beulah Ave. & Summit St. Rooming: 523 E. Pitkin, Pueblo. **Saginaw, Mich.,** Grandstand, Saginaw Fairgrounds, E. Genesee St. at Webber St. Rooming: 2112 W. Genesee St., Saginaw. **Sheboygan, Wis.,** Municipal Auditorium & Armory, 516 Broughton Dr. Rooming: 1324 Michigan Ave., Sheboygan. **Toledo, Ohio,** Toledo Sports Arena, 1 Main St. Rooming: 2409 Wayne St., Toledo 9. **Trenton, N.J.,** Grandstand, New Jersey State Fairgrounds, 1648 Nottingham Way. Rooming: 2044 Greenwood Ave., Trenton 9. **Tucson, Ariz.,** Rillito Racetrack, 4502 N. First Ave. Rooming: 207 W. Flores St., Tucson. **West Palm Beach, Fla.,** Jai Alai Fronton, W. 45th St. Rooming: 532 Iris St., West Palm Beach.

JULY 20-22: Cape Girardeau, Mo., Arena Building, Arena Park, Highway 61 N. Rooming: 313 N. Fountain St., Cape Girardeau. **Helena, Mont.,** Helena Civic Center, Cor. Benten & Neill Sts. Rooming: 1018 Cole St., Helena. **Jersey City, N.J.,** Roosevelt Stadium, End of Danforth Ave. Rooming: 582 Bramhall Ave., Jersey City 4. **Lexington, Ky.,** Bryan Station Senior High School, Edgeworth Dr. Rooming: 746 N. Broadway, Lexington. **Lima, Ohio,** Grandstand, Allen County Fairgrounds, Rte. 30S & Bowman Rd. Rooming: 1401 S. Sugar St., Lima. **Northridge, Calif.,** Grandstand, Devonshire Downs, 18000 Devonshire St. Rooming: 7441 Tampa St., Reseda. **Springfield, Mo.,** Shrine Mosque Auditorium, 601 St. Louis St. Rooming: 534 W. Catalpa, Springfield. **Timonium, Md.,** Grandstand, Timonium Fairgrounds. Rooming: 1625 Bellona Ave., Lutherville, Md.

JULY 27-29: Bakersfield, Calif., Grandstand, Kern County Fairgrounds, 1142 South P St. Rooming: 1631 Lake St., Bakersfield. **Canton, Ohio,** Canton Memorial Auditorium, 1101 Market Ave. N. Rooming: 416 High Ave. SW., Canton 11. **Eureka, Calif.,** Grandstand, Redwood Acres Fairgrounds, 3750 Harris St. Rooming: 1324 5th St., Eureka. **Fargo, N. Dak.,** Civic Memorial Auditorium, 201 N. 4th St. Rooming: 1014 S. 19th St., Moorhead, Minn. **Jackson, Mich.,** Grandstand, Jackson County Fairgrounds. Rooming: 219 W. Prospect St., Jackson. **Orlando, Fla.,** Orlando Municipal Auditorium, 401 W. Livingston Ave. Rooming: 1701 Lee St., Orlando. **San Angelo, Tex.,** San Angelo Coliseum, Fairgrounds. Rooming: 1502 N. Magdalen St., San Angelo. **Terre Haute, Ind.,** Memorial Stadium, E. Wabash & Brown Aves. Rooming: 303 S. 14th St., Terre Haute. **Utica, N.Y.,** Utica Municipal Auditorium, Oriskany St. W. Rooming: 910 Kellogg Ave., Utica.

AUG. 3-5: Charleston, W. Va., Watt Powell Ball Park, 35 McCorkle Ave. SE. Rooming: 812 Bigley Ave., Charleston 2. **Longview, Wash.,** Mark Morris Junior & Senior High School, 16th & Oak. Rooming: 1206 Douglas, Longview. **Macon, Ga.,** Luther Williams Field, Central City Park. Rooming: 2230 Menden Ave., Macon. **Manchester, N.H.,** State Armory, Cor. Canal & Salmon Sts. Rooming: 450 Hanover St., Manchester.

AUG. 10-12: Costa Mesa, Calif., Grandstand, Orange County Fairgrounds, 20391 Newport Blvd. Rooming: 2277 Canyon Dr., Costa Mesa. **Peoria, Ill.,** Exposition Gardens, Northmoor Rd. & University St. Rooming: 127 W. Duryea Ave., Peoria Heights.

AUG. 17-19: Hutchinson, Kans., Grandstand, Kansas State Fairgrounds, 23d & Main. Rooming: 328 East B, Hutchinson.

AUG. 24-26: San Antonio, Tex., (Spanish only), Villita Assembly Bldg., 401 Villita St. Rooming: 114 Apperson Ave., San Antonio 7.

CANADA

JULY 6-8: Moose Jaw, Sask., Civic Centre, Exhibition Grounds, Main St. N. Rooming: 302 Athabasca St. E., Moose Jaw.

JULY 13-15: Nanaimo, B.C., Nanaimo Civic Arena. Rooming: 305 Prideaux St., Nanaimo.

JULY 20-22: Kamloops, B.C., Kamloops Memorial Arena, 740 Victoria St. Rooming: 260 Leigh Rd., North Kamloops. **Prince Albert, Sask.,** Exhibition Grandstand. Rooming: 1204 3d Ave. W., Prince Albert.

JULY 27-29: Edmonton, Alta., Edmonton Gardens, 118th Ave. & 79th St. Rooming: 12425 125th St., Edmonton. **Quebec, Que.,** (French only), Palais de l'Agriculture, Terrain de l'Exposition. Rooming: 215 rue Anna, Quebec 8.

AUG. 3-5: Hamilton, Ont., Civic Stadium, Beechwood Ave. Rooming: 64½ Wentworth St. N., Hamilton. **Lethbridge, Alta.,** Live Stock Sales Pavilion. Rooming: 125 13th St. N., Lethbridge.

AUG. 10-12: Brandon, Man., Wheat City Arena. Rooming: 834 10th St., Brandon.

AUG. 17-19: Sault Ste. Marie, Ont., Sault Ste. Marie Memorial Gardens. Rooming: 54 Wellington St. W., Sault Ste. Marie.

AUG. 24-26: Moncton, N.B., Moncton Stadium, St. George St. Rooming: 15 Granville Dr., Moncton. **Corner Brook, Newf.,** Humber Gardens. Rooming: 34 Country Rd., Corner Brook.

BRITISH ISLES

JUNE 22-24: Belfast, Northern Ireland, Ulster Hall, Bedford St. Rooming: Kingdom Hall, Magdala St., Belfast. **Plymouth, Dev.,** Guildhall, Great Square. Rooming: Kingdom Hall, Gordon Terrace, Mutley, Plymouth, Dev.

JUNE 29-JULY 1: Liverpool, Liverpool Football Ground, Anfield Rd. Rooming: 57b Breck Rd., Anfield, Liverpool 4. **Portsmouth, Hants,** Portsmouth Football Ground, Fratten Park. Rooming: Kingdom Hall, Raglan St., Portsmouth, Hampshire.

JULY 6-8: Leeds, The Queens Hall, Sovereign St. Rooming: Kingdom Hall, Stocks Lane, Town St., Bramley, Leeds. **Southend,** Roots Hall Football Ground, Victoria Ave. Rooming: Kingdom Hall, Fairfax Dr., Westcliff-on-Sea, Southend-on-Sea, Essex.

JULY 13-15: Coventry, War., Coventry City Football Ground, Highfield Rd. Rooming: Kingdom Hall, Holyhead Rd., Coventry, Warwickshire. **Edinburgh, Scotland,** Murryfield Ice Rink, Riverdale Crescent. Rooming: 5 Millar Place, Edinburgh 10.

For rooms write **Watchtower Convention** at addresses listed

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JULY 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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TWILIGHT of HONESTY

THE endless parade of dishonest acts one reads about in the newspapers or learns of personally strongly indicates that we are living in the twilight of honesty. In the hearts of very many the bright sun of honesty has already set.

Not long ago 103 business executives were asked: "Can a man move up through the ranks of management solely by honest, decent methods?" Only two replied "Yes." Others said that "pulling the rug out from under the boss" or using the "knife-in-the-back" technique is just as fast or a faster way to get to the top than by honesty and hard work.

In schools and colleges honesty is well on the way toward becoming obsolete. Cheating has been renamed "The Good Neighbor Policy." One survey reported that between 40 and 50 percent of all American college students cheated to get their degrees. Leading school administrators in the United States estimate that 90 percent of all students resort to some kind of classroom dishonesty. What is more, many students see nothing wrong in it.

What has caused this twilight of honesty among youths and leading citizens of the community? After dishonest lawyers and some 1,500 New York City doctors were recently implicated in an insurance-claim racket, Dr. Henry I. Fineberg, executive vice-president of the Medical Society of the State of New York, commented: "When a fine doctor and a fine man allows himself to be used in return for a fraudulent profit of $10 or $20 or even $50, you begin to wonder about the kind of training he received on his way to becoming an MD."

Undoubtedly faulty training and example have a lot to do with honesty's decline. Student concepts of honesty are often learned from their parents who fix parking tickets, pad expense accounts and dodge income taxes. Some college students feel they owe it to their parents to get good marks one way or another because the parents have sacrificed to put them through school.

Copying bad examples produces similar results in the business world. When employees know that their companies have illegal contracts and are cheating the government or the public, the tendency is for employees to want their share of the loot. Many persons who would not steal from individuals adopt a different policy toward big organizations, corporations or the government who, they feel, "won't even miss

it." Some rationalize that the "big guy" took it from the "little guy" anyway.

An employee with years of faithful service needs verbal appreciation as well as his weekly pay. If the appreciation is not forthcoming, many compensate for it by embezzlement, using this means to repay themselves for life's troubles and problems. Fidelity experts find that employees with grievances are more likely to steal from the boss. When they encounter a financial crisis that they feel they cannot discuss with those usually available at such times, embezzlement may follow and often does.

ARTICLES IN THE NEXT ISSUE

- Why Be Interested in What Others Believe?
- How Safe Are You?
- The Art and Science of Chiropractic.
- Good News from Quebec.

Other factors in the twilight of honesty are gambling, liquor and inequalities in the law. Dishonesty is further encouraged by many companies that feel that men with the nerve and skill to climb roughshod over their fellow employees are valuable assets. Contributing to the moral darkness is the lack of self-discipline and common preoccupation with wealth and material security to the exclusion of spirituality. Here we come to the root of the matter.

When lack of faith, standards and personal responsibility develops in the heart of man, the vacuum is readily filled by dishonesty. Without trust in God, one trusts only in self or in money for peace of mind and security. Where there is a lack of faith in God there is a lack of love for God, because one does not love what he does not believe in. Where that love of God is absent there is often a corresponding lack of neighbor love. And when one does not love his neighbor he does not find it difficult to steal from him. Without faith or love of God there is no restraint on dishonest acts that are usually justified in one way or another.

Of course, one could inquire into the failure of millions of churchgoers to acquire a practical faith and love. Why have the churches failed to inculcate godly principles and standards in their members? Why is the sun of honesty setting so rapidly in nations that call themselves Christian? The answer is not hard to find. Some theologians believe that Europe and America have definitely entered into a post-Christian era. The Bible viewpoint has been replaced by an optimistic social, scientific and technical outlook based on the theme: "We must be practical."

This accent on being "practical" along technical lines is the logical consequence of the unscriptural philosophies spawned by Freud, Marx, Darwin and the so-called "higher critics." Not content with the practical wisdom of the inspired Word of God, the world's intellectual lights have led modern man on a path of his own choosing. Now it turns out to be a dark path, fraught with antisocial conduct, dishonesty, fear, shame and broken lives.

For the minority who still walk in the moral light and bright principles of God's Word the road is different—not popular, but pleasant. Honesty toward God results in honesty toward self and toward neighbor. Bible study and knowledge of what pleases God produces self-discipline and a sense of personal responsibility that does not waver under adverse circumstances. This is the sort of person Jehovah God is looking for now in the worldwide search from house to house by Jehovah's witnesses. Out of the twilight of honesty into the bright light of truth are coming men and women from all walks of life. May you be one of them. For all such lovers of honesty God has promised life in his new world of righteousness.—2 Pet. 3:13.

How God will cure RACE PREJUDICE

LIKE the great influenza epidemic of 1918, the worldwide incidence of race prejudice is best described as "pandemic," that is, affecting all peoples. No continent has escaped the crippling effects of this great social illness that has defied all human cures. The black man, the Asiatic, the Indian, the Jew—these are some of the victims of this plague whose virus of hate can be traced back at least as far as the ancient Egyptians, who looked down their noses at the nomads of Canaan and Syria, calling them "sand dwellers."

For compelling reasons we are witnessing the greatest all-out attack on race bias that the world has ever seen. Everywhere "prescriptions" are flowing from the pens of politicians, ministers, diplomats, journalists, patriots and many others. Fear that unabated race prejudice may drive the Afro-Asian peoples into the Communist camp has spurred Western democracies to work harder than ever toward the goal of freedom and equality for all. The terrible possibility of regional or global race wars prompts many to call for social justice. Economists decry the senseless waste of manpower occasioned by racial discrimination, and a cure for this ailment would go a long way toward easing the crucial shortage of doctors, scientists and engineers. Poverty, slums, crime and delinquency are some of the other evils spawned by discrimination. And yet, despite court decisions, laws, boycotts, sermons, "freedom rides" and similar antidotes, prejudice and bias leave our generation feverish with racial tension. With so many sound reasons for ending this condition, why have all human remedies failed?

The answer is clear: Race prejudice is a spiritual and moral disease. Its healing depends directly upon man's relationship to God. When this relationship is wholesome, man is able to love his neighbor properly. As soon as man is at odds with God, there is a lack of neighborliness that will not stop at prejudice or even murder. The case of Cain and Abel is an illustration. (Gen. 4:3-8) As for modern man's lack of love for God, it was foretold in the Bible at 2 Timothy 3:1, 4. Into the human hearts void of love for God and neighbor have come deep-seated fears, and in this climate race prejudice flourishes. There are fear of competition in employment, fear of lowered land values and notions that God and science both teach race supremacy. As the ancient Egyptians feared the growing number of captive Israelites, so modern oppressors fear being overpowered by those they oppress. (Ex. 1:7-14) It was God, incidentally, who brought Egyptian oppression to an end.

Last November, the American Anthropological Association, by vote of 192 to 0, passed a resolution repudiating statements that Negroes are biologically and in innate mental ability inferior to whites. They affirmed that all races possess the abilities needed to participate fully in the democratic way of life and in modern technolog-

ical civilization. It is scientifically certain that within each race the range of individual intelligence is from idiot to genius. Professor D. J. Ingle, head of the department of psychology of the University of Chicago, recently stated that "differences among individuals within a race are far greater than any possible average difference between races." Accordingly, there could be no justifiable prejudice against any racial group on scientific grounds. But *does the Bible agree that all races have* equal rights?

Zealots for the cause of race supremacy point to Noah's curse of Ham's son Canaan: "Cursed be Canaan. Let him become the lowest slave to his brothers." (Gen. 9:25) Nowhere does Noah mention a turning of anyone's skin black as part of that curse. The descendants of Canaan were not Negroid. In fact, the darkskinned Ethiopians and Egyptians sprang from Ham's other sons Cush and Mizraim, respectively. The accursed Canaanites came into slavery to their brothers when the descendants of Shem, the Israelites, conquered the Promised Land and put the inhabitants in bondage. (Josh. 9:23) The Canaanites were still fulfilling the prophetic curse during King Solomon's rule, but in no way did this involve a divine curse against the black race.—1 Ki. 9:20, 21.

Neither the Hebrew nor the Christian Greek Scriptures teach race supremacy or justify racial bias. Prejudging, or prejudice, is directly contrary to God's Word, which says: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation." (Prov. 18:13) Jehovah's law declared: "You must not treat the lowly with partiality, and you must not prefer the person of a great one. With justice you should judge your associate. The alien resident who resides as an alien with you should become to you like a native of yours; and you must love him as yourself." "There should prove to be one law and one judicial decision for you and for the alien resident who is residing as an alien with you."—Lev. 19:15, 34; Num. 15:16.

Christianity also emphasized this quality of fairness and neighbor love. Peter, a converted Jew, said in the presence of Cornelius, an Italian: "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) Prejudice is not acceptable to God nor are those who deliberately practice it. Men may ignore God's righteous laws and principles. The prevalence of wrongdoing may convince many that God does not care what happens on this globe. In this they err. When wrongdoing first began, God passed judgment against it and promised deliverance for the human race. The execution of that judgment has a direct bearing on God's remedy for race prejudice.

God's Cure

Hate for man was first demonstrated by the spirit creature who became Satan the Devil. He was also the first creature to hate Jehovah God. Plotting to capitalize on the disastrous consequences that were certain to follow man's disobedience, Satan led the first human pair into rebellion against God. Later, he induced angelic sons of God to take their stand against Jehovah. On earth, history has seen a procession of selfish governments that put their own considerations above the laws of God. The original rebellion has brought thousands of years of sin, war, hate and death. But such will not continue forever.

In the Bible you will find many promises of a new world of righteousness. (Isa. 65:17; 2 Pet. 3:13) It is God's purpose to clear the heavens and earth of loveless creatures who hate God and neighbor. God

has revealed his purpose to set up a government over mankind to rule the earth in righteousness. Jesus told us to pray for that government in what is commonly called "the Lord's prayer." Its benefits will be of the most practical kind.—Matt. 6: 9, 10.

For example, race prejudice will disappear under its sway because Christ the King will reign "by means of justice and by means of righteousness." (Isa. 9:7) Oppressed ones will find release under his just rule, because the Bible says: "He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. He will feel sorry for the lowly one and the poor one, and the souls of the poor ones he will save. From oppression and from violence he will redeem their soul." —Ps. 72:12-14.

But how will this cure be applied? Not by a process of "gradualism" that waits for men to let God's will be done. Jehovah's name and reputation are at stake on this earth and throughout the universe. Therefore he will take all necessary steps to enforce righteousness in his due time. That time will come to pass shortly at the war of the great day of God the Almighty, which is called "Armageddon." That war will give a stunning defeat to Satan and his entire organization, invisible and visible. (Rev. 16:14, 16; Heb. 2:14) Opposing nations will be crushed by the superior forces under Christ Jesus. (Dan. 2:44) This system of things based on hate, greed and wicked works will be broken up. (1 John 3:8) In doing so, God will prove to be, not a Specialist who treats one ailment, but the Physician capable of wiping out tears from all eyes by removing hurt, sorrow and the death that came through Adam's sin. Read about it in your Bible at Revelation 21:1-5. This is the good news that Jesus commanded true Christians to tell all the nations before God's time to act. This proclamation swiftly draws to its end.—Matt. 24:14.

Jehovah God foretold through the prophet Isaiah that the taking of this Bible instruction to the corners of the earth would result in a marvelous transformation of the national and racial groups. (Isa. 2:2-4) Today we see many people of all nations turning to Jehovah and studying his laws in the Bible. Among them the putting of Bible principles to work has cured the hate that breeds race prejudice. All over the world men and women of every race are beating their swords into plowshares and their spears into pruning shears. Love has conquered national and racial rivalry, eliminating it from among these God-fearing people.

This was demonstrated at a tremendous international convention of Jehovah's witnesses from 123 nations when they assembled in New York city in 1958. There 194,418 adopted a Resolution which stated: "THAT because of our common descent from Noah, who was the tenth in line of descent from the first man Adam, all the many nations, tribes and peoples of this modern day should recognize that we are one human family, one human race, for whom Jehovah God has made one common provision through his Son Jesus Christ for our everlasting life and happiness in His approaching new world; . . . THAT down to the end, as far as within us lies, God's will shall be fulfilled in us as regards the preaching of his established Kingdom and the gathering of all other sheep into the fold of his Right Shepherd, Jesus Christ, to enjoy salvation with us, so that we may be accounted worthy of being ushered into God's everlasting new world after Armageddon, there to worship him unitedly as one family of his creatures without racial distinctions and national boundaries and divisions under one government, His kingdom by Christ, and to do

his will forever and ever." (1 John 2:17) The delegates later distributed over 70,000,000 copies of their resolve in many languages.

Integration?

While busy about the Kingdom proclamation and fellowshiping with their Christian brothers of all races, Jehovah's people do not ask or expect to be accepted by this world. The arrow pointing the proper direction is facing the other way: "I heard another voice out of heaven say: 'Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of *injustice* to mind.'" (Rev. 18:4, 5) Christians do not take the law into their own hands and oppose human governments or their social policies. Nor do Jehovah's integrated people take offense at the insults that may come to them because of their faith or race. They remember that the Bible instructs: "*Keep on blessing those who* persecute; be blessing and do not be cursing. Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men. Do not avenge *yourselves, beloved, but yield place to the* wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.'"—Rom. 12:14, 17-19.

The present desperate measures of fearful nations to stop the plague of race prejudice will prove to be too little and too late. Even if their motives were right, their method is wrong. Love for God and neighbor is the one remedy for this great social disease. By teaching this love to nearly a million people who have already responded, God has instituted the one effective cure. Armageddon will remove the body of faithless ones who prefer to ignore God's cure.

*To the oppressed Negro, Jew, Asian, In*dian, Puerto Rican and all others feeling the sting of race bias, Jehovah's witnesses say, in the words of Isaiah: "Come, you people, and let us go up to the mountain of Jehovah, . . . and he will instruct us about his ways, and we will walk in his paths." (Isa. 2:3) Accept this invitation and you will find that already Jehovah God has set race matters straight respecting many peoples. The cure speaks for itself.

Helping the Blind

¶ Melvin J. Maas, chairman of the President's Committee on the Employment of the Physically Handicapped, does considerable traveling, although blind. He gives a suggestion on helping the blind: "Like other physically handicapped persons who get around, I find that the biggest hazard is the well-meaning but thoughtless person who is determined to help me. It seems to be a natural *inclination to grab a blind person by the arm and shove him along. But if I'm* shoved out in front of a sighted person, it means I come to the curb first, or I am pushed into revolving doors ahead of him. However, if he lets me take his arm, then I'm a half step behind him and can tell by the feel of his arm anything he's about to do, such as turning or going downstairs."—*The Saturday Evening Post*

MAKING A SUCCESS OF Singleness

"AREN'T you married yet?" "What are you waiting for?" "Do you want to be an old maid?" These questions are asked of many a young woman, sometimes teasingly, often by one who is concerned for her future. They reflect the attitude many have toward singleness.

If you are among the millions of women who are single, you have probably been confronted with similar questions. How do you feel about your singleness? Are you quite happy and content, or are you growing more anxious as you visualize the future alone? For those who live in lands where women outnumber the men, there is a definite problem, particularly for those who want to marry but do not seem to be able to find a mate.

The 1960 census reveals that in the United States alone there were at that time 2,660,187 more women than men. They outnumbered men in almost every age-group, with the largest difference being from sixty-five years and over, where it reached a peak of 1,553,386. The only age-group that showed a surplus of men over women was eighteen years and under.

This may seem to paint a bleak picture for those fearful of remaining single. Although it presents a problem, it does not mean that they are forever barred from a happy and fulfilled life. One's mental approach to the situation is vitally important. Each woman has a choice. Either she can make her life miserable by indulging in self-pity and being always on the defensive about her single state, or she can appreciate the advantages there are to singleness and make a success of it.

Some Have No Choice

There are many who have never had the opportunity to marry, if for no other reason than the figures already cited. Others have physical handicaps or problems of health that make marriage almost impossible. Still others have the exclusive care of parents or relatives, which may make it inadvisable to marry at present. Whatever their reasons for singleness, the lives of these women are by no means over. They possess, for one thing, the asset of time. We all have it to spend in varying degrees, but for a single person there is often more free time either to waste or to use wisely.

Some have used the time at their disposal to further their education; even some widows have done this when singleness again became their lot. This has, in turn, opened up the way for the pursuit of careers and professions. Many have taken up nursing, because they find pleasure in caring for others. Other women have devoted themselves to missionary activity as Bible teachers, finding in it fulfillment of a similar desire, but on the loftier spiritual level. They are making a success of their singleness.

Those who have dependents under their care need not feel that they have been saddled with a thankless burden. There is happiness in doing things for others, and we can benefit from the association if we only appreciate the opportunity. So often older persons are cruelly ignored and shabbily treated, when there is so much that can be

learned by those who want to benefit from their long years of experience. Such persons of advanced years are often very frank and outspoken and can be depended on for an honest and objective opinion. After parents have died, many rebuke themselves for not having spent more time with them. But why wait until then to think about it? Our interest now can certainly enhance the declining years of those loved ones, bringing happiness to them and enriching our lives as well.

Of course, a woman who is single does not have children of her own to enjoy. Yet this need not prevent her from spending time with the children of friends and relatives. And what a refreshing experience that can be! Children can reacquaint us with things we so often take for granted. You have only to take a youngster on a trip to the zoo, on a picnic or to the park to experience this. With their small hands guiding and leading the way, you may see many of the beauties of nature for the first time. You listen anew to the sounds of the birds. You answer their unending questions and thrill to their zest and joy in the world opening up to them. Their honesty, unquestioning faith and laughter bring new joy to your life. Do you feel sorry when it comes time to return them to their parents and bemoan the fact that you do not have them for long? Well, neither do their parents. They too must eventually give them up to others. So while you have them with you enjoy their company, and your life will be the richer for it.

If an occasional visit is not enough, you can arrange to have children around at least five or six hours daily and many at a time. How? By becoming a teacher. Many find this to be a very gratifying profession. They enjoy watching these small minds grow and expand and they find pleasure in the part they play in shaping and molding lives for the future. It is such teachers that are remembered by their students with warm affection.

When it comes to recreation, single persons, like others, can add to their happiness or undermine it. If they saturate their minds with illicit love stories from books, magazines, movies or TV, they are stimulating wrong thinking and wrong desires, but if they spend their leisure time with upbuilding literature and developing skills in pastimes that exercise not only their muscles but their thinking ability as well, real satisfaction will result. In this each woman must be honest with herself. She knows what will build her up and what will tend to cause deterioration. For her own well-being, she is wise to pursue a course governed by the high standards of the Bible and reap the happiness that goes with it.

It is obvious that singleness does not need to mean loneliness, does it? There is so much that can be done to fill those empty hours. But first there must be a realization that happiness comes, not merely from another person or from possessions, but it starts within ourselves. It is our own approach to life's problems that will determine the success or failure with which we meet.

Some Are Waiting

Among those living in lands where they may choose their own mates and who have the opportunity to marry, there are those who have not yet married because they are waiting for "Mr. Right" to come along. Are you one of these? Do you scrutinize every single man you meet as you extend your hand, and then do you withdraw your charm as you dismiss him because of some superficial flaw, such as his height, his weight, his manner of speech or the size of his wallet? Are your judgments based only on appearances? Are they colored by inflexible ideas as to what you want in a mate, with no room for adjustment? There

is nothing wrong with setting standards for yourself, but are you more concerned with what you will get than with what you will give? You may not be the "Miss Right" for the men you meet.

Men generally set high standards for themselves. They seek certain qualities in a woman, and these are usually on a level deeper than physical beauty. They notice if she is kind, considerate, intelligent, feminine, sympathetic, moderate in dress and makeup, and if she possesses a sense of humor. These are things that appeal to men. If a woman is domineering, bossy, too aggressive or too fussy (which, incidentally, is one of the definitions of an "old maid"), she can drive men far from her, and her chances of being alone are that much greater. Unfortunately, some are so anxious to attract a mate that it dominates their every conversation. A few young women, and some teen-agers in particular, actually drive away the very ones they seek to attract, because they are just plain boy-crazy. Cultivation of self-control and poise is the answer to their problem.

If none of these unbecoming types describe your personality, you are to be commended. But if there is need for improvement, help is all around you. You have but to look to find it. Quiet observation is an excellent teacher. Perhaps you have a happily married girl friend. Have you noticed how eager she is to please her husband, how she builds him up with her compliments and shows him deep respect by never embarrassing him in public? Have you observed how deftly she directs the love and attention of her children to her husband rather than only to herself; her actions thus cementing the family together? She has learned that in giving she reaps the greater reward, and these qualities never go unnoticed.

You do not have to have a husband to cultivate these traits. You can develop them by practicing on those with whom you live. You can show deep respect and kindness to your father and other older men. Consideration and sympathy shown to brothers often improve relations with them. But if a girl has a condescending attitude toward her younger brothers she may find that she treats other young men the same way, and this will damage even the most promising friendship. Men of all ages notice and respond to women with pleasing personalities.

Developing these qualities is, of course, no guarantee that you will find a mate, but can anyone truthfully say that the time was wasted? Certainly not! It is the Christian thing to do. So doing, you can learn to be happy and enjoy your single state while you have it, and your chances of being happy when you do marry will be that much greater. If the right person should fail to come along, you need have no fear of being alone. If you display a warmth toward others, an inner beauty, and clothe this with a genuine interest in those whom you meet, people will be drawn to you and will want to include you among their closest friends.

Single by Choice

Some have no obligations to restrict them; they have had opportunities to marry, yet are single through preference. They have nothing against marriage. To the contrary, they deeply respect and admire the happy couples surrounding them, but they choose to follow the course of singleness.

Many of these are women who are occupied with careers and have found no need in their full and content lives to settle down within a family arrangement, although they endeavor to incorporate in their own lives the good qualities they see in their happily married friends.

Rather than pursue careers in fashion, journalism and medicine, there are many

who have dedicated themselves exclusively to religious work because of their great love for God and for those who long to learn of him. They are willing to forego the privileges of marriage, at least for the present, to devote themselves to this important work. What blessings are theirs for giving of themselves so freely! As the inspired apostle Paul said on this matter: The one who marries does well, but the one who, with a view to serving God more fully, stays single does better.—1 Cor. 7:38.

For these who have chosen their singleness the many problems that exist for most single women are almost nil. They already have a positive attitude, but, understandably, they appreciate most the company of those who show respect for their way of life rather than forever expressing concern over the fact that they are still single.

A Requirement for All

It makes no difference whether singleness is self-imposed or forced on one by circumstances; there is one attribute all single women can display and, in so doing, win not only the respect and admiration of others, but, more importantly, maintain their own self-respect and a proper relationship with God. What is it? Self-control!

The world in general seems to think that fornication and loose conduct are the normal thing, but that is not the view taken by Christian women. They avoid situations where there is temptation to immorality. They stay out of the company of those who are loose in their way of life, and they avoid close associations with men who already have mates. It is evident from the lives of women who are exercising discipline in their lives, without frustrations resulting, that self-control can be one of the key factors in mental and emotional health. To accomplish this, some have had to discipline themselves, and severely so at times, but there are no regrets when the overall picture is viewed. The resultant peace of mind and contentment are well worth the effort. Those who have followed this course have not only been single, but they have made a success of it.

Can you make a success of your singleness? Can you enjoy life even if you spend it alone? Do you appreciate the opportunities offered by your singleness? If you marry, will you still be content? The answer to each of these questions can be Yes. It depends on you.

A "Nicodemus" Becomes a "Jeremiah"

● The Bible tells that Nicodemus came to Jesus at night, for he was ashamed to admit his interest in what Jesus had to say. It also tells that at one time Jeremiah tried to keep silent but found he simply had to speak and tell God's message. The 1962 *Yearbook of Jehovah's Witnesses* tells of a native in British Honduras who resembled Nicodemus and Jeremiah in these respects.—John 3:1, 2; Jer. 20:9.

He was very much opposed to the work of the Witnesses, even though the other members of his family were associating with them. Then a chance reading of a certain article in *The Watchtower* so aroused his interest that he asked a Witness minister to study the Bible with him, but privately, so that nobody would know about it. However, it was not long before he came to this Witness asking for help regarding a subject he had been discussing with others. "You know," said he, "I cannot keep it quiet any longer, I just have to talk this." He is now a dedicated Witness and conducting four Bible studies with others.

Almost an ATHEIST

I GREW up in the southern United States in the "Bible belt." The menfolk there fished and hunted and trapped and raised a little corn and some potatoes. Intoxicating drink was illegal, but the law lived a long way off and rode horseback; so it was fashionable in those parts to own a still and make your own "moonshine."

Those were days of no radios and few newspapers and magazines, so the Bible, with little competition, was read or misread a lot. Most people went to church; there were few other places to go. And it could be exciting. Sometimes there was snake handling. On occasion a stubby copperhead even slithered loose from the pulpit, and a horrified stampede for windows and doors broke loose. We would not miss it for the world.

In spite of the religion, morals were loose, and that is the way the men liked their women—that is, unless those women were their own. In our community every fifth family included an unwed mother at some time, and we lived next door to a case of wife swapping.

When the Tennessee Valley Authority project moved in, our river clans had to move out, and it was this that brought me within reach of high school. Here I found food for ambition: sports, education and opportunities to vie for honors; but things were not much different. Three boys won distinction by being plucked out of class by the sheriff and hauled off to the courthouse to face the choice of marrying pregnant girls or going to jail. One resigned from the race for presidency of his senior class when at his trial he was freed because it appeared that the girl had seduced him.

Life as a Newsman

My secular work began when I took up work on the county weekly. Eventually I advanced to a roving reporter and circulation promoter for a tri-state daily. I used to win subscribers among the farmers who could not read by proving to them that our newspaper for twenty cents a week was cheaper to start fires with than kerosene.

I covered coalfield feuds and backwoods gang killings. It paid to get in with one faction or another, and there were times when I was riding with one bunch dodging both a sheriff's posse and an avenging gang. Whenever I could I ducked out to a telephone and called in a real headliner.

During those years I was growing up baffled by society and bitter with myself. I hobnobbed with politicians, lawyers, criminals, hypocrites, schoolteachers, bootleggers, bankers, prostitutes and everybody else with whom the newspaper world brought me in contact. Society ran on double standards, and I lived by the "code." Most people lived by the "code" and never questioned it; it was all they knew. To me it was disgraceful living, but I did not know where else to turn.

The Way of Politics

There was, for example, the time when a chum and I were hitchhiking to town.

We were broke and needed money. It was election day, and we ran into a vote buyer. When he offered us a bogus poll-tax receipt and two dollars apiece to vote his way, we thought it was a whale of a joke, collected our money and went to town to have fun.

But a few days afterward an old neighbor mentioned the wholesale graft that went on during elections. He said pointedly: "People who sell their vote sell their honor."

Even though he did not suspect that I was guilty, my conscience stung. "What about people who buy votes?"

"They're just as bad," he declared.

"Did you vote?" I inquired.

He shook his thin gray beard sadly. "Both sides wanted to buy my vote. People who buy and sell votes cannot be trusted. There was nobody left to vote for."

My aunt did not sell her vote, but she voted, as she explained, "for the lesser of the two evils." Why did people have to feel that way?

The year I came of legal voting age a Baptist preacher in one end of the county made a democrat out of God, while a Baptist preacher in the other end made him a republican. When they had a killing over the election, God took to heaven the man who was slow on the trigger, and the man with the fast trigger finger went to hell—at least, that was the impression I got from the preacher. However, the man who got killed—his party lost. That put God on the murderer's side, I figured, since God always wins—that is, if there is a God. All the evidence I saw seemed to say that he was nothing more than a figment of self-centered human expediency.

But I longed for things to be right. "Why can't there be some kind of government that men can't corrupt?" I asked one of my pals.

"What do you want," he retorted, "a theocracy?"

Back to School

I began to wonder if I had rushed into the world to work too early in life, while perhaps the answer lay in higher education. A small university kindly offered me a scholarship. I did not balk at working before semesters nine hours a day, for twenty cents an hour, with pick and shovel digging up a gummy clay hillside. But something inside me curdled at the atmosphere in which worshipful eulogies were rendered to the man in whose memory the college was named, Abraham Lincoln. Finally one day I asked one of the school officials: "Are Negroes eligible here?" "No," was his irritated reply. But why, I reasoned, if God made the colored folks and Lincoln emancipated them, did this school named in his memory refuse to educate them? It was just one more of those disillusionments that raised doubts.

In and out of Church

About this time I decided to try religion. I had gone to Sunday school and attended the Baptist, Methodist and Holiness meetings in our community, but never joined. Now, with serious intent, I went through a revival at our local Methodist church. A neighbor lady, a pillar in the church and chairman of the Epworth League, invited me to join, and then in a few weeks she invited me out of the League.

"You know I saw you playing cards last Saturday," she explained. The menfolk gambled with cards; that made cards wicked.

We were merely playing "setback," I explained, adding: "You know, your husband and you and I play Chinese checkers together. What's the difference whether we play for fun with cards or with marbles on a board?"

But I was guilty of a second misdemeanor. "I saw you and those boys taking a drink of whiskey, too."

"That would eliminate Jesus Christ from serving on your Epworth League," I retorted. "He even *made* wine at a wedding feast."

But she threw me off guard by saving the "worst" for last. "From what I hear" —I can still hear her horrified tone— "you've been reading that no-hell literature."

That was news to me. She was referring to the literature of Jehovah's witnesses. I remembered that my folks did have some of it, but I had not read it.

Other church members, feeling that I had been bounced a little hard, tried to reconcile me, but I came back with what I considered simple questions, such as, "Who is Jesus? Was he a man? Then who is God?" Their vague and confused answers only added to my conviction. Atheism seemed to be the only thing that made sense.

The trouble was that I had begun my investigation of religion with the belief that a preacher and a church house and the Bible and God belong together like peas in a pod. In utter disgust I threw religion overboard, along with politics and society.

A Different Kind of Religion

Later, in spite of warnings against it, I picked up some of the Watch Tower pamphlets and read them. The truth is that for a while I could not see the difference between this and the other brands of religion. But gradually it dawned on me, gleefully and maliciously, that it was lumping all the world's religions together as worshiping the same god—but not the God of the Bible. 'The god of this world, Satan the Devil, has blinded the minds of the whole world to the glorious gospel about the true God and his Christ,' it explained. (2 Cor. 4:4) That made sense. This explained why life seemed to be such a sham and the world a hoax. Here at last were people who had the answer.

But while I was intent on downgrading other people's religion, the Witnesses were occupied with the "good news," that God had established his kingdom in the heavens and that the wicked world was tolerated only while men of goodwill were being given the opportunity to hear the truth and come out for the Kingdom.

It took a year of avid study to convince me that this was not a mirage, that it was honest and true. It took longer than a year for me to muster enough moral courage to take my stand. The Witnesses themselves viewed me with mixed emotions. The fruitage of the spirit was foreign to me, but gradually things began to change.

I began to spend my time walking through the rurals of our county telling the people what I believed. Because I stuck to my faith I found myself in prison, was beaten and mobbed, but I was saved from atheism!—Contributed.

Neanderthal Man

● "In 1856 a grave was opened in Düsseldorf, and from it was taken the skeleton of a man who, according to the geological circumstances of the find, must have lived in remotest prehistory. Today we call this skeleton the Neanderthal man. At the time, however, Professor Mayer, of Bonn, declared that the bones belonged to a Cossack killed in 1814. Wagner, of Göttingen, maintained that the skeleton was that of an old Hollander; and Pruner-Bey, of Paris, that of an old Celt. The great pathologist Virchow . . . said that the skeleton was that of a gouty old man." —*Gods, Graves, and Scholars*, by C. W. Ceram.

Using "Awake!" at School

FOR SCHOOL TALKS

A schoolgirl, one of Jehovah's witnesses, related this experience at the United Worshipers District Assembly at Amsterdam, the Netherlands: "One speaks with many boys and girls in school and it often happens that they start talking about religion. Sometimes it may be a Catholic child saying: 'Oh bah, to evening church service again.' Then I usually say: 'Don't you like that? I always like to go to religious meetings.' And then I tell them about the meetings of Jehovah's witnesses. Sometimes there are children who become interested and then I invite them to attend the meetings. They go and ask questions about all kinds of things concerning the New World society.

"All the teachers know that I am one of Jehovah's witnesses, since I do not celebrate the Queen's birthday, Christmas, and so forth. During my first year at school I had to tell them every time why I did not and then I witnessed to them. For the talks we have to give at school once a week I always get the best marks. Now, do not think that I am very proud of myself, for the good marks again are things I owe to Jehovah. I always get nice and interesting articles about animals from *Awake!* and, thanks to the theocratic ministry school, I am never as nervous as the other boys and girls."

SPANISH AND HISTORY CLASSES

At the Houston, Texas, United Worshipers District Assembly a young witness of Jehovah gave this experience: "My Spanish teacher told the class that we could bring more information about the Latin-American countries and the Latin customs. I remembered that the latest *Awake!* had a topic concerning one of the Latin countries. Next day I took the *Awake!* to the Spanish teacher. I showed her the topic and she took the magazine. Several days later I asked her how she liked the magazine, and she told me it was very interesting, and later she told the students about what she had read. Every time the *Awake!* had a topic having to do with Latin America, I took it to her. She was very pleased with them and accepted about seven different issues. She said that this information would be worth extra credit to me. This showed me we can always use every chance we get to place magazines.

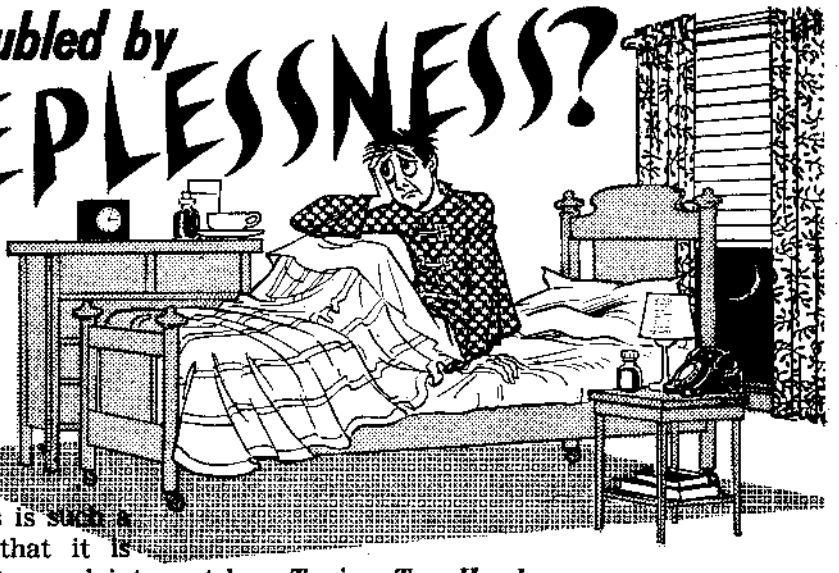
"In my world history class I used material from issues of the *Awake!* that told of world conditions and the reasons for them. My history teacher was much impressed by the explanation of how these things were foretold. And the part of the *Awake!* 'Watching the World' was very helpful in school. And so it is my great joy that I am able to present literature to my fellow students and to teachers in order that they may learn of Jehovah."

INFORMATION FOR ESSAYS

A young student in the state of Washington writes: "I would like to tell you how much I appreciate your articles in the *Watchtower* and *Awake!* magazines on worldly holidays. I am a freshman in junior high school. The advanced composition students were asked to write an essay, story or poem on Thanksgiving Day. So I went straight to the *Watch Tower Publications Index* to find information for my essay. I used the November 22, 1958, *Awake!* magazine with the article 'Thanksgiving Yesterday and Today.' After turning in our compositions, we found that a few were going to be read or used in the Thanksgiving Assembly at school. I was chosen to read my essay to the entire school. There are between 600 and 700 students at our school, and I was surprised to see many parents present.

"Usually at the Thanksgiving Assembly a minister comes and preaches for 45 minutes, but this time the teachers thought that if some of the students talked seriously about Thanksgiving, the rest might give it more thought. At the beginning of the Assembly the audience was really noisy and rude. When I started to read my essay, especially the second part, you could have heard a pin drop! I was surprised at the applause and how attentive everyone was, because most of the children do not believe in God. By remarks made afterward I could tell that, although in some points my essay was sharp, it was well received. I feel that the theocratic ministry school has helped me to learn how to speak and to be poised in front of an audience. So I really want to thank you for the wonderful publications, because they are valuable to both young and old."

Are You Troubled by SLEEPLESSNESS?



MANY persons are. A Gallup poll disclosed that in the United States 52 percent of the people have occasional or frequent difficulty sleeping. Sleeplessness is such a widespread problem that it is one of the commonest complaints met by physicians.

Doctors generally prefer to use the term insomnia for prolonged failure to obtain enough sleep necessary to maintain health and well-being. It may take the form of inability to fall asleep upon retiring, frequent awakenings in the course of the night or awakening before enough hours of sleep have been obtained.

One of the first things a person troubled by regular sleeplessness should do is to check to make certain that it is not caused by some physical disease. When physical disease can be ruled out, it is often found that one may have the wrong attitude toward sleep, or that there is some emotional disturbance such as worry.

Some persons worry considerably if they have a sleepless night, failing to realize that occasional sleeplessness is not unusual. In the analysis of close to 7,000 nights of sleep, Dr. Nathaniel Kleitman concluded that the average good sleeper has a difficult time sleeping about one night in ten. Yet one bad night in ten can set some persons to worrying, building up anxiety, which, in turn, brings on more sleeplessness.

Trying Too Hard

Because of the fear of losing sleep, some persons try too hard to go to sleep; they try to force sleep. This defeats one's objective, since it increases muscle tension and feeds back nervous impulses that keep the brain awake. Trying too hard to go to sleep does not work, because going to sleep is not done all at once, but rather little by little.

Human sleep is now believed by some authorities to be made up of about seven sleeps, separated by periods of shallow slumber or wakefulness. Most persons are said to awaken or half awaken during at least one of these periods; such awakening is not to be confused with insomnia. But insomnia can occur when a person becomes alarmed about this momentary wakefulness and thus has trouble tapering off into sleep again. Insomnia is often said to be an attitude about one's sleep.

What appears to be insomnia to some persons may be exaggeration. When one thinks he is awake during the night, he may be partly asleep; in the morning he may think that he has spent a great deal of the night awake. Actually one can ex-

pect this seesawing back and forth between wakefulness and sleep several times through the night. But the loss of sleep is rarely as bad as it seems. If a person feels a sense of well-being and is able to exert his natural faculties the next day, then he needs no treatment for insomnia. When you experience one of these momentary periods of semiwakefulness, keep thinking that in a few moments deep sleep will come; you will be asleep that much sooner.

Emotional Problems and Unbalanced Living

Many doctors nowadays believe that, in most instances, insomnia is caused by emotional disturbances. In this regard Dr. Leonard Gilman, M. D., writes in his book *Insomnia and Its Relation to Dreams:* "Most of the popular articles on the subject of insomnia follow the same superficial approach, never getting at the central problem. The fact is that insomnia is an internal condition, stemming from fears, anxieties and even guilt feelings within the individual, and having little or nothing to do with external factors."

Many persons tend to take their problems to bed and thus find it difficult to sleep. But one's bed is not the place to solve problems, the place to take worries, the place to ponder and study lessons that should have been done during the day, the place for being anxious over the next day. The true Christian is in position to benefit from the excellent counsel given by Jesus Christ: "Never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil."—Matt. 6:34.

If one has a problem that may cause sleeplessness, then he should go about solving it by applying Bible principles to his life. If there is little that one can do about a matter, then, if he is a Christian, he will heed the divine counsel: "Throw all your anxiety upon [God], because he cares for you."—1 Pet. 5:7.

By treating persons in a Christian way we avoid many causes of sleeplessness. An overcritical attitude toward others may result in loss of sleep. If one is hasty about his speech and in anger says unkind things during the day, he may lie awake at night worrying about what was said. Going to bed angry will keep one awake. God's Word counsels: "Let the sun not set with you in a provoked state." (Eph. 4:26) If we are slow to anger, if we are kind, if we are long-suffering and forgiving, we will avoid many causes of sleeplessness and, above all, be doing the divine will.

Living beyond our means will also bring sleep-assaulting worries. Some persons go heavily in debt via the installment plan. Then they worry about how they will manage the next payment. Here again the solution is to live by God's Word, which advises Christians to be "content with the present things," to put a ceiling on material wants, to put the emphasis on spiritual things.—Heb. 13:5; 1 Tim. 6:8; Matt. 6:33.

Other Causes of Sleeplessness

Another very common cause of occasional sleeplessness is too much mental or physical stimulation just before bedtime. Overstimulating the brain to a late hour, whether by television or by conversation, can keep one from sleeping. Vigorous exercise just before bedtime may also be too stimulating. So by cutting off strong stimulation well before bedtime, one has a better opportunity to go to sleep easily.

Eating too heavy a meal just before bedtime is something else that may keep one from sleeping well. Heavy use of salt is believed by some nutritionists to cause sleeplessness. Some persons cannot go to sleep readily because they take beverages such as tea, coffee, cola drinks and cocoa shortly

before bedtime. Such beverages contain caffeine or caffeinelike substances that may keep them awake.

Unfamiliar noises are also likely to cause temporary sleeplessness, until one becomes accustomed to them. So some persons use earplugs to overcome these disturbances.

Aids to Sleep

It is surprising how many sleeping aids are on the market. There are sleep masks, vibrators of various sizes, recordings of soothing music and even an electronic device that simulates the sound of falling rain, said to be the most sleep-inducing of all sounds. Whatever the aid, one thing should be apparent: Certain aids may work well for some persons, but for others they may be of no help at all.

A few aids that work for some persons are these: A little exercise such as a walk in the fresh air for a half hour just before bedtime. Taking a warm bath before bedtime. Then there is reading in bed till drowsiness overcomes one. A well-needed vacation or a change from the routine may help some find their normal sleeping pattern. In his book *You Must Relax,* Dr. Jacobsen suggests relaxing one's muscles progressively. First, progress from relaxing one muscle to relaxing others; the idea is *wider* relaxing throughout the muscles. Second, progressively relax each muscle more and more; the idea is *deeper* relaxing.

Sleeping pills are one of the most commonly used aids. In the United States alone, according to a report in *Chemical Week,* about $58,000,000 a year is spent on such pills. Although doctors do not entirely disapprove of such pills and frequently give prescriptions for them, most doctors advise taking the pills for as short a time as possible. Some doctors suggest using them only when sleep does not come. With persons who have a fear of not sleeping, the mere possession of a sleeping pill may remove the fear that really keeps them awake. Pills are to be viewed as temporary crutches, not something to lean upon regularly. They treat only symptoms; they may not get at the central problem. The pills sold without prescriptions usually contain some antihistamine drug, which produces drowsiness as a side effect. The barbiturates and many new type nonbarbiturate pills are sold in most countries on a prescription basis only.

Suggesting caution in the use of sleeping pills is what happened recently in Europe. A prescription drug called thalidomide appeared to be one of the best sleeping pills ever devised. It was sold in West Germany and in Britain; and though it appeared to be harmless, it turned out to have disastrous effects upon pregnant women: More than 2,000 babies have been or will be born with useless stublike arms. Said the British medical journal *The Lancet:* "It is disturbing that such an apparently innocuous drug as thalidomide with no known toxic dose may disturb the growth of limb buds and other tissues at a certain phase of development."

Wine, Herbs, Calcium, Honey

Wine and malt drinks such as beer and ale have long been used as aids to promote sleep. As a sleeping aid for elderly persons, some doctors recommend a little wine, rather than drugs. Beer is more sleep-inducing for some persons because of its content of hops, an herb noted for its soporific effect. However, the use of any alcoholic beverage as a sleep aid brings a word of caution from Dr. Giorgio Lolli, M. D., who, in his book *Social Drinking,* points out that some persons tend to take more than they need for sleeping and so defeat their purpose. He says:

"Anxieties and fears of many kinds, unrelated or only indirectly related to sexual

drives whose flare-up at bedtime may impede sleep, can be successfully dimmed by means of alcohol. Its use as a mild sedative is governed by principles issuing from our knowledge of the effects of alcohol on the body and on the mind. The depressant action of alcohol . . . may result in temporary stimulation due to a release of brakes. However, depression follows shortly. The individual should be aware that for a while his symptoms may be made worse by alcohol. And he should wait until the alcohol acts beneficially without impulsively resorting to more of it in order to bridge the gap between restlessness and sleep. . . . The recuperative value of sleep is defeated by the toxic effects of too large amounts of alcohol."

Some persons troubled with occasional sleeplessness gain considerable benefit from herb teas or tablets specially formulated for producing sleep. Herbs such as scullcap, valerian, vervain, peppermint and especially hops have long been used to help bring on sleep.

Others find that all they need to induce sleep is a little food at bedtime, perhaps along with a glass of milk. Some may sleep well with merely some fruit, a glass of fruit juice or some hot lemonade.

To combat sleeplessness some nutritionists suggest a low-salt, high-calcium diet. One nutritionist says: "I usually tell persons whose insomnia is severe to take temporarily two or three calcium tablets with a milk drink before retiring. . . . Twenty years ago I discussed this subject with a physician who himself suffered from insomnia; he still calls calcium tablets 'lullaby pills' and tells me he continues to recommend them for patients annoyed by wakefulness."* Some persons prefer that supplemental calcium be in the form of bone meal tablets.

Many are the folk remedies for sleeplessness. In his book *Folk Medicine*, Dr. D. C. Jarvis recommends honey as an aid to refreshing sleep. He says that if one tablespoon of honey does not produce sleep, one can make a mixture of a few teaspoonfuls of apple cider vinegar to a cup of honey and keep it on a night table in a jar that admits a spoon. A few teaspoonfuls of the mixture are said to be helpful in bringing on sleep.

Getting in the habit of going to bed at a reasonable hour is likewise helpful. One can apparently learn to fight off natural tendencies to sleep until they no longer appear as formerly. Most persons need about eight hours of sleep a night; some more, some less.

Regardless of the cause, sleeplessness can be an irksome problem, and it is hardly a joking matter to those so bothered. They may wish to experiment with some of the sleeping aids. But in most cases, for lasting benefit, the emphasis might more profitably be placed upon learning what it is that keeps one from sleeping and effectively dealing with that.

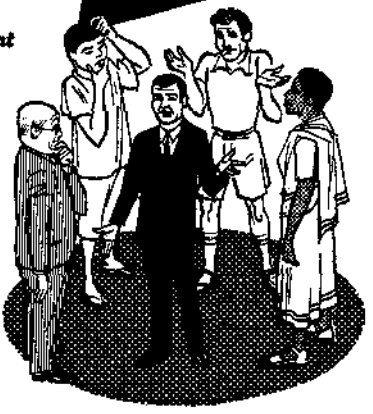
* *Let's Eat Right to Keep Fit*, Adelle Davis, pp. 176, 177.

A JUDGE'S OPINION

✔ Parents overindulge children and allow them to do as they please. Instead of inhibiting violent tendencies and molding character by strict supervision and guidance, parents have refrained from stifling the impulses of youth, lest some latent talent be frustrated. As a result, bedlam reigns where once was 'Home, Sweet Home.' The monuments that have been disfigured, the public buildings that have been damaged and the streetcars that have been wrecked combine to discredit a theory of child guidance that frowns upon restraint. Children can hardly be expected to respect the property of strangers when their destructive tendencies have known no curb in the home.—Judge Elijah Adlow, chief justice, Municipal Court of Boston.

WHY DON'T YOU *Learn* ANOTHER LANGUAGE?

By "Awake!" correspondent in Laos



A TOURIST newly arrived in Laos was out shopping when suddenly a young lady bumped into him. Always the gentleman, he was quick to apologize. "Excuse me," he said. He did not catch the reply except for what seemed to be one uncomplimentary word: "toad." Having said this, the lady smiled sweetly and left. "Well, really," muttered our friend. "And I thought these people were so polite!" But here we must protest: They are! It is people who go to a foreign country expecting everyone to speak *their* language who may be lacking good manners. If our tourist had bothered to learn from his hosts such simple expressions of politeness as "Thank you," "Excuse me" and "If you please," he would have known that the Lao expression *"Caw Tode"* has nothing to do with reptiles, but is simply the equivalent of "Excuse me."

In view of today's unprecedented amount of foreign travel, one is moved to ask: Why don't more people learn another language? In fact, why don't *you* learn another language? Yes, why don't you? You would really find it worth the effort. What is more, if you have the right attitude to start with, it is not so much of an effort as a pleasure. Now you want to know: Just how hard is it to learn another language? How much time does it take? What equipment does one need? Is it really worth the trouble? and, What are the benefits involved? We shall answer these questions in due course, but first . . .

Let's Not Be Pessimistic

Many people are quite convinced that it takes something little short of genius to learn another language. That is very flattering to those who know more than one language, but it is only fair to point out that the ability to learn another language really denotes nothing more than average intelligence. Some of the world's most difficult languages are spoken by its most uncomplicated people. Moreover, you will find in many parts of the world some rather unacademic persons who can converse in two and sometimes three or four different languages. Neither is it a superhuman achievement to know a language thoroughly and speak it well, since, unlike most subjects for study, which get more difficult as you explore their complexities, a language actually becomes easier to learn in proportion to your progress. Every word and phrase you learn makes the learning of still another that much easier.

Do you shudder when you think of the tens of thousands of new words you will have to learn? Then cheer up! There are actually fewer essential words than you realize. If you know the right words and are really able to use them, you will find it possible to express the most interesting and diverse thoughts with them. Indeed,

not rely upon transliteration, as you will forfeit the advantage of being able to read in that language. Arrange for a pleasantly short but strictly regular period of study. If you can only spare three and a half hours a week, you would do better to spread that study time over the whole seven days by studying only half an hour a day, rather than two hours in one day and not at all the next.

Most people find that the best time to study a language is at the beginning of the day, but the best time to practice and review it is shortly before retiring. This late study should merely be a pleasant mental exercise, not an arduous attempt to memorize words and grammatical construction. A good nightly exercise is to review the day's activities by thinking in the new language to the extent that one's vocabulary will permit. Think of the situations that arose during the day. Describe the people you met and the problems you solved, while keeping your native tongue as much in the background as possible. Then when you fall asleep your mind will continue to turn over the words and phrases you have been using, and many of them will be uppermost in your mind when you awake. The following morning do not lose the thread but carry on with the exercise as you dress and shave or brush your hair. Doubtless you will want to use words that are not yet in your vocabulary, so make a note of them and try to look them up during the day. All this will help to increase what the Germans so rightly call your *wortschatz* or "word treasure." This can be quite as exciting as collecting foreign stamps, though not nearly as expensive.

Punning and Dinning

It is true that less than two thousand words may comprise an *essential* vocabulary, but why limit ourselves? A language may have infinite wealth and scope. It is ours for the taking. So how can we enrich our "word treasure" effectively? As we have seen, there are many thousands of foreign words that have already come to live as respectable members of our own language community. To learn these words is more like sport than hard work. But what do we do if our language is completely dissimilar from the language we wish to learn, as, for instance, Spanish from Russian, or Icelandic from Chinese? Here we cannot rely upon a similarity of words, for there will be none. We must employ two entirely different methods to assist the memory. The first and simplest is often referred to as "punning." With this we connect a difficult or unknown word with several simple or well-known words by a series of puns. Let us take a few examples of "punning" from English to Lao. *"K'ning"* (ຄິ່ງ) is one of several Laotian words meaning "to think." Now the sound of this word is not so far removed from the English word "cunning" (leave out the "u"). The connection between "to think" and "cunning" is surely obvious. *"Vee sahd"* (ວີຊາ) is a Laotian word meaning "discouraged." Forbiddingly foreign, isn't it? Yet a word slightly similar in sound gives us no qualms, namely, "visa." How do we connect them up? Well, we can think of the traveler who was *vee sahd* because he had lost his visa. One more example of "punning": *"Ah sun ya gawn"* (ອາຊະຍາກຳ) is a Lao noun meaning "criminal." With a little stretch of imagination we can think of a father looking sadly at his delinquent offspring and saying (with perhaps an Irish accent), "Ah, son, you're gone." The connection is artificial, even bizarre, but the point is that, instead of a mental "block," we have a mental "peg"—something on which to hang a new word before it falls into our memory. One good piece of "punning" will do more to fix a word in your mind than

not rely upon transliteration, as you will forfeit the advantage of being able to read in that language. Arrange for a pleasantly short but strictly regular period of study. If you can only spare three and a half hours a week, you would do better to spread that study time over the whole seven days by studying only half an hour a day, rather than two hours in one day and not at all the next.

Most people find that the best time to study a language is at the beginning of the day, but the best time to practice and review it is shortly before retiring. This late study should merely be a pleasant mental exercise, not an arduous attempt to memorize words and grammatical construction. A good nightly exercise is to review the day's activities by thinking in the new language to the extent that one's vocabulary will permit. Think of the situations that arose during the day. Describe the people you met and the problems you solved, while keeping your native tongue as much in the background as possible. Then when you fall asleep your mind will continue to turn over the words and phrases you have been using, and many of them will be uppermost in your mind when you awake. The following morning do not lose the thread but carry on with the exercise as you dress and shave or brush your hair. Doubtless you will want to use words that are not yet in your vocabulary, so make a note of them and try to look them up during the day. All this will help to increase what the Germans so rightly call your *wortschatz* or "word treasure." This can be quite as exciting as collecting foreign stamps, though not nearly as expensive.

Punning and Dinning

It is true that less than two thousand words may comprise an *essential* vocabulary, but why limit ourselves? A language may have infinite wealth and scope. It is ours for the taking. So how can we enrich our "word treasure" effectively? As we have seen, there are many thousands of foreign words that have already come to live as respectable members of our own language community. To learn these words is more like sport than hard work. But what do we do if our language is completely dissimilar from the language we wish to learn, as, for instance, Spanish from Russian, or Icelandic from Chinese? Here we cannot rely upon a similarity of words, for there will be none. We must employ two entirely different methods to assist the memory. The first and simplest is often referred to as "punning." With this we connect a difficult or unknown word with several simple or well-known words by a series of puns. Let us take a few examples of "punning" from English to Lao. *"K'ning"* (ຄິ) is one of several Laotian words meaning "to think." Now the sound of this word is not so far removed from the English word "cunning" (leave out the "u"). The connection between "to think" and "cunning" is surely obvious. *"Vee sahd"* (ວີ) is a Laotian word meaning "discouraged." Forbiddingly foreign, isn't it? Yet a word slightly similar in sound gives us no qualms, namely, "visa." How do we connect them up? Well, we can think of the traveler who was *vee sahd* because he had lost his visa. One more example of "punning": *"Ah sun ya gawn"* ( ) is a Lao noun meaning "criminal." With a little stretch of imagination we can think of a father looking sadly at his delinquent offspring and saying (with perhaps an Irish accent), "Ah, son, you're gone." The connection is artificial, even bizarre, but the point is that, instead of a mental "block," we have a mental "peg"—something on which to hang a new word before it falls into our memory. One good piece of "punning" will do more to fix a word in your mind than

writing it out twenty or thirty times.

Still there will be words that will defy all your ingenuity to connect them with your mother tongue, for "punning" is possible but infrequently in some languages and hardly at all in others. So what do we do then? Well, we might take a lesson from the advertisers who bombard us with the names of their products from every conceivable angle. Using the same tactics, we can advertise any word we wish to learn so that it stares out at us from unexpected places. Try this! Paste a word on your shaving mirror or dressing table. Write a word or two on a card and hang it on a door handle, or the lid of your toolbox—anywhere where you would not normally expect it, so that whether you like it or not you are constantly reminded of it. Here a curious fact emerges. It is not merely the number of *times* but rather the number of *different circumstances* under which the word is seen or heard that impresses it upon the memory. A word seen in a magazine, then later looked up in the dictionary, and subsequently heard in conversation, is sooner remembered than one written out like a punishment. This is what we mean by "dinning" a word into the memory.

Getting Along with Grammar

We have said much about the learning of words, because they are the very substance of language. Nevertheless, their flow is governed by the twin currents of grammar and idiom. The correctness of these must be felt instinctively rather than thought out, for there is no time to ponder over them during the course of conversation. A good grasp of both grammar and idiom may be had by reading in the language on a wide variety of subjects. If possible, read something of which the contents are already known to you. Read a magazine article, recite a well-known speech or some familiar passage from the Bible after you have already studied the contents in your native tongue. But whatever you do, be sure that the material you use is in the modern idiom or forsooth thou wilt seem a droll fellow when thou speakest.

It will help you to learn by heart a short anecdote, sermon or speech containing some good examples of grammatical construction. Later you might add some words and substitute others, though always keeping to the original model. This will form a basis for subsequent improvements, but remember not to overtax the mind by tackling too many new things at once.

There is an exception to this rule. Many European languages display what will seem to the American or English mind a most distressing preoccupation with gender. Perhaps you have never considered whether a chair is masculine or feminine, but once you start learning any of these languages you had better take a keen interest in the subject. You will have to learn the genders of objects simultaneously with the nouns. Do not think you can first learn the noun and later come back to the gender. Alas! It does not work that way, and you could mar either your fluency or your grammar for years to come just pausing to remember whether a noun is masculine, feminine or neuter. Many languages are made to look more fearsome by having an appendix of declension tables, or list of conjugations published in their grammar books. Do not allow yourself to be intimidated by these devices, for it is usually not advisable to memorize a complete list of declensions. A less excruciating method is to learn the grammatical rules as you come to them. The tables should be treated as *maps* of the whole grammatical terrain, something to refer to from time to time to show whether you are on the right track.

Vatch Dat Accent

And now to the last hurdle: Pronunciation. The purpose of good pronunciation is to make yourself understood with as little effort as possible on the part of your listener. A foreign accent can be an agreeable and disarming thing, although you should work at making it unobtrusive. All pronunciation is really a matter of marksmanship. We mentally aim for a desired sound and strive to reproduce it. The reason so many people go wide of the mark is that they never quite know what they are supposed to be aiming for. So before you try to speak a language, listen to it. Listen not just to the individual sounds, but to the overall pattern, the flow, rhythm and inflection of the speech. Listen to the language on the radio whenever possible, and you will pick up the rhythm almost unconsciously the way you would learn a popular song. In this way people who have never left their native land have achieved excellent pronunciation in another tongue.

Finally, do not be *vee sahd.* If you want to learn you must and will succeed. There will be mornings when you will wake up feeling that you can speak the language like a native. There will also be a few dismal times when you wonder how even the natives manage to speak it. This feeling will pass, though, and as you keep studying your rate of progress will accelerate.

But Why Go to All the Bother?

For many reasons. You will make friends with hundreds of people simply on the basis of being able to say "Hello" and "Pleased to meet you" in their language. Many people are genuinely delighted when you take the trouble to learn their language, for it is eloquent evidence that you are really interested in them. You will have an indispensable key to understanding the customs and culture of another people. Learning a new language will help you to appreciate the richness and sometimes the poverty of your own language. You will learn words and expressions that exactly describe human situations and behavior, although their exact equivalents may not exist in your language. Language study will also stimulate and exercise your mind. And what about you world travelers? Another language could make your trips abroad many times more interesting. It may be that you will attend the international assemblies of Jehovah's witnesses in 1963, in which case you will benefit by conversing directly with some of the thousands of ministers attending from many countries.

But now we come to the most compelling reason for tackling the task. Today there is carried throughout the earth the message of God's new world, an undivided world where all men will speak but one common tongue. Although this is a message about a single-language world, it must be given to a multilingual population. Not only in the distant reaches of a foreign land, but right within the confines of your own city, there may be thousands of people unreached by the Kingdom message, for they live ringed by the barrier of a foreign tongue. With a little effort you could break through to them. Finally, if you would like to teach in another land but hesitate because of its foreignness, be assured that that foreignness will disappear once you have mastered its language. You will acquire, not only another tongue, but another home. So begin now and learn another language—one that you can use to good effect.

SEAWEED IS USEFUL

THE long strands of floating seaweed that become entangled in the legs of swimmers at some seashores may be a nuisance to them, but seaweed is very useful to man. It is rich in minerals, vitamins and amino acids, making it a valuable food for man, domestic animals and agricultural crops. However, at present only certain ones of the 17,000 species of seaweed are used by man for food.

In Oriental countries seaweed forms a substantial part of the vegetables that the people eat. Because of its high mineral and vitamin content it contributes measurably to the general health of the people in those lands. In Japan a large brown variety is often toasted and served with rice or in soup. Sometimes it is served as noodles. They use a red variety to produce "nori," which resembles thin, dry sheets of paper and is often toasted or used to wrap balls of rice.

Among the Hawaiians seaweed is occasionally used as a substitute for the yams that are cooked with meat in underground ovens. Sometimes the raw seaweed is served as a salad or it may be mixed with finely chopped candlenuts and then served with bread or meat. Food manufacturers throughout the world are finding more and more uses for seaweed in their products.

Seaweed is used in breakfast foods and bakery products to provide roughage. As a stabilizer it is used in icings, chocolate milk and ice cream. It is also an ingredient of jelled desserts and milk puddings that have a starch base, as well as salad dressings, soups, confections, canned fish and artificial sausage skins. Combining derived products of seaweed with foods as thickeners and jelling agents does not alter their flavor, but when used as a seasoning seaweed imparts a different flavor to meats, soups and gravies.

In South Wales a dough is made from seaweed by pounding, sweating and kneading it. The dough can be eaten as is or it may be mixed with oatmeal to make fried cakes. Seaweed is a nourishing food not only for man but also for domestic animals and agricultural crops.

Seaweed meal, or kelp meal, is used by farmers, cattlemen and chicken raisers as an additive to the food they feed steers, hogs, cows, chickens, turkeys, horses, sheep and mink. It has been found that mink fed on a diet that included kelp gained more on less food than mink fed on a non-kelp diet. They also produced larger pelts. Raisers of silver fox claim that kelp contributes to the production of top-quality fox pelts. Interesting claims are also made by some raisers of chickens. On two percent kelp meal, it has been found that the mortality of laying hens decreases, egg size increases and cecal worms decrease.

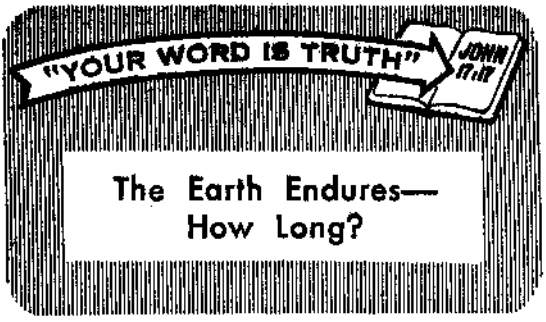
One of the principal uses of seaweed is as a fertilizer for agricultural crops. In one case a tomato yield was increased 35 to 50 percent by mulching the crop with kelp meal. Because of its high content of potash, seaweed is splendid for use in the growing of potatoes and barley and is especially fine in areas where the soil is deficient in iodine.

Some of the less known uses of seaweed are in the manufacture of fire-resistant and vermin-proof insulations, plaster and building board, glue, varnish and a yarn similar to rayon. Even doctors find it useful in the field of medicine.

For transfusions during operations a seaweed compound known as alginon can be mixed with water and used satisfactorily in stead of whole blood. Another such plasma volume expander is called algin. It has been found that solutions of these seaweed compounds remain a satisfactory length of time in the blood vessels, preventing a dangerous drop in blood pressure.

Goiter has been treated with seaweed because of its iodine content. Because of the vitamins it contains some persons consider it as effective as citrus fruit for preventing scurvy. Even stomach complaints have been treated with seaweed.

Although swimmers may not appreciate seaweed, there are a lot of people around the earth who do. These people are familiar with some of the many uses to which seaweed is now being put for the benefit of mankind.



The Earth Endures—How Long?

WORLD disaster was due to be touched off on February 4, 1962. It was forecast that the world would be simultaneously torn by earthquakes, violent storms and fires. That is what millions in India and elsewhere in the Orient feared. Why? Because their astrologers had told them that the moon's eclipse of the sun, together with a rare conjunction of the planets Mercury, Venus, Mars, Jupiter, Saturn and the Earth, left no doubt about it.

Though the disaster expected on February 4 did not occur, there are men of science who expect an even greater calamity. Astronomer George Gamow, for example, predicts that sometime in the distant future the sun will become so hot that it will scorch the earth, bringing life here to an end.

The clergy of Christendom also foretell such a calamity. "One of the most common doctrines among Christians has always been the teaching that this earth on which we dwell will one day be destroyed," declares a Church of Christ pamphlet.

With testimony from both religious and scientific sources affirming such an unprecedented calamity, that the earth is to come to an end, how can anyone contend that the earth will abide forever? Consider the facts.

The astrologers were mistaken about the calamity they expected; their prediction was simply speculation. But what of the forecasts of accredited scientists? It should be kept in mind that they are not the creators of the earth and the heavenly bodies that they study, nor do they control the future of these marvels of creation. They can only study what God has made. They do not dictate the future, but only theorize as to what it may bring.

These men of science see in operation certain forces, and they reason that, if these continue to operate in the same way indefinitely, a certain outcome is inevitable. But they are leaving out of consideration the One who made it all. There was a time when there was no earth, as scientists themselves know. Its very existence therefore testifies that conditions do not always continue according to a uniformitarian pattern; there was a beginning. This in itself indicates that their theories about the future are on a shaky foundation. Yet what makes the matter conclusive is the testimony of the Creator of it all, the One upon whom the future of all creation depends, Jehovah God.

But do not the religious clergy point to the Bible to show that the planet earth itself is to be destroyed? They quote Jesus, who said: "Heaven and earth will pass away, but my words will by no means pass away." (Matt. 24:35) They also point to John's declaration: "I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more." (Rev. 21:1) And they put particular emphasis on Peter's vivid forecast: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3:10, *AV*) Viewed out of their context, it would seem that these texts give definite proof of the end of the literal heavens and earth. But consideration of the context makes clear what is meant, and it also shows that these scriptures are in harmony with the rest of the

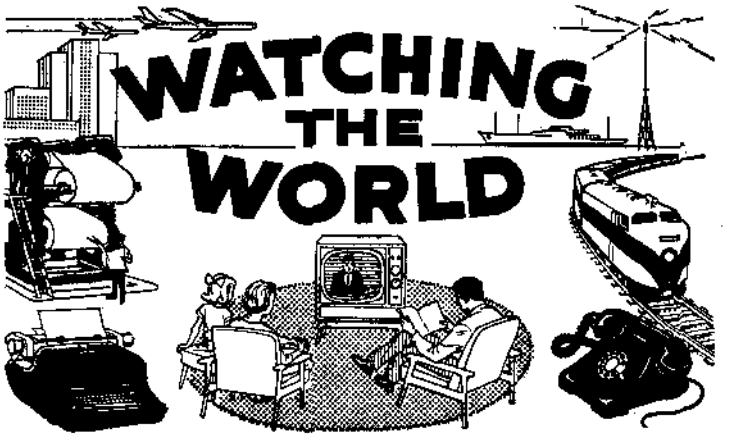
Bible, which testifies that the earth abides forever.

Note that when Jesus said that heaven and earth will pass away, as recorded at Matthew 24:35, he was speaking of his second presence; and, as he went on to say: "Just as the days of Noah were, so the presence of the Son of man will be. . . . they took no note until the flood came and swept them all away." (Verses 37-39) Peter, too, when speaking of what the future holds for heaven and earth compared it to Noah's day, as shown at 2 Peter 3:5-7. He says: "The world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." Yes, the world was destroyed, the entire wicked system of things, but not the physical earth; we still live on it. Peter uses that as an illustration of what will happen to "the heavens and the earth that are now." In like manner, the book of Revelation is introduced with the plain statement that what the book contains is 'presented in signs.' (Rev. 1:1) Consistently, Revelation 21:1, using symbolic language, shows that the former wicked system of things, "the former heaven and the former earth," had passed away. This agrees with the fact that the destruction of God-defying men had just been related in chapter 19 and the abyssing of Satan the Devil had just been spoken of in chapter 20. As Jesus plainly said, this wicked "heaven and earth will pass away."

As for the physical earth itself, in contrast to the people who have lived on it, the Bible clearly states, at Ecclesiastes 1:4: "A generation is going, and a generation is coming; but the earth is standing even to time indefinite." Of course, that does not say how long "time indefinite" is, does it? It simply shows that the earth has outlasted the generations of people that have lived on it. But Psalm 104:5 makes clear how long "time indefinite" is in connection with the earth when it says: "He has founded the earth upon its established places; it will not be made to totter to time indefinite, or forever."

Knowing that this earth would endure forever, just as the heavens, Jesus taught us to pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) There is no question what God's will is respecting the earth, for He long ago inspired the prophet Isaiah to write: "This is what Jehovah has said, the Creator of the heavens, He the true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited: 'I am Jehovah.' " (Isa. 45:18) Obviously, God's will is not to destroy the planet earth, but to have people live on it.

What kind of persons is it God's will to have inhabit the earth? Listen to the answer in an inspired psalm that Jesus himself quoted: "Just a little while longer, and the wicked one will be no more . . . But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace." (Ps. 37:10, 11; Matt. 5:5) Not for just a few years, or even a few thousand years, will this be their experience, but forever. How so? Because "the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23) They will be alive forever to enjoy it. And everlastingly the earth will be their home, because the earth too will endure forever.



Space Flight

◈ On May 24 the United States for the second time orbited a man three times around the earth and brought him back safely. The flight was made by Malcolm Scott Carpenter. Millions of persons around the world, who were following the flight on radio and television, feared that Carpenter had given his life in this space endeavor when communications with him were cut off on his reentry into the atmosphere and were not resumed as expected. An hour after his last being heard from as he descended from space a plane spotted Carpenter bobbing in the ocean in a life raft some 250 miles beyond the intended landing area. Communications had been lost because of the overshooting of the target area. The capsule came down at 1:41 P.M. after traveling some 81,000 miles in about five hours. The highest point of the flight carried Carpenter 167.4 miles into space, and the low point of the orbit was 99 miles.

O.A.S. Leader Sentenced

◈ On May 23 Raoul Salan, former French general and former leader of the terrorist Secret Army Organization, was given a sentence that surprised everyone: life imprisonment instead of the expected death penalty. In April Edmond Jouhaud, the former second in command of the Secret Army, received the death sentence and it was figured that Salan would get the same. President de Gaulle was reported to have expressed much anger at the judgment.

Priests in Algeria

◈ In Oran, Algeria, where murder of Moslems is a daily occurrence, Roman Catholic priests are accused of siding with the Secret Army Organization. Early in May a priest prayed in church: "May God give victory to those defending the Western civilization and Christian faith in Algeria." In defense of the daily murders one priest explained: "True, they kill, but anybody who fights a war kills. These people [Secret Army agents] fight to defend our churches, our cemeteries." Said another clergyman: "This is a battle for survival of our faith, of our civilization in North Africa. Our defeat would be defeat of the Western world."

Powerful Light

◈ On May 9 engineers from the Massachusetts Institute of Technology were able to reflect light originating on earth from a celestial body. They report that they hit the moon with bursts of a powerful light beam and caught their reflections back on earth by means of electronic equipment. It is believed that such beams may be developed to the point where they could disintegrate incoming missiles or satellites.

TV Pictures via Satellite

◈ On May 3 the United States Air Force announced that transmitting waves sent from California had been bounced off the orbiting satellite, Echo I, and had carried pictures to television sets across the country in Massachusetts. The feat was first accomplished on April 24, when a picture was sent of a card bearing the initials M.I.T., standing for the Massachusetts Institute of Technology. Two days later pictures of a cowboy on a horse and a trained seal doing tricks were transmitted.

Police Suffer Violence

◈ On May 16 J. Edgar Hoover, director of the Federal Bureau of Investigation, reported an "appalling" increase in violence against policemen. He said that last year seventy-one law-enforcement officers across the United States were killed by criminals or died in accidents, compared to forty-eight such deaths in 1960.

Tobacco Advertising

◈ In Italy as of May 16 it became illegal to use public advertising to encourage other people to smoke. All tobacco advertising throughout the country disappeared as a law forbidding it became effective. Offenders are subject to fines of $32 to $3,200. In Denmark industrial leaders in a meeting with Interior Minister Lars P. Jensen agreed to eliminate all cigarette advertising in movie houses and in weekly papers popular with teen-agers. Recent reports by medical leaders that tobacco is a cause of cancer has led to such action.

Electron's Weight

◈ The electron is the negatively charged particle of *invisible atoms*, and although it is said to be 1,840 times lighter than the positively charged proton, scientists have measured its weight, giving it as .910904, but with 26 zeros between the decimal point and the first nine. If you knew your own weight as accurately, it is claimed that you would have to know how much you weighed within one-thirtieth of an ounce.

Women Alcoholics

◈ Alcoholism statistics in the United States show about 5,000,000 male alcoholics to some 850,000 reported female alcoholics. However, Dr. Marvin A. Block, chairman of the American Medical Association Committee on Alcoholism, called these figures "very misleading." He said: "In my own practice, alcoholism is as common among women as among men. And I have found that the same thing is true with other private physicians who treat alcoholic patients."

Art of Plain Speech

◈ On May 12 Geoffrey Allen, the "bishop" of Derby, England, advised his clergymen to listen to weather reports to learn "the skill of plain speech." He said: "Turn on your wireless in the morning and listen to the unconscious mannerisms and at times the rather condescending tone of many religious speakers in 'Lift Up Your Hearts.' Then listen to the clear, plain, matter-of-fact tone of the weather report and the news."

Religious Criminals

◈ The annual report on British Columbia's jails lists prisoners according to religious denominations. The table "Creeds on Admission" for the year ending March 31, 1961, covers 13,399 persons. It shows that 6,217, or nearly one-half of the prisoners, professed the Roman Catholic religion, whereas it is interesting to note that only about 15 percent of the population of British Columbia is Catholic. There were 2,688 prisoners listed as members of the Church of England, 1,472 from the United Church, 1,011 Presbyterians and so on down to only seven professed Buddhists. There were only 20 avowed atheists.

Illiteracy in the U.S.

◈ Although the United States is considered one of the world's most advanced countries, it was reported this year by Wilbur J. Cohen, assistant secretary of health, education and welfare, that there were 2,850,000 adults living in the country who could neither read *nor write. Some 8,000,000* Americans over twenty-five years of age had not gone beyond the fifth grade, according to Secretary of Labor Arthur J. Goldberg.

Children Rule Household

◈ In the suburbs of London two tyrants, a boy aged nine *and a girl twelve, ruled the* household until a juvenile court committed them to a state-run institution for discipline and training. The parents let the children get so out of hand that the children set the parents' bedtime (usually around 9:30 P.M.), told them where they could sleep and generally *dominated the house. They* refused to attend school, and the boy smoked cigarettes. Municipal authorities will care for the children until they are eighteen years of age.

Child Discipline

◈ At a three-day meeting of 2,500 psychologists in Atlantic City, New Jersey, at the end of April, something was pointed out that Bible-reading parents have known all along: that you cannot always reason with children, but, as Dr. Joseph J. Antonitis, University of Maine psychologist, expressed it, a whack across the posterior is often more effective than saying, "Don't do that." In the past, child psychologists in general ruled against spanking, contending that it would stunt the personality of the child. But now, after reaping a bumper crop of delinquents, it is interesting to note that psychologists are forced to recognize the wisdom in the Bible counsel: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." —Prov. 22:15.

Who Can Be Saved?

◈ According to Roman Catholic doctrine, "nobody can be saved without belonging to the church." In a report read by *Alfredo Cardinal Ottaviani* recently it was indicated that at the coming Catholic ecumenical council the definition of 'who belongs to the church' would be changed to include, in effect, all who profess Christianity regardless of church or sect. The twenty-first ecumenical council of the Catholic church *will be opened by Pope* John XXIII in St. Peter's Basilica ir Rome on October 11.

Publishing Activities

◈ The April issue of the monthly paper *The Evangelist*, the official organ of the Evangelical Tract Distributors, acknowledged the tremendous publishing activities and zeal of Jehovah's witnesses, but lamented their success. It said: "Now, to a large extent, they are succeeding. *They are baptizing hundreds* while we are baptizing twos and threes. And every convert has been won by means of the printed page. They do not build expensive churches. They put their money where it will count most. They put it into the printed page, into the message. They send their message out to those who do not have it, in an effort to reach them."

It is true that the main concern of Jehovah's witnesses is to spread the message of God's established kingdom, and the printed page is a tremendous aid to this end. In their factories in Brooklyn, New York, Jehovah's witnesses have sixteen large rotary printing presses, three of them each capable of turning out nearly 500 magazines a minute. They also have rotary printing presses in their factories in Switzerland, Germany, England, South Africa and Canada, and more presses are on order to keep up with the demand for Bibles and Bible literature. In the eleven months ending in May Jehovah's witnesses printed, bound and shipped to the far-flung corners of the earth two million copies of the Bible.

Rich Recluse

◈ On April 16 John P. Ahrens, an old man who lived by himself in Brooklyn, New York, died. Ahrens would never let anyone in his home; when neighbors, who felt sorry for him, brought him plates of food he would thank them for it and then shut the door. They must have been surprised to learn that he left a gross estate of $1,150,000. Since he left no will, the Chemical Bank New York Trust Company was designated as the administrator of the estate.

Industrial Casualties

◈ In Ontario, Canada, during 1961, 413 persons were killed in industrial accidents, 2,600 were so badly disabled that they can never work again and a total of 253,169 injuries at work were reported to the Ontario Workmen's Compensation Board. Such accidents cost the public $74 million in 1961, $56 million of which was paid to injured workers in compensation. Almost all the accidents could have been avoided by a little care and foresight. One worker, now totally blind, was asked why he was not wearing his goggles. "Boss, I had them in my hip pocket," the man replied. "I'd never needed them before."

Cold Resistance

◈ Investigators are puzzled by the ability of Korean women to spend entire days in water, as cold as forty-five degrees Fahrenheit, making repeated dives to gather seaweed, fish and abalone. Last summer studies conducted by physiologist Donald W. Rennie of the University of Buffalo and Doctors B. J. Covino and Suk Ki Hong revealed that Korean women have greater tissue insulation than men, but this is not sufficient to explain their ability to spend such extended periods of time in cold water without shivering. They felt that some other mechanism in their system must be responsible.

Life is not a gamble
—neither is right religion

Why take chances with your everlasting life? It can be lost through ignorance, endangered by negligence, or won by 'making sure of all things.' How?
Go to the highest authority. Go to God's Word, the Bible. Scriptures, without added comment, are assembled on seventy themes in the book *"Make Sure of All Things."* Obtain it. Study it. Mature by using it. It is only 5/6 (for Australia, 6/-; for South Africa, 55c).

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'What's in a name?'

This well-known question by a famous English playwright no doubt did not intend to include the name of the Almighty God. But would you believe that throughout man's history the majority of people have viewed God's name in just that way?

Would you believe that literally millions of persons even today pray to God to sanctify his name without even knowing what God's name is?

Jesus taught his followers to pray: "Hallowed [or sanctified] be thy name." How many times have *you* uttered those words? Do you know how and when God will answer your prayer? Do you know what he expects you to do to see his will done "on earth, as it is in heaven"?

You should obtain and read the fascinating and instructive book

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This book of 384 pages explains how God's name came to need sanctification, how profaning that name brought national disaster and even a world's end. It will show you God's purpose to take out of this world a people for his name and how you can share in sanctifying his name. Send the coupon below. Enclose only 3/6 (for Australia, 4/-; for South Africa, 35c).

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Please send me the book *"Let Your Name Be Sanctified."* For mailing the coupon I am to receive free the booklet *When God Speaks Peace to All Nations.* I am enclosing 3/6 (for Australia, 4/-; for South Africa, 35c).

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Awake!

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JULY 22, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Do you unwittingly sow discontent?

THERE are those who deliberately sow discontent. They usually have an ulterior motive, such as "to divide and conquer." It is a method used by political rulers and ruthless power-hungry businessmen, and it was used first of all by none other than Satan the Devil. By planting doubt and suspicion in the mind of Eve he sowed discontent, and that, of course, for an ulterior purpose.

Obviously no person of goodwill toward God and no one who loves his neighbor as himself will deliberately sow discontent. He will not scheme to make others discontented with their lot, causing them to take a foolish course from which he may personally profit. But unless one is careful he may *unwittingly* sow discontent in the hearts of others. How so? By coming short in empathy, in ability to put oneself in the other fellow's place.

For example, one may unwittingly sow discontent by discussing the failings or shortcomings of others. Suppose one tells a husband of some minor indiscretion or blunder made by his wife, which she tried to keep from him, knowing how it would affect him. Would not his knowing about it tend to make him discontented with his wife and less inclined to make the best of things? Or a mother may be critical of her husband's business judgments and express this before their children. Will this not tend to make them discontented with what their father provides? Thus unwittingly one may sow discontent, and that right within the family circle.

The remedy? Empathy. Putting ourselves in the place of the one adversely affected by our remarks will help us to keep from making them. In such instances it is well to keep in mind that "love covers a multitude of sins."—1 Pet. 4:8.

Someone may come to us with a grievance, fancied or real. If, without considering the result, we unhesitatingly agree with the grieved one and try to make him feel good by adding merit to his cause, we may be unwittingly increasing his discontent. It may be that the grieved one is already feeling too sorry for himself. Perhaps the thing to do is to try to help him to see the other side of the case. It may actually be something trivial. No harm or injury may have been intended. By emphasizing this we can help to sow contentment instead of abetting discontent.

Closely related to the foregoing is the sowing of discontent unwittingly by giving expression to one's own discontent. Mur-

muring or complaining is contagious and sows discontent. Our friends are prone to take our side and by doing so they may become discontented with conditions over which they have no control. The Israelites in the wilderness were notorious for their murmuring, all of which spread discontent and rebellion, and that to their lasting harm. Wisely the Scriptures counsel us to "keep doing all things free from murmurings," and to be "giving thanks always for all things."—*Phil. 2:14; Eph. 5:20.*

Then again, one might unwittingly sow discontent by stirring up rivalry, competition and the spirit of vain glory, causing some to want to outshine their fellows. Others may have been content with their lot, making progress, though not in a competitive spirit, but if one betrays an inordinate or extreme desire to excel, to eclipse others, this will awaken in them the spirit of rivalry, resulting in discontent. Appropriate therefore today, as when they were first written, are the words of the apostle Paul: "Let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:26.

Thoughtlessness on our part may at times cause us to be lacking in modesty and this also may cause us unwittingly to sow discontent. Success may come easily or naturally to us, but if we are prone to boast of it or to harp on it we may cause others, less favored, to feel discontent. There is *nothing wrong with asking others to rejoice* in the good things that happen to come your way, but unless you are modest about it, it can be taken for boasting about your abilities and so make others feel discontented.

We might also sow discontent by the way we dress. If, forgetting modesty, we were to dress in such a way as to draw undue attention to our material means of life, making ourselves stand out in contrast to those with whom we are associating, we might find that we were unwittingly fostering discontent among our associates, and perhaps even a bit of resentment. Both men and women need to exercise discretion in this regard, and they will if they are moved by love, which causes one to give consideration to those around him.—1 Cor. 13:4, 5.

Or one may unwittingly sow discontent by being partial, by showing favoritism, by making class distinctions, or by betraying racial or national prejudice. The disciple James severely rebuked those who in his day were guilty of this, as betrayed by the difference in treatment they accorded the rich and the poor. In so doing, he pointed out to them, "you have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so? If, now, you practice carrying out the kingly law according to the Scriptures: 'You must love your neighbor as yourself,' you are doing quite well. But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors."—Jas. 2:1-4, 8, 9.

Yes, by showing partiality, by manifesting discrimination or betraying prejudice one makes others less content with their lot, thus sowing discontent. In view of there being so much of this in the world it would be well if all lovers of righteousness would lean over backward, as it were, to avoid any trace of these unfavorable traits so that these usually discriminated against may at least for a time forget it, making for more happiness.

So let each one be careful to avoid sowing discontent, even unwittingly. Thoughtfulness, fellow feeling or empathy will enable one to heed the Scriptural injunction: "Let us pursue the things making for peace and the things that are upbuilding to one another," and that to the blessing of all. —Rom. 14:19.

Why be interested IN WHAT OTHERS BELIEVE?

Learn what reward is in store for those who are.

HAVE you ever told others you were not interested in what they believed or have you behaved in a manner that said as much? What prompted you to act that way? Was it your plain lack of interest or were you afraid of being somehow influenced by the beliefs of others?

Fear closes the doors to many minds. But is it truth that you fear? Are you afraid of being proved wrong? Pride prevents many from acknowledging their mistakes. They prefer to live in the shadows of ignorance rather than to admit they are wrong. They withdraw or escape from truth by saying, "I'm not interested in what you are saying or in what you believe." Yet there is no reason to fear the truth. "The truth will set you free," said Jesus Christ, whereas error can lead only to bondage and death.—John 8:32.

How unnatural and harmful are fearful attitudes! How contrary to the purpose of knowledge! Jesus said: "A lamp is not brought to be put under a measuring basket or under a bed, is it? It is brought to be put upon a lampstand, is it not? For there is nothing hidden except for the purpose of being exposed; nothing has become carefully concealed but for the purpose of coming into the open. Whoever has ears to listen, let him listen." He further told his disciples: "Pay attention to what you are hearing." (Mark 4:21-24) Knowledge is to be shared, even as light is shared. The words of others may enrich the heart and show the way out of darkness into enlightened avenues of truth and life. Therefore, it is the course of wisdom to be interested in what others have to say and in what others believe.—1 Pet. 2:9, 10.

Love, too, should prompt one to be interested in what others believe, primarily love for them. Why? Because life is involved. A person cannot hope to gain everlasting life by believing and living a lie, even though he may be sincere in his belief. Just because someone sincerely believes he can swim the Pacific Ocean does not make it so. The Bible is plain that only those who know and live the truth will be the ones who gain the prize of everlasting life. Love, therefore, is keenly interested in seeing that others know and believe the truth. It hears them out for the purpose of being a help to them if necessary.—1 Cor. 8:1; 13:4-8; Matt. 22:39; 7:21-23.

This loving course is in keeping with the apostle's admonition to keep "an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Phil. 2:4) How can we do that if we never listen to others, if we are not interested in what they believe? A Christian is responsible, therefore, to listen. He must listen if he is going to be of help.—1 Cor. 10:24.

It is almost always beneficial to know what others believe. It benefited the apostles to be interested in what Jesus Christ

taught. Many Jews profited by listening to the preaching of the apostles. Also, a great number of Gentiles were enriched when they interested themselves in what Paul believed. And today men become wiser when they listen to the Word of God and to the Kingdom message proclaimed by Jehovah's witnesses. For "by iron, iron itself is sharpened. So one man sharpens the face of another," says the proverb. Man becomes sharper, thus better equipped to serve his fellowmen, if he interests himself in what they believe.—Prov. 27:17.

Perhaps more people would be interested in what others believe if they themselves had firm convictions. To those who do not believe in anything, a religious discussion appears to be a waste of time. Others today are plagued by a never-ending stream of religious solicitors, pests and peddlers, and this has dampened their interest in the beliefs of others. Still others have had their fill with the hypocrisy in false religion and have allowed their experiences to embitter them. It is experiences such as these that have made the Christian's responsibility to witness both an interesting and a difficult one.

A Christian's Obligation

The Christian by the very nature of his commission and the example set before him by Jesus Christ and his apostles is obligated to go to the doors of the people with the message of the Kingdom. (Acts 20:20) At the doors he meets all kinds of people and is confronted with stock phrases and firm objections that householders use to rid the doorway of pests and peddlers. Often the Christian minister can ignore these, since the weight of the Kingdom message speaks for itself and clears up any question as to his purpose in calling. However, there are those who, upon learning that the minister who is calling at their door is one of Jehovah's witnesses, will say, "No, I'm not interested." If they had given him an opportunity to explain his mission they would know that he carries a message from God concerning the divine promises of life in a new world and other related matters. A householder who sincerely is a Christian certainly should be interested in pleasing God and should want to know of his promises. It is true that the householder may hold beliefs different from those being presented to him by the visiting minister; but since those views are being presented from the Bible, they should rouse deep interest on his part. And if the householder's beliefs are different, why not prove them to the visitor?—Acts 17:11.

And, too, a Christian's commission is "to bind up the brokenhearted, to proclaim liberty to those taken captive." (Isa. 61:1) However, mourners and captives must listen, if they are to be comforted or set free. Paul admonished: "Keep comforting one another and building one another up." (1 Thess. 5:11) To fulfill this commission we must be interested in what others believe.

The foremost requirement for life, Jesus said, is that you love God with all your heart, mind, soul and strength. (Mark 12:29-31) That love shows itself by the use of your faculties to learn of God and his purposes. Of course, you may feel that you have the Christian faith and already know the things the minister is saying. If you do know, then you will remember that you must also love your neighbor as yourself. And being interested in what your neighbor has to say is a demonstration of your love. You will recall, too, that Christians are known by their fruits. Here at your door is a Christian bearing the fruits of his faith. Courtesy, if nothing else, should prompt one to be interested in what he has to say.—Matt. 7:20; Eph. 4:25.

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Overcoming Complaints

Quite often householders have what might appear to be genuine complaints. These must be dealt with briefly and tactfully if the minister is not to fumble an opportunity to plant the seeds of truth. For example, many people are of the impression that religion is nothing but a money-collecting business; and the moment a minister introduces himself these persons immediately conclude that he is there for their money. So they quickly dip into their pockets to bring up a donation before hardly a word is said. They are completely surprised if the minister does not accept their offering but insists on speaking to them about God's kingdom, for they are so sure that it is their money that he is after. Other householders resort to pet objections, such as "I'm not interested," or they will say, "Sorry, I have my own church." The impression they leave is that the minister is wasting his time and, if not his, then he is wasting their precious time. To these persons Christianity is a light to be hid under a bed or a measuring basket, certainly not something to be shared. If they are religious at all, they may plainly state that they have all the religion they want, as if there is a danger in becoming too religious.

It is this sort of thinking that the Christian minister must penetrate and cope with if he is going to bear fruit in his ministry. But how is he going to reach these closed minds? First, by understanding why the people think the way they do. Secondly, by preparing to meet their objections. For example, when the minister is ministering in a section of a city that is overrun with peddlers and solicitors, he may be mistaken for one too. So to the householder who says, "I'm not interested," the minister might say, "I can hardly blame you for not being interested in the many bill collectors, and from all appearances I might be one, but I'm not. I'm a minister telling people what is directly ahead of them, according to Bible prophecy. Do you know that this earth is about to experience a great change? The Bible tells us that we are about to see a time when there will be no more wars, not even death. Note what Revelation 21:4, 5 says about this."

With a tactful approach the minister may get past the initial barrier and gain his listener's ear. Now he must hold and build on the interest he has created. But the householder also has a responsibility. The minister is quoting from the Bible. It is a time for the householder to examine his faith, root out false reasonings and build on true foundations. If he disagrees with the minister, then he should state why he disagrees. Perhaps he can be of loving help to the minister, but the householder should not resent the call or feel imposed upon. Certainly if a policeman or a doctor called to see if all were well with you, you would not resent that one's concern and attention, but you would be grateful for it. For the same reason neither should one resent the attention of a minister who is concerned with the spiritual welfare of people and their standing before God. All the more, then, they should be interested in what he believes and has to say.—Rom. 10:10.

Need for Flexibility

In some cities neighborhoods change almost from block to block. In one section the lack of interest might be because of peddlers; in another, because of false religion. Therefore the need for flexibility on the part of the minister if he is going to meet the people and communicate the Word of God to them. In a nonreligious section when a householder says, "I'm not interested," the minister might say, "Do you mind telling me why you are not interested? Is it because you do not like what

I believe?" Many times the householders will say it is not that. It is just that they do not want to be bothered. However, when they learn that the minister is bringing news that means life to them, they frequently behave quite differently. Others will admit that because of doctrinal differences they do not care to listen. "You people do not believe in the trinity," they will say. This affords the minister an opportunity to explain exactly what the Bible does teach about God or any other subject. A discussion may lead into a home Bible study and a better understanding of God's Word.

There are occasions when people do reply quite firmly that they are not interested. To these the minister might say, "I'm glad you have the courage of your convictions. So many people pretend they are interested when they really are not. They are not interested in God or his purpose of setting up a new world where those who love righteousness can live without fear of war or death. Now, if you are not interested in God's new world, I appreciate your telling me. But just to be sure, may I offer you this Bible aid that sets forth God's purpose in a clear and understandable way?" These people may have second thoughts and may read when you are not around.

Still another problem is to arouse the interest of those who have become fed up with the hypocrisy in false religion. These might be told that just because there are many bad books in a library does not mean that all reading is bad. There is both good and bad reading and there is both good and bad religion. It is the responsibility of all to have their perceptive powers trained to distinguish both right and wrong so that they will not be led astray but will be directed in the way of life.—Heb. 5:14.

Perhaps even more urgent is the need to overcome the complaint that religion today is too ritualistic and not real enough to cope with the problems of this space age. The question is, Would these dissatisfied persons be satisfied with a religion that has taught its members of all nations to beat their swords into plowshares and their spears into pruning hooks, a religion that has erased from its midst national and racial discrimination and has united its members in a bond of love and unity? Since these very things are taking place in the Christian New World society of Jehovah's witnesses, would these persons be interested in the New World society? Would they be interested enough to listen the next time one of Jehovah's witnesses calls at the door and believe the message they preach? If yes, a rich blessing awaits them. If, however, they close their eyes and their ears to the only remedy, God's kingdom, then the doorway to peace and life will also remain closed to them.—Matt. 13:13-16.

It is, therefore, by being interested in what others believe that we demonstrate a willingness to grow spiritually and an eagerness to serve Jehovah by being concerned about the worship of our neighbor. There is a wealth of information to be learned just by listening. If we follow the wise counsel of God's Word, then there remains for us a reward of everlasting life in God's promised new world of righteousness.—2 Pet. 3:13.

HOW SAFE ARE YOU?

By "Awake!" correspondent in Finland

WHEN around a dangerous weapon, do you take necessary precautions to ensure your safety, keeping awake and alert? Millions of people fail to and have fallen victims to what has proved to be man's deadliest weapon—the family auto. Every year some four million persons throughout the world are killed or disabled in traffic accidents, and, according to one estimate, almost 83 percent of such accidents are the result of violating some traffic regulation.

Statistics reveal that in Finland between 600 and 800 persons are killed in traffic accidents every year, with other Scandinavian countries having similar death tolls. Information from the United States shows that in the past three years traffic accidents claimed nearly 114,000 lives—many more than were killed in the atomic bomb blast over Hiroshima during World War II. A professor at Manchester University, England, observed that accidents are the main cause for the death of children between five and fifteen years of age, and that traffic accidents are responsible for half the deaths. Since children as a rule do not drive, more often than not they are the innocent victims of other people's carelessness. Should not this cause one to examine how safe a driver he is?

Accident-Proneness

Investigations in connection with traffic-psychology research, which has been carried on for the last ten years in Finland, show that some persons are more inclined to be involved in accidents than others. Dr. E. Sauli Häkkinen writes concerning *accident-proneness: "It is generally agreed* that the most important factors are of a psychical [mental] nature. Such things in our natural make-up as general wakefulness and the ability to observe, the coordination between the eyes and the hands and faultlessness in different performances prove decisive as to whether one is accident-prone or not." Traffic chief Frederick C. Kelly noted: "We already know that the driver who is well adjusted, emotionally undisturbed, not resentful of authority or society, and is courteous and considerate of other people, is relatively accident-free."

So authorities note that one's mental disposition has much to do with whether he is a safe driver. It is important to keep the mind on driving and not let it flit off to other things. One cannot give proper attention to two things at once, and maneuvering a fifteen- to forty-five-hundred-pound vehicle of steel through traffic demands one's undivided attention. Particularly is this true if one is driving in unfamiliar surroundings.

During the vacation period many will be traveling in strange places and driving

under unaccustomed conditions. Traffic rules may be very different, which means that much more in the way of wakefulness and alertness is required of the driver. In Scandinavia one does not have to travel far to get to places where the traffic travels on the left side of the road. This is a big change for those who have been used to right-hand traffic all their lives. Tragedies can easily occur. One happened not long ago when a car driver from Finland traveling in Sweden (having left-hand traffic) was driving on the wrong side of the road and plowed head on into an approaching car. Three were killed instantly. The scene of the accident was described as "a terrible sight." It was said that "clothes and other personal things had been thrown all over the place and one of the cars was twisted like a corkscrew." Driving in unfamiliar surroundings demands a watchfulness more than normal and a speed that is less than normal. But not only does safe driving mean one has to be watchful and alert, he must also feel a sense of responsibility.

If a driver knows his brakes are bad and need attention and yet he continues to drive with them in that condition, does he not lack a sense of responsibility? If an accident occurs because his brakes fail, is he not responsible for the accident? A sense of responsibility will cause either the driver or the owner of a car to have in mind not only his own security but also that of his fellowman. There have been many court cases because of motor accidents caused by such negligence. The result in many cases has been the jailing of negligent drivers and the loss of drivers' licenses for long periods of time.

Because of lacking a sense of responsibility some will race others in public traffic. They feel that they must be first, and take delight in edging the other fellow out. Or they may brag how they traveled from one place to another in so many minutes or hours, and in effect challenge others to duplicate their driving feats. This type of attitude is evidence of gross immaturity and it not only endangers their own security but that of others.

Speed a Killer

A safe driver will be conscious of the speed at which he travels. He will realize that excessive speed is not worth the dangers involved. Investigations made as to the average distance traveled in both the United States and Europe show that about 80 percent of the combined traffic travels no more than thirty miles per trip in Europe and only about twenty miles per trip in the United States. This clearly shows that in most instances the one who speeds is going to take only a few minutes less than if he were to drive reasonably. Even the hour or more that may be saved on a longer trip is not worth the risk when one considers the price that thousands, yes, millions of speeders pay.

Words and statistics are unable to describe that price in the terms of pain, tears, suffering and bloodshed. But try if you can to visualize over 10,000 slaughtered humans and nearly 1,000,000 others maimed and deformed, as well as hundreds of thousands grieving loved ones. This was the price paid in 1961 for exceeding the speed limit, and that in only one country, the United States.

Speed limits are set for the safety and protection of drivers and it is only the part of wisdom to obey them. In realization of the danger of excessive speed Sweden and Denmark have set a certain speed limit during periods of extra-heavy traffic. And the Swedish committee working with the traffic problem states that the accidents on the main highways are fewer than in corresponding periods without speed limits.

The Drinking Driver

"More people are killed or injured on our highways from the drinking driver than those that die from cancer," asserted D. C. Smith, county magistrate in Ontario, Canada. It is generally recognized that a person's driving efficiency is lowered when he takes alcohol into his system. A test that proved this was described in a booklet by the Swedish Volvo car manufacturers. The test included garaging, steering, going forward and backing, turning on the road, starting in sand and parking. During the first driving all did well. Then one half were "made" intoxicated, and the second turn was taken. During this the unaffected half did 20 percent better than the first time, while the intoxicated group reduced their efficiency by 25 to 30 percent. According to the report, "The intoxicated drivers had an essential lowered ability to judge the situations and at the same time their self-confidence and nonchalance increased. Also their watchfulness failed." The conclusion reached was that the drinking driver ran a much greater risk of having an accident. It is therefore evident that a person concerned with his own safety as well as the safety of others will not mix drinking and driving.

ARTICLES IN THE NEXT ISSUE

- Salvation Depends upon What?
- The Farmer's Problem—Too Much Food.
- Who Said It First?
- It Pays You to Know Your Insurance.
- Anguish in Hongkong.

Being a Pedestrian

Being a pedestrian can prove to be very dangerous, as evidenced by the fact that in the United States last year over a quarter of a million pedestrians were injured, more than 7,000 fatally. Of course, drivers will want to be considerate, looking out for the safety of pedestrians as they would want to be looked out for when they are pedestrians. But pedestrians should also be careful. Never irritate drivers by crossing in front of them when they have the right-of-way, forcing them to reduce their speed. Be patient, wait till the traffic thins out or the light changes, giving you the right-of-way.

Pedestrians will want to be especially careful at night. Every driver knows how difficult it is to see someone walking on the roadside or crossing the street at night, especially if the pedestrian is dressed in dark clothes. So regardless of what the style may dictate, it is in the interest of your own safety to wear something white or light in color, since light colors reflect the light from the cars. Parents will want to see that their children wear something light in color, particularly in the wintertime when it is sometimes quite dark when they come home from school.

A large number of pedestrians involved in accidents are children. Since they are so unpredictable, extra caution is necessary if their safety is to be guarded. There are often special speed limits in effect around schools and playgrounds, and these should be observed. A ball rolling out on the street is a good sign that a child is about to follow, so be alert and careful; the child will probably be thinking only of getting the ball. Be especially watchful around school buses. It is wise to follow the regulation in effect in many places to come to a complete stop when these buses are receiving and letting off passengers.

Safety depends primarily on your mental attitude, keeping alert and watchful, with undivided attention on your driving. Exercise care with the lives of others as you want them to be considerate of your life and that of your loved ones. Remember, the family auto can be either a useful servant or a deadly weapon. So be careful.

THE ART AND SCIENCE OF CHIROPRACTIC

THE art and science of chiropractic? Just to mention science and chiropractic in the same breath is sufficient to irritate not a few persons, including men at the head of the American Medical Association.

Regarding chiropractic that association says: "This cult is not a worthwhile thing for the health of the people and recognition of it is certainly not in their interests." In fact, the A.M.A. is doing what it can to destroy the influence chiropractic has.

Yet there are literally hundreds of men prominent in the medical profession in many different lands who speak favorably of chiropractic.* Typical of these is Dr. Charles Bechtol, chief of orthopedics at the University of California's Los Angeles Medical Center. Says he:

"I teach manipulations I learned from a professor who in turn learned them from what are called 'bonesetters' in England. Chiropractic has a place in the healing arts. The only quarrel we medical men have is that many chiropractors think theirs is the only art. Established professions tend to look down their noses too much at professions which may not be so well established and therefore the older professions miss the good there can be in the newer ones."

These remarks by a medical man of no mean stature accurately epitomize the situation, as will be seen by what follows herein. On the part of chiropractors there was an overstatement due to enthusiasm and lack of complete knowledge, and on the part of medical men a disparagement begotten by traditional conservatism, insufficient knowledge of chiropractic and pride.

What is chiropractic?* There are many varying definitions, but in brief it might be said to be a healing art that specializes on the role that the nervous system plays in health and disease and that features adjustments of the skeletal system, especially of the spine, for the achievement and maintenance of a harmonious relationship between the activity of the nervous system and all the bodily functions.

Some chiropractors (also some osteopaths) claim to find their principle stated by the apostle Paul at Ephesians 4:16: "All the body, by being harmoniously joined together and being made to co-operate through every joint that gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself." So these healing arts emphasize the interrelationship of bodily functions.

Humble Beginnings

Chiropractic appears to go back to ancient times, and something similar to it has for long been a part of folk medicine in many lands. In its modern form, how-

* These are especially in Germany, where there is an association of some four hundred medical men entitled "Medical Research and Work Society for Chiropractic." This society includes some of Germany's leading medical men.

* There are many viewpoints on treatment of disease. *Awake!* does not endorse any of them as a cure-all, but the facts it presents are designed to enable you to make an intelligent personal choice in the matter.

ever, chiropractic owes its revival primarily to D. D. Palmer (born 1845) and his son, B. J. Palmer, even as homeopathy is indebted to Dr. Samuel Hahnemann and osteopathy to Dr. Andrew Taylor Still. D. D. Palmer, after having become quite successful in the business world, entered the teaching profession and later became a magnetic healer.* When Palmer, on September 18, 1895, restored the hearing of one Lillard, who had been deaf for seventeen years because of a fall, by manipulating a bump on his upper back, that marked the birth of modern-day chiropractic.

D. D. Palmer further explored the possibilities of such adjustments, developed a system of healing and named it "chiropractic," meaning, "done by hand." In 1897, at the instance of his son, B. J.—without whose interests and efforts chiropractic may well have died aborning—D. D. began to teach others his method and in 1910 published what for long was, and for some still is, the "bible of chiropractic," *The Science, Art and Philosophy of Chiropractic.*

In spite of much opposition chiropractic has grown until today its some 30,000 practitioners make it the world's largest drugless healing profession. It enjoys legal recognition in all but four states of the United States and in Canada—in which two lands the great majority of practitioners are found—as well as in Mexico, Denmark and Switzerland, and it is permitted in a number of European countries, including England, Germany and Sweden.

The Art of Chiropractic

Chiropractic may be said to have been an art long before it became a science in that at first it put the emphasis on a certain philosophy and skillful fingers. However, this was not to its discredit, for success in healing, as Dr. O. W. Holmes once observed, often depends more upon art than upon science. Certainly the work of a skilled surgeon is largely an art, even as the bedside manner of the successful general practitioner is. Thus also the chiropractor must have fingers that are sensitive, that both accurately communicate to him and skillfully carry out his wishes in making the needed adjustments. So those who first relieved suffering humanity by practicing chiropractic, without understanding all its whys and wherefores and its limitations, were first of all practicing an art.

Because at the beginning chiropractic was more concerned with art and results than with science and analysis and because its devotees at first betrayed an overenthusiasm as to its possibilities—as though disease in every case had its *origin* in impeded nerve flow—it aroused much prejudice on the part of the practitioners of established medicine. These concluded that since they could not approve of all of it, chiropractic had nothing good in it and its practitioners were merely cultists.*

Role of the Nervous System

But chiropractic is not at all unique in the important role that it assigns to the nervous system in health and disease. According to F. M. Pottenger, A.M., M.D., F.A.C.P., one of the foremost authorities on the diseases of the internal organs, most of these diseases are due to altered nerve and ductless gland activity, and he assigns the nervous system the more important role. Putting the case for the nervous system even stronger is a British authority, Sir James MacKenzie, who holds that the nerve system plays the primary role and that the ductless glands serve

* Magnetic healing is based on the theory that magnetism can flow from the hands of a healer to the patient. It was a recognized profession and quite common in D. D. Palmer's day.

* "Cult: a system for the cure of disease based on the dogma, tenets, or principles set forth by its promulgator to the exclusion of scientific experience or demonstration."—*Webster.*

merely as modifiers of the activity of the nervous system.

But the most clear-cut support for the position that the nerve system plays the paramount role in disease comes from Dr. A. D. Speransky, director of the Department of Pathophysiology of the All-Union Institute of Experimental Medicine in Leningrad. His staff proved that "faulty nerve function is involved in all diseases without exception and is not separable from them." "The nervous component remains from beginning to end the factor that determines the general state," he concluded. Further, "the irritation of any point of the complex network of the nervous system can evoke changes not only in the adjacent parts but also in remote regions of the organism."

Speransky thus furnished a most thoroughgoing scientific basis for the claim of chiropractic that maladjustment, especially of the spine, could cause nerve irritation, which, in turn, could result in faulty innervation and so *could be* at the root of disease in any part of the body. This fact is not generally appreciated even by those who take treatments from chiropractors; they often view chiropractic as limited to back, joint or nerve ailments.

The medical profession had long denied that the slight displacements or "subluxations," as they are called, of the individual vertebrae or of the discs between the vertebrae could cause any irritation of the nerves, since in dissecting cadavers the nerve fibers and their surrounding tissues were not found to be filling the foramina or channels for them in the bony structures of the spine. But this was due to the fact that in death the nerves and surrounding tissues shrank as much as 85 percent, whereas the bony segments of the spine shrank not even one percent.

To get at these facts a scientific laboratory in Dresden, Germany, proceeded in a novel way. It obtained special permission from the German government to freeze, immediately upon death, certain bodies it received for medical dissection. It found that in life the nerve fibers and their surrounding tissue did indeed fill the channels or foramina and that subluxations of the vertebrae could cause irritations, thus impeding the flow of nerve force.

Furnishing further irrefutable proof regarding the foregoing are the many reports appearing in prominent medical journals, typical of which is that by Dr. Neville T. Ussher of the Research Department of the Santa Barbara, California, Clinic as published in *Annals of Internal Medicine,* May, 1940. Over a period of eight years he had cured hundreds of cases involving the internal organs by concentrating on the skeletal structure, especially the spine. He made certain that these cures could not be dismissed as only in the mind—a charge also frequently hurled against chiropractic cures—by such devices as giving patients placebos. In fact, far from imagining that these manipulations had helped them, patients would ask: "Doctor, why do you pay so much attention to my back when it is my stomach that is hurting me?" Dr. Ussher concluded: "The body must . . . function as a whole, adapting itself to external as well as internal stimuli. For some time the clinician . . . has neglected the skeletal structures with their disturbances reflected inward on the [internal organs]." In view of the foregoing it is easy to understand why modern orthopedic textbooks show manipulation of the spine to be a standard procedure for the orthopedist.

Chiropractic's Growing Pains

Until the kingdom of God makes all the healing arts obsolete each of them stands to make progress. It is to its advantage that the chiropractic profession is cognizant of this need for progress, as is appar-

FORESTS show nature's economy

THE sight of blackened, fire-ravaged trees standing forlornly on a denuded mountain is not a pleasant one. Aside from ruining beautiful scenery, a forest fire destroys vast quantities of valuable timber. Decades may be required to repair the damage it does. For that reason man sees in a forest fire great waste of a natural resource, but in the economy of nature it may not necessarily be a tragic waste.

Over a period of time trees can become too crowded and the forest floor too thickly littered for new trees to sprout and grow. Fire is one of the ways nature has of clearing away an old forest so a new one can spring up. The ashes and the gradual decay of the fallen trees contribute to the fertility of the soil, and the clearing of the soil and the exposing of it to direct sunlight help in the propagation of plants and trees of many types.

Trees such as pitch pine, jack pine, lodgepole pine and aspen are helped to survive by a fire. Otherwise they would be crowded out by other types of trees. An occasional fire that clears away the litter on the forest floor and opens up the leafy canopy above benefits them. Their heavy-bodied cones are opened by the intense heat of the fire, allowing the seeds to spill out on the bare ground. Their seeds soon sprout and in a matter of years a new forest has taken the place of the old one. The time may seem long to man, but to nature it is short.

The occasional burning of grasslands and chaparral is not necessarily a waste as far as nature is concerned. New and vigorous growths usually spring up, to the benefit of the many wild creatures that depend upon them for food and shelter. In marshlands a fire that sweeps away the tall, dead reeds clears the way for young sprouts to grow, providing food for waterfowl. Thus what may appear as a wasteful fire to man may be useful in the long-range economy of nature. On the other hand, fires carelessly started by man are far too numerous and ill-timed to fall into the same category.

Storms

Violent winds and severe ice storms can do a great amount of damage to a forest. Limbs are snapped off and trees are blown over. Following a severe storm a forest may have a devastated appearance, but since the forest is made up of living things it does not stay that way. The damage proves to be beneficial in the long run.

Uprooted trees and broken limbs grad-

position as one of trust and not yield to any temptation to betray that trust.

His Training

Many a chiropractor chose his profession because of having first been cured himself by chiropractic. That there is considerable idealism in chiropractic is seen by how seriously many of its practitioners take their differences in methods of treatment and by their willingness to go to prison, if necessary, for practicing chiropractic.

Today in the United States and Canada there are upward of twenty schools teaching chiropractic. Requirements for admission, in nearly all these schools, are four years of high school or its equivalent. Some states also require two years of college, and in twenty-six states chiropractors must pass the same basic science tests that physicians do.

In addition to chiropractic, such schools teach anatomy, chemistry, diagnosis, pathology, bacteriology and toxicology, and so forth, for a total of upward of 4,000 hours, so comparing favorably with medical schools. Cost of tuition and fees usually is between $2,000 and $2,700. After a few years of practice the average chiropractor earns from $10,000 to $15,000 a year.

The usual fee for a chiropractic adjustment is from $3 to $5 for office calls and from $5 to $10 for house calls—yes, chiropractors do make house calls. The largest single item of expense is the two X rays, more and more considered a "must" by chiropractors. The length of time an adjustment takes depends upon a number of factors and may be as brief as two minutes or as long as a half hour. However, it does not at all follow that the time involved determines the amount of benefit received, although that is a mistake a patient might make.

The Patient

The chiropractor requires the cooperation of his patient even more than does the general practitioner. By its very nature and method—being concerned with causes rather than with symptoms—chiropractic requires more time for response in chronic cases than does treatment by drugs. It takes time to straighten out a crooked tree, and the older it is the longer it will take.

Further, since chiropractic places emphasis on body mechanics, each patient should become posture-conscious. A patient can even cooperate by wearing sensible shoes. And it does not make sense to keep taking adjustments and then work against them by indulging in various excesses.

Annually some two million persons become chiropractic patients for the first time, many of whom come only after having tried other healing arts. Among those particularly benefited appear to be professional people who are on their feet much of the time as well as those in sports and in the theater. More and more United States government programs, labor union health services and insurance companies make provision for chiropractic treatment.

In view of all the foregoing as well as the prevalence of disease, the efforts of the American Medical Association to establish a medical monopoly are inexcusable to say the least. Rather, let there be medical freedom, even as there should be religious freedom.

THE INCOMPARABLE HUMAN BODY

"It is in the extraordinary coordination of its parts that the human body excels as a machine."—New York *Times Magazine*, January 21, 1962.

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ually decay, returning to the soil valuable nutrients. In the mounds of earth turned up by the fallen trees seedlings take root and in time replace the trees blown down. For the many years the logs lie on the ground they provide protective shelter to many of the little creatures that scamper about the forest floor. For woodgrubs they provide food and shelter.

Since the majority of wood-eating insects prefer weak or dead trees, they perform a useful service in eliminating such trees from the forest. As for the damage insects and diseases do to living trees, this is usually kept to a minimum in a virgin forest where man does not interrupt the natural balance of things. Occasionally a plague of insects may do a lot of damage to a species of tree, perhaps nearly eliminating it from the forest, but the plague passes in time and the forest adjusts to the changes it caused.

Nothing Wasted

The vast amount of food, such as berries, nuts, and so forth, that is produced in the forest is not wasted when man does not use it. It helps to feed the wildlife there. Even that which rots on the ground is not wasted.

The ground of a forest teems with living creatures, most of them too small for man to see with his naked eye. One square foot of ground may contain four times as many creatures as there are humans on earth. Most of them are microscopic. Since these organisms need food just as do the larger creatures, they feed on what comes to them. The fruit, leaves and other vegetable matter as well as animal wastes form their food supply. If they did not feed on this material the forest would soon be choked with debris. About two tons of material fall upon an acre of forest floor every year. This material, which to man appears wasted, plays an important part in nature's economy by feeding the fantastically large population of creatures that live in the soil of the forest. Their activity contributes to its fertility.

Bacteria decompose the debris, liberating the chemicals in it that are vital to plant growth. During their short life-span bacteria decompose a quantity of matter every day that is equal to 100 to 1,000 times their own weight. The ammonia compounds that result from decomposition are changed into valuable nitrates, which are vital to plant life, as that is the only source most plants have for indispensable nitrogen. Other chemical substances that result from the breaking down of complex carbohydrates and proteins in the dead matter are not wasted but are absorbed by plant roots and used to produce plant tissue that, in turn, provides food for the many animals that live on vegetation.

When an animal dies and its body falls to the floor of the forest, the small creatures there begin feeding upon it. Worms, insects and bacteria consume what is left by carrion-eating birds and animals. In a short while nothing remains. The elements in the body are not wasted but are used again.

Dead bodies, as well as bacteria, animal wastes and dead vegetable matter contribute to the production of the layers of nourishing humus that make the forest soil fertile for plant life. The valuable elements in this dead organic matter are not wasted but are reused by the living plants. This fact should cause a person to feel less distressed at the sight of rotting fruit lying on the ground around a fruit tree. Whether in plant life or in animal life, death, through the process of decay, contributes to the continuation of life.

The great quantity of water that rainstorms dump upon a forest is not wasted water because man is not living there to use it. Some of it is caught by the leaves

of the trees, and when the storm passes it evaporates into the atmosphere, contributing to the humidity in the air of the forest. Much that falls upon the forest floor is caught in the mazes of small passageways dug by worms and other insects. These myriads of passageways act as reservoirs, preventing the water from running off too quickly. They also serve the good purpose of aerating the soil.

A large amount of water that falls upon the forest floor is taken up by the roots of the trees and other plant life. By the process of transpiration a certain amount of water is returned to the atmosphere through the leaves of the plants. During the summer one acre of forest may give up to the atmosphere more than 2,500 gallons of water a day. Water that does not remain in the soil sinks deep into the ground to build up the underground water supply that keeps springs and wells flowing during the periods when no rain is falling. It is for this reason that forests play an important part in the water economy of nature.

Although water that quickly runs off bare hills does not build up the vital underground water supply, it is not wasted. It is eventually picked up by the sun's rays through the process of evaporation and recycled as rain to water the land once again.

Man the Waster

The damage done by erosion is kept to a minimum by nature where man does not disrupt the balance of things. Forests and grasslands hold the soil in place and cause water to soak into the ground. When man exhausts the soil by overworking it or denudes it by overgrazing it, there is nothing to hold the soil in place. Gradually rains and wind erode it away, and in time the land becomes a desert.

The Middle East is a good example of how man has wasted the rich resources of nature. When Abraham traveled from Ur of the Chaldeans in the Mesopotamian valley to the land of Canaan, the Mesopotamian valley and Canaan were fertile regions. The land of Canaan, which is now Palestine, was well watered and lush with vegetation. The Bible mentions that the whole district of the Jordan was like the garden of Eden. Today much of it is barren. Where the mighty city of Babylon once stood in fertile Mesopotamia is now a wasteland. Man was possibly the chief cause for this marked change. Ruthlessly cutting down protective trees, overgrazing grasslands and overworking farmland caused destructive erosion by water and wind. To the north of Palestine the rich lands and thick forests of Syria were wasted. The story is the same in northern Africa, where great portions of land along the Mediterranean were once fertile. The land man ruined is now desert, with once-prosperous cities buried under sand. Throughout the earth man foolishly has ruined much of its riches. Nature, on the other hand, builds up and conserves natural resources.

The forest is a wonderful example of the economy of nature. In the balance existing there that continues century after century, with vital elements being used over and over again, we see the wisdom of the Creator. In awe we can say: "How many your works are, O Jehovah! All of them in wisdom you have made."—Ps. 104:24.

BLOOD ABUSE

FEW today appreciate the prevalence or the use of blood by the people of former times. Its use for food, the belief that it could impart special powers or benefits to the drinker, and the part it played in religious rites made the use of blood common among the heathen.

How different from all the nations was the nation of Israel because of its respect for the sanctity of blood! (Lev. 7:26, 27; 17:14; Deut. 12:23-25) It was not that these other nations could not know that blood was sacred. Their ancestors knew the prohibition on blood as food. The entire human family came under this divine restriction in the time of Noah right after the global deluge. For this reason the *Soncino Books of the Bible*, in a footnote commentary on the stated prohibition at Genesis 9:1-17, stress that "the covenant was not only with Noah but with 'all flesh that is upon the earth.'"

Early Christians saw many abuses of blood as they dwelt among the pagan nations of their day. An example of its use in a religious ceremony is described by one Prudentius, a writer of the late fourth century. He tells of the consecration of a priest into the cult of the "Great Mother." The rite, called *taurobolium*, required that the candidate be drenched with the blood of a bull. Prudentius' detailed account helps one appreciate how revolting abuses of blood had become:

"The high priest who is to be consecrated is brought down under ground in a pit dug deep, marvellously adorned with a fillet, binding his festive temples with chaplets, his hair combed back under a golden crown, and wearing a silken toga caught up with Gabine girding.

"Over this they make a wooden floor with wide spaces, woven of planks with an open mesh; they then divide or bore the area and repeatedly pierce the wood with a pointed tool that it may appear full of small holes.

"Hither a huge bull, fierce and shaggy in appearance, is led, bound with flowery garlands about its flanks, and with its horns sheathed; yea, the forehead of the victim sparkles with gold, and the flash of metal plates colours its hair.

"Here, as is ordained, the beast is to be slain, and they pierce its breast with a sacred spear; the gaping wound emits a wave of hot blood, and the smoking river flows into the woven structure beneath it and surges wide.

"Then by the many paths of the thousand openings in the lattice the falling shower rains down a foul dew, which the priest buried within catches, putting his shameful head under all the drops, defiled both in his clothing and in all his body.

"Yea, he throws back his face, he puts his cheeks in the way of the blood, he puts under it his ears and lips, he interposes his nostrils, he washes his very eyes with the fluid, nor does he even spare his throat but moistens his tongue, until he actually drinks the dark gore.

"Afterwards, the flamens draw the corpse, stiffening now that the blood has gone forth, off the lattice, and the pontiff, horrible in appearance, comes forth, and shows his wet head, his beard heavy with blood, his dripping fillets and sodden garments.

"This man, defiled with such contagions and foul with the gore of the recent sacrifice, all hail and worship at a distance, because profane blood and a dead ox have washed him while concealed in a filthy cave."—*The New Testament Background: Selected Documents*, by C. K. Barrett.

In contrast, the early Christians kept themselves 'free from blood.' (Acts 15:28, 29) How wise and loving God is to protect his people from such disgusting and repulsive practices! In these last days when abuses of blood are again prevalent let none conclude that the Bible prohibitions on its abuse are out of date or without meaning and purpose. True Christians are to remain undefiled, suitable for the service of Jehovah.—2 Cor. 7:1; Rom. 12:1.

"I have just been reading a series of letters to Modern Medicine written by able physicians, all of them warning against the several dangers that are incident to a blood transfusion," wrote Dr. Walter C. Alvarez, in the St. Petersburg *Independent* of January 2. "It is really hard to understand why, when the risks are so great, thousands of us doctors keep ordering transfusions—for patients who are not in shock and not in any great danger."

Good News FROM QUEBEC

By "Awake!" correspondent in Quebec

"HOW are you getting along in Quebec nowadays?" is a question often asked of Jehovah's witnesses. In times past it was well known that the peaceful missionary activity of Jehovah's witnesses was violently opposed by the powers of Quebec, political and clerical, but the cases that Jehovah's witnesses have won in the Supreme Court of Canada have put a stop to the arrests and official interference with their work. "But how has all this affected your ministry? Is there an increase? Do the people of Quebec receive you any better? What is the attitude of the police? of the officials?"

In times past, as reported in *Awake!*, the practices of the officials of Quebec were outrageous. Now, in fairness, we are glad to be able to report much improvement.

New Government Makes a Difference

One feature that has undoubtedly played its part in improving conditions for everyone in Quebec is the change of government. A brief examination of the record of the previous government makes it readily apparent why the change has helped the province. For sixteen years, from 1944 till his death in September, 1959, the province was ruled by political boss Maurice Duplessis. Within a year of his death his empire of iniquity collapsed under its own weight: his party, the *Union Nationale*, was defeated at the polls (July, 1960) and replaced by the Liberal government of Premier Jean Lesage. No one suggests that political perfection has now come to Quebec. But things had reached the point where any change could only be for the better.

Of the Duplessis regime the Toronto *Star* once commented: "In the end his government was the most openly corrupt the province ever had." And Mark Gayn, editorial writer, remarked: "Corruption here was naked to the eye and unashamed. . . . Revulsion against the moral decay of the Duplessis era was one of the causes of the 'Quebec revolution.' . . . Signs now abound that the moral decay has been reduced—though by no means eliminated."

The new government of Premier Lesage appointed a royal commission to investigate the frauds of the Duplessis administration. A few choice items will demonstrate: Contracts for a number of bridges had been let by the *Union Nationale* just before the election. The new government renegotiated them. When *Union Nationale* graft was eliminated the contract price at Perusse in Bagot County was reduced from $63,780 to $29,978; at Murdochville, from $45,077 to $28,852; at Lepine Massocotte, from $57,397 to $25,704. Bridge building suddenly became a lot cheaper in Quebec. Also, a Montreal lawyer, influential with the Duplessis regime, was obliged to resign his seat in the Canadian Senate when the investigating commission received evidence he was getting a 10-percent kickback on hospital grants that he obtained from the Quebec government.

The Quebec Provincial Police required some attention too. For Duplessis they had been chiefly a political strong-arm squad. It has now been reported that 15 percent of this corrupt body had criminal records. The force has now been reorganized.

With such conditions prevalent, what group was the chief target of Duplessis? The Toronto *Star* stated editorially: Duplessis' autocratic outlook was "exemplified in his persecution of the sect of the Witnesses of Jehovah." When Jehovah's witnesses had the courage to make a stand for true worship despite this dictator, he pretended they were seditious, undermining the government; but now that the facts have come to light, who was really being seditious—Jehovah's witnesses, who had the courage to tell the truth, or the dictator who used his criminal-infested strong-arm squad to maintain his empire of evil?

Now that there is a new administration the wrongdoing in office appears to have been at least reduced, which is bound to be beneficial to the province.

Courage Is Contagious

But how is it that in a democratic country like Canada a dictator of the Duplessis caliber could for so long hold sway? Could no one but Jehovah's witnesses make a stand against him?

The timidity that has come about after 350 years of church-state rule in Quebec is best explained by a French-Canadian Catholic monk: "In the land of Quebec everything can be explained by fear, from the bewilderment of the little people to the fidgets of the great." This writer, Pierre Jerome, describes religion in Quebec as "our shriveled, timid, ignorant Catholicism, reduced to a morality, a sexual morality at that, and even so, negative. . . . We are afraid of authority because we haven't the courage of liberty." (*Les Insolences du Frère Untel,* pp. 61, 63, 71, Harvest House, Montreal) It is this fear complex that has played into the hands of unscrupulous politicians and powerful clerics who have worked with them.

However, Jehovah's witnesses did not stand in fear of Duplessis, though in 1947 he declared his intention to wage "war without mercy against the Witnesses of Jehovah." Jehovah's witnesses were not looking for a dispute with the government of Quebec, but they were interested in carrying out their Christian duty to preach, to bear to the honest and humble people of Quebec the comforting message of God's kingdom, the only real hope of peace, happiness and perfect government. Their ministry was one of kindness and love for the people. They were not trying to be martyrs or to start a conflict with the state.

When the provincial government embarked on a religious crusade against this minority group, Jehovah's witnesses only defended their God-given and legally guaranteed right of freedom of worship. Liberty-loving people looked on with astonishment at the intrepidity of the small band of Jehovah's witnesses who stood with courage and with faith against the full power of the corrupt combine of church and state. Mob violence, over 1,600 arrests, beatings, imprisonment, economic ruin of businesses, police violence and public denunciations by the dictator and his allies —all the trappings of state power rolled like a wave of the sea against the rock-hard stand of Jehovah's witnesses.

Temporarily the rock seemed engulfed, but soon it became apparent that it was the wave of state power that was breaking as the Supreme Court of Canada moved to quash the strong-arm tactics of Duplessis. Other freedom-loving people began to take heart.

Professor Frank Scott, Dean of McGill University Law School, speaking of Jehovah's witnesses, said that they were the ones "who had the courage and backing to push the matter through to final victory. We should be grateful," he said, "that we

have in this country some victims of state oppression who stand up for their rights. Their victory is the victory of us all. . . . Five of the victims whose cases reached the Supreme Court of Canada in the last decade, and who have contributed so greatly to the clarification of our law, were Jehovah's Witnesses."

Following the lead set, the department stores of Montreal successfully attacked before the Supreme Court the 'Holy Days' bylaw of Montreal, which sought to force the stores to close on the Catholic holy days. The Padlock Act, another infamous instrument of Duplessis oppression, also came before the nation's highest tribunal and was declared unconstitutional, in 1957. Winds of change were blowing.

For the first time, too, the Bible has begun to receive wider distribution in Catholic Quebec. Formerly it was substantially a forbidden book; in their door-to-door ministry Jehovah's witnesses kept asking, "Why? Why are you not allowed to have a Bible?" Since there was no very good answer to this question, grudgingly the church began to distribute Bibles. Many French people openly acknowledge that it is the work of Jehovah's witnesses that has caused the Catholic church to place Bibles in their hands. For some of these Bibles the charge has been as high as $35. To a poor family this is prohibitive. Nevertheless, a surprising number have shown their love for God's Word by getting a Bible. To know God better and to be right with Him is the sincere desire of many *habitants*. When ministers of Jehovah's witnesses call, the householders are happy to display their new Bibles and to discuss them, with the Gallic verve and charm that make the French Canadian so interesting and lovable.

All these influences toward liberty and intellectual freedom are playing their part in relaxing the iron grip on thinking and free expression in which Quebec has been held. "Is the Church losing its grip on Quebec?" asked Mark Gayn, Toronto *Star* editorial writer, on June 13, 1961. He answered: "The real reason for the uneasiness of the bishops and the small-town clergy is the feeling that the leadership of French Canada is slipping out of their hands."

Catholic monk Pierre Jerome goes a little farther. In his opinion it has already slipped. In his book *Les Insolences du Frère Untel* (*The Impertinences of Brother Anonymous*) he states: "But what we are going to see take place is the disaffection of the French Canadian people with their religion. Things are already more spoiled than shows on the surface. . . . It seems we shall not avoid a general disaffection with religion—we already have that."

The very fact that a Catholic writer could say such things is its own evidence of the new atmosphere of freedom in Quebec.

Quebec's Changing Scene

During the nighttime of dark persecution of Jehovah's witnesses in the decade of the 1940's, there was much misunderstanding. Some people of Quebec were even fearful of the work of these Christian ministers. But is the darkness past? Are the fears gone?

Consider the remarks of a French lady, encountered at her door in Montreal, revealing the markedly changed attitude. She shamefacedly admitted to the visiting minister that some years before, at sixteen years of age, she had participated in mob violence and throwing things at Jehovah's witnesses. "What could we do?" she asked. "I didn't know any better and my parents didn't know any better. I realize now it was wrong. I can see that Jehovah's witnesses certainly have something."

These French people who at one time were fearful now recognize Jehovah's wit-

nesses as those who really know the Bible. It is not uncommon for them to remark: "You really know the Bible by heart, don't you?" One woman said at the door: "You people are much more able to teach us the Bible than our priests. You know the Bible and show us where to find the scriptures. This is not what the priests do."

This same respect was revealed by another experience in Montreal, where one of Jehovah's witnesses, on making a door-to-door call, encountered a student teacher. The young man was surprised at the answers to his questions, much different from what his instructors had led him to believe about Jehovah's witnesses. He arranged for a minister of Jehovah's witnesses to go to the Jacques-Cartier Normal School to give a lecture to the students about Jehovah's witnesses. Though the school is considered to be a Catholic school, the minister of Jehovah's witnesses was able to address sixty students for forty-five minutes, and a question period afterward stretched the visit to two hours. A number of publications of the Society were lodged with the institution for reference works. The teacher confided that his interest in arranging the lecture was so the students in the religious course could be helped to see the value of really knowing the Bible. From the "night" of fear has come the "day" of tolerance.

Officials, too, have shown an attitude much different from the past. At Rimouski, Quebec, property used by Jehovah's witnesses was not given the usual tax exemption accorded to religious buildings. Application was made to the town council, who allowed the exemption and returned the tax money already paid. The clergy got quite disturbed and called for an emergency meeting of the council, demanding that the decision granting exemption to Jehovah's witnesses be reversed. The council replied: "Jehovah's witnesses are considered by law to be a religion and so are exempt from the tax just like any other religion." This attitude of official fairness and respect for the law despite clerical pressure is certainly commendable. Local radio, television and newspapers gave publicity to the story and it all opened the door to many discussions with the people of the area.

Other officials, such as those on school boards, who were formerly afraid to rent buildings to Jehovah's witnesses for fear of violence have lately shown a very good attitude and made these public buildings in some areas available for weekend religious assemblies. At Quebec City a contract has been signed for the holding of a French district assembly at the municipally owned Exhibition Grounds in the summer of 1962. In this city where there were formerly much litigation and many arrests the municipal officials have cooperated very well.

Are these items merely isolated instances? Some figures will help give the answer. In 1951 there were 1,397 of Jehovah's witnesses in Quebec; in 1961 the figure had risen to 3,225. Over 1,500 of these are French-speaking. In 1951 there was not a Kingdom Hall of Jehovah's witnesses in the entire province; by 1961 there were twenty-three. In 1951 there were twenty-one French congregations in Quebec; now there are forty-two. There are also thirty English congregations. The changed attitude is clearly not confined to isolated instances.

By their constancy in the face of much opposition, Jehovah's witnesses have earned the respect of the French people. Night has turned to day for them. Often they will say: "I certainly admire your courage." This courage of Jehovah's witnesses, of course, is born of their faith, in harmony with the words of the psalmist: "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14.

Some Opposition Remains

As might be expected there is still a holdover of some opposition resulting from the many years of misrepresentation and the attendant fanaticism that grips a small number of Quebecers, and manifests itself in occasional assaults against ministers of Jehovah's witnesses. However, this attitude is not really representative of the sensible and good-natured French-Canadian *habitant*. Only people of utmost ignorance think that fists and clubs show true religious faith. What desperate spiritual poverty they confess when their finest expression of belief is physical assault on ministers of another group! Small wonder that the Catholic writer, Monk Pierre Jerome, has said: "The failure of our religious teaching is plain."

A number of charges have been laid against those who have perpetrated this violence. They have uniformly been convicted by the magistrates; in fact, the most recent conviction at Montreal resulted in a $50 fine imposed by Judge Shorteno. In another case Judge Lamarre of the Montreal Municipal Court roundly denounced a Catholic Actionist who had attacked one of Jehovah's witnesses: "These people believe they are right, and they have the right to peacefully practice their religion as they do . . . But it's narrow-minded guys like you that are responsible for world wars." The good sense of the judges is putting a stop to this barbarism.

There was also considerable difficulty with the police in times past, but now that the pressure is off, most are doing their duty of maintaining the law for all religious persuasions.

Only one major case remains for decision before the courts, and that is a holdover from the Duplessis regime. One of his statutes enacted by the Quebec legislature sought to give the provincial police power to lock all the Kingdom Halls of Jehovah's witnesses and to seize all their Bibles and literature without even a trial. This law was immediately attacked by Jehovah's witnesses in the courts and, at the time of writing, argument on its validity is pending in the Quebec Court of Appeal.

Good News

In all, it can be said that the news from Quebec is good news. Jehovah's witnesses have endured much opposition with patience and with love. This is a living example of the kind of love Jesus taught and displayed. That it has overcome so much is living proof of its power.—John 13:35.

Ministers of Jehovah's witnesses who are preaching in Quebec would not change their assignment for any other. They find among the friendly French Canadians many interesting and lovable qualities. The knowledge they now have coupled with their basic good sense has made them realize that their former hatred for Jehovah's witnesses as taught by their leaders was wholly unjust and unfounded.

And so, when asked, "How are you getting along in Quebec nowadays?" Jehovah's witnesses answer: "Fine! We are enjoying great blessings." "The blessing of Jehovah —that is what makes rich, and he adds no pain with it."—Prov. 10:22.

Clergy Fail in Moral Leadership

● "Looking back at the role of the churches in relation to the great ethical issues in our time, one must confess that, with a few commendable and even heroic exceptions, the clergy have failed to furnish the nation with moral leadership."—*Harper's*, November, 1961.

Nature's Living Teddy Bears

DESIGNED for a child's delight—so it seems with the koala, sometimes called the living teddy bear. Native only to Australia, koalas are also called "native bear" and "kangaroo bear." As one might expect of an Australian mammal, the koala is not really a bear; like the kangaroo and opossum, it is a marsupial. It is also a model, and because of the natural human tendency to cuddle the koala, it eventually became the model for stuffed toy teddy bears.

The koala undoubtedly has superior qualifications to model for toys. Dressed in a coat of thick fur, the animal has a round, rolypoly body, short legs, small eyes, a rubberlike protruding black nose and large fluffy ears. A good specimen weighs about thirty pounds and stands about two feet high. Its bright eyes seem to exhibit a somewhat surprised expression. And koalas enjoy being cuddled like teddy bears.

The first toy teddy bears were really modeled after bears, as the result of a cartoon in 1902 that depicted United States President Theodore (Teddy) Roosevelt in the role of protector of a grizzly bear cub. A toy manufacturer obtained permission to design a toy bear and to call it "Teddy's bear." The name was soon shortened and eventually the cuddly koala was the favorite model.

Very few of these living teddy bears have been exported to zoos outside Australia because of their singular food requirements. They flourish only when they can dine on the foliage of certain eucalyptus trees. Other food is poisonous to them, resulting in death.

Koalas apparently get all the moisture they need from the leaves they consume, which is about two and a half pounds a day. They seldom drink, hence their name "koala," which comes from a native expression meaning "no drink." Though somewhat clumsy on the ground, these living teddy bears are acrobats in the trees, climbing to the topmost branches to munch on the most succulent leaves.

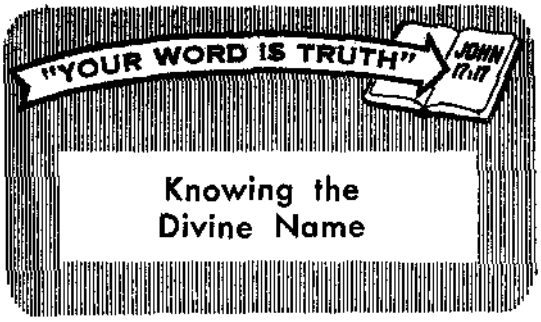
Before man cleared much of the forests, koalas would move from place to place, swinging from tree to tree. Now they have become virtually one-tree animals. A giant tree may furnish shelter and food for several koalas, but generally they live one to a tree. They are not even likely to be on visiting terms with a next-tree neighbor. They live rather solitary lives except at mating time.

When Mrs. Koala gives birth to a baby, it is sheltered in mother's built-in nursery—the pouch. Here it is fed for several months. After that the young koala buries its hooked claws in its mother's fur and rides pickaback. Father koala is rather annoyed if junior climbs aboard him for a free ride, so mother provides the transportation for this comparatively helpless bundle of cuddly fur.

When danger threatens, necessitating active climbing on the part of the mother, the young one quickly clambers around to mother's back, so as not to hamper her movement. There it hangs on securely while mother koala climbs to safety. Should a young koala act disobediently, mother knows what to do. She turns the naughty koala over her knee and spanks the delinquent with the flat of her paw. The delinquent's heartrending cries cannot ward off the spanking, since it is all for the youngster's good. The young one grows to maturity in about four years. If koalas can find adequate food, they live about twenty years.

These living teddy bears often perch between two forking branches, sleeping daylight hours away. Females generally prefer to sleep most of the day and to dine at night, though males will feed some during the day. Koalas seem to enjoy surveying the landscape for hours at a time from a vantage point atop some tall tree.

These charming creatures have a most amiable disposition. Hunters took advantage of this and almost killed them off for their fur, but now laws protect them. Viewed as one of Australia's most prized animals, the koala is understandably a joy to behold. With their fluffy ears, shoe-button eyes and furry bodies, they look like teddy bears that have escaped from a child's playroom. Yes, the toy teddy bear comes from its model in nature, the Creator's own design.



Knowing the Divine Name

FOR around 7,000 times the distinctive name of the true God appears in the manuscripts of the Holy Scriptures. It is a name that was well known to his many faithful servants of ancient times. Moses, for example, used it when he appeared before Pharaoh and asked for the release of the Israelites. "This is what Jehovah the God of Israel has said, 'Send my people away that they may celebrate a festival to me in the wilderness.'" (Ex. 5:1) It was at that time that the Israelites began to know that name in a way that they had not known it before.

Instead of being released after Moses' first audience with Pharaoh, the Israelites were forced to work harder than before. Feeling a sense of disappointment, Moses said to Jehovah: "From the time that I went in before Pharaoh to speak in your name, he has done evil to this people, and you have by no means delivered your people." (Ex. 5:23) After assuring Moses that the people would be set free, Jehovah said to him: "I used to appear to Abraham, Isaac and Jacob as God Almighty, but as respects my name Jehovah I did not make myself known to them." (Ex. 6:3) By making this statement in connection with his assurance that Pharaoh would be compelled by a strong hand to release the Israelites, the true God indicated that there is more involved in knowing his name than merely familiarity with it as a name. This is evident from the fact that Abraham was acquainted with it as a name and used it as such.

The sacred record tells us that Abraham called upon the name of Jehovah shortly after he arrived in the land of Canaan. It states that after he pitched his tent near Bethel "he built an altar there to Jehovah and began to call on the name of Jehovah." (Gen. 12:8) On another occasion the true God used his personal name when speaking with Abraham. "I am Jehovah, who brought you out of Ur of the Chaldeans to give you this land to take it in possession." —Gen. 15:7.

Jehovah told Moses that he had appeared to Abraham as God Almighty. He had done this by making his almighty power evident to him. By means of it he had brought Abraham safely to the land of Canaan; he had rejuvenated Abraham's dead procreative powers and had enabled him to win a battle with four aggressive kings. Abraham could have confidence in Jehovah.

The offspring of Jacob, who grew in number to constitute twelve tribes, were in Egypt for 215 years. That long association with the Egyptians must have caused the Egyptians to become familiar with the name of the God that the Israelites worshiped. It was, therefore, not ignorance of that name that prompted Pharaoh to say: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all." (Ex. 5:2) As he thought little of the Israelites who were mere slaves, so he thought little of their God. He considered his own gods more powerful and could see no reason why he should obey the God of slaves. To him Jehovah was of no importance. So he could say: "Who is Jehovah, so that I should obey his voice?"

Although Pharaoh considered Jehovah to be weak and unable to free the Israelites, Jehovah had proved to Abraham,

Isaac and Jacob that he is Almighty. He gave Moses encouragement by reminding him of this. As those patriarchs learned to trust in him as an unlimited source of power, so their descendants could now depend upon his delivering them with a mighty hand as he had promised.

From the human viewpoint the deliverance of the enslaved Israelites was clearly impossible, but from Jehovah's viewpoint it was a simple matter. With his remarkable deliverance of these people, the name Jehovah would take on a new meaning for them. They would come to know Jehovah in a way that Abraham, Isaac and Jacob had never known him.

It is true that in times past Jehovah had made and fulfilled promises and even associated his name with his promises, yet never in the lives of Abraham, Isaac and Jacob had God performed any deed that did as much to enhance his name Jehovah as the act he was now about to perform. (Gen. 15:5-7; 21:1-3) He had long ago foretold that Abraham's offspring would come into bondage but that He would judge the nation that afflicted them and would deliver them and give them Canaanland as an inheritance; yet up until this time he had not caused that deliverance to come about. (Gen. 15:13-16) Though his name Jehovah means "He Causes to Become," he had not yet caused to be fulfilled this purpose of his. But now it was time to act. So God commanded Moses to say to the sons of Israel:

"I am Jehovah, and I shall certainly bring you out from under the burdens of the Egyptians and deliver you from their slavery, and I shall indeed reclaim you with an outstretched arm and with great judgments. And I shall certainly take you to me as a people, and I shall indeed prove to be God to you; and you will certainly know that I am Jehovah your God who is bringing you out from under the burdens of Egypt. And I shall certainly bring you into the land that I raised my hand in oath to give to Abraham, Isaac and Jacob; and I shall indeed give it to you as something to possess. I am Jehovah."—Ex. 6:6-8.

By this act the name of the true God would become associated with accomplishments that Abraham, Isaac and Jacob never witnessed during their lives. It would be magnified and given added impressiveness because of the deeds with which it would now be connected. The name Jehovah would now call to mind his spectacular deliverance of the Israelites from the cruel tyranny of Egypt and his giving to them the land of Canaan in fulfillment of his purpose.

As with the exodus, so also with Jehovah's punishment of the Israelites hundreds of years later for their disobedience, he caused them to know him in a special way through their experiencing what he caused to come upon them. Foretelling how he would punish them, Jehovah said: "The slain one will certainly fall in the midst of you, and you will have to know that I am Jehovah." (Ezek. 6:7) They had been acquainted with the name of their God all their lives, but when Jehovah caused destruction to come upon their national house in 607 B.C., they came to know him in a different manner through the experiences they underwent. In both instances the Israelites had vividly demonstrated that Jehovah is a God of purpose, One whose word does not return to him without accomplishing his will.

With these things in mind, it can be understood why Jehovah told Moses that as respects his name Jehovah he had not made himself known to Abraham, Isaac and Jacob. For by the deeds God now performed, the name Jehovah came to have a significance to Moses and the Israelites that it never had to their forefathers.

bags." One of them, she said, had on eight dresses.

German Cost of Living

◈ A report by West German Economics Minister Ludwig Erhard shows that in the year ending in April food prices increased 7.1 percent and the cost of clothing, cosmetics, automobiles and services rose 3.1 percent. Salaries and wages increased by 13 percent during the first three months of this year, the ministry reported, while productivity increased only 5.5 percent.

School Discipline

◈ The rod is not spared on schoolboys in Dallas, Texas, when they misbehave. It is reported that in one six-week period 321 Dallas boys were given three to ten whacks with a ping-pong-size paddle for misbehavior. Girls are not spanked. The Dallas school superintendent, Dr. W. T. White, reported: "We get almost no complaints from parents. In fact," he said, "many parents call up to ask why we didn't paddle their boys sooner. Properly used, corporal punishment is an effective disciplinary device."

Birth Rates

◈ A Canadian Press dispatch reveals that Canada's 26.9 births per 1,000 population in 1960 ranked sixth among the countries of the world. It was well ahead of the rate of 23.9 in the United States and 25 registered in Russia, but was only slightly higher than India's 26.3. Venezuela headed the list with a 46.9 birth rate.

Dancing Banned

◈ A South Vietnam "protection of morality law" signed by President Ngo Dinh Diem in May abolished dancing, as well as boxing, beauty contests, sorcery and organized fights between animals. Mme. Ngo Dinh Nhu, South Vietnam's first lady, pointed out that dancing, like kissing, is permissible for husbands and wives in the privacy of their own homes. She explained: "In this country nobody kisses anyone in the street, but this does not mean kissing is forbidden."

Forest Fires

◈ Every time a forest fire started in the United States during 1961 an average of thirty-two acres of woodland were burned, consuming enough timber to build seventy-five houses. Happily the country's lowest fire loss was recorded in 1961, with only slightly more than three million acres being lost, compared to nearly five and a half million acres consumed in 1960. However, man was held responsible for causing 85 percent of the fires.

Can You Be Sure?

You know many persons who are not of your religious faith, do you not? Have they accepted their religion as true simply because they have received it from childhood in good faith? Many people do. But that reasoning cannot be sound, can it? because you will admit that they are all sincere about their beliefs and yet you all differ. So, who is wrong? Can you be sure? Yes! The Bible says: "Let *God* be found true." Prove your faith from the Bible. Read these two outstanding books on Bible doctrine and prophecy. Read

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Awake!

Salvation Depends upon What?

The Farmer's Problem—Too Much Food

It Pays You to Know Your Insurance

Anguish in Hongkong

AUGUST 8, 1962

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
At – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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THE Beauty OF SIMPLICITY

SIMPLICITY and beauty are often considered rivals. But simplicity is no more synonymous with ugliness than style and costliness are with beauty. A thing can be simple in its design, yet thrillingly beautiful, or costly and unbecomingly ugly. How often we hear people speak of the simple designs of nature; still how unspeakably beautiful these are! Jesus Christ drew men's attention to the simple beauty of the lilies of the field, then said that not even Solomon in all his glory was arrayed as one of these.—Matt. 6:28, 29.

Simplicity is not drabness. Simple thoughts, simple words and simple pleasures are colorful and alive with beauty. They are like figurative streams running through the mind, turning it to what is fresh and lovely. For that reason one who allows his mind to dwell on the simple beauties of the earth finds a measure of tranquillity in his reflections. Contrary to opinion, the flat, colorless existence that denies everything bright and smiling is not simple but wretched.

What is simplicity? Does it betray itself with outward signs? Does it have habits, distinguishing tastes and ways?

Simplicity, some say, is unpretentious living, honestly being oneself, as a flower is a flower, a swallow a swallow and a rock a rock. Therefore, when a man of modest means lives as a man of modest means, it can be said that he appreciates simplicity. Such a person does not evaluate enjoyment in terms of material possessions, but he is aware of the higher virtues and true values: love, justice, truth, liberty and moral power in daily life. This man can see beauty in simplicity.

However, possession of riches does not mean that one has lost appreciation for simplicity. A rich man can be just as sincere and unaffected, just as appreciative of simple things, as others. On the other hand, a barefoot man may hate simplicity and dream of wealth, idleness and pleasure as the ideal way of life. The fact is, no one class of people has complete ownership of simplicity. In all walks of life there are some who live simply and others who do not. Jesus Christ, the Son of God, said of himself: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." (Matt. 8:20) His life was the very pinnacle of

simplicity, but O how meaningful and beautiful a life it was!

Simplicity shows itself in many ways. Simple thoughts, for example, are mighty tools, ordering, strengthening and fashioning the very life of man. How much more becoming they are than the schemes of double-minded men! So the apostle Paul calls on men to think on things that are true, of serious concern, righteous, chaste and lovable, and to practice Christian living, adding that the God of peace will be with them.—Phil. 4:8, 9.

COMING IN THE NEXT ISSUE

- The Emancipating Power of Truth.
- Under Southern Skies.
- Waging War Against Rust.

Speech is the chief revelation of the mind. As the thoughts of the mind are, so the speech is. So if anyone thinks properly, the things he speaks and writes will also be upbuilding. Think justly; speak frankly. Say what you mean and mean what you say. "Just let your word *Yes* mean Yes, your *No,* No," said Jesus. If you speak plainly and simply, you will be not only understood, but appreciated as well.—Matt. 5:37; 1 Cor. 2:1-5.

An appeal for simplicity of expression is not a vote for mediocrity, however. On the contrary, it is a plea to reach men whom the world forgets, to make oneself intelligible to all. It is a call to copy the language of the Bible, which is ingeniously wrapped in simplicity. Still nothing is as great or strong, as persuasive or beautiful as its truths.

As with thoughts and words, so with deeds. Usually it is the plain, simple things that we do that are appreciated the most. In Jesus' illustration of the sheep and goats, he shows that little things done on behalf of Christ's brothers count for much before God. (Matt. 25:34-40) People often feel that they must do the big thing, otherwise their fine works will go unnoticed. But we should do good to build up, not to show off. We should show hospitality, not to make people envious, but comfortable. We ought to give gifts, not to impress others with our generosity, but to express love and appreciation. We should dress neatly to please, not to attract undue attention to ourselves or to display our means of life. So instead of walking through life with our eyes fixed on the horizon, waiting to do the big thing, we all need to become aware of the myriads of little things that can be done to help the Lord's poor and lowly ones. Serve their simple needs and you will reap a reward.—Acts 20:35.

Another thing, material possessions need not always be elaborate to satisfy. The simple homes and diet of many people have not changed for many centuries, still many of these people are very happy with their lot in life. Paul tells us: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:6-8) Once men depart from simple, natural living, then complications arise. Health fails and gaiety vanishes. People who lead simple lives are the happier for it.

Pleasure and simplicity are two old acquaintances. Watch children at play and you will see that it is the simple things that make them the happiest. Adults, too, often find the deepest pleasure in the simple things. Where life is simple and sane, true pleasure accompanies it just as fragrance does the uncultivated flower.

Riches and elegance may not be in the power of all, but simplicity, goodness and straightforwardness are. There is beauty in such simplicity.

Salvation depends upon what?

some stress belief;

others stress works.

What does the Bible show?

"YOU exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, as you receive the end of your faith, the salvation of your souls." (1 Pet. 1:8, 9) Those words of the apostle Peter about faith in Jesus Christ link salvation with faith. Does salvation, then, depend upon faith? What about works? Are they necessary? Or is just believing in one's heart enough?

That the Scriptures stress the importance of faith there is no doubt. Faith is of paramount importance and indispensable to salvation. "According to your faith let it happen to you," Jesus said on one occasion. "We have been declared righteous as a result of faith," wrote Paul under inspiration, and he also said: "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Matt. 9:29; Rom. 5:1; Heb. 11:6.

What is faith? According to the latest edition of Webster's unabridged dictionary, it is "the act or state of wholeheartedly and steadfastly believing in the existence, power, and benevolence of a supreme being, of having confidence in his providential care, and being loyal to his will as revealed or believed in." A common definition among Bible students is that faith is knowledge and understanding of God's Word together with a confident reliance upon it. As defined in the Scriptures, "faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld."—Heb. 11:1.

Faith relates to things unseen, either because of being things hoped for and so yet in the future or because of being by their very nature invisible. Note that faith itself is said to be the evident demonstration, the conviction of realities not beheld.

No Salvation Through Dead Faith

A live faith has works that verify or express that faith; otherwise the claim to have faith is an idle one and such faith is dead. To illustrate: If anyone really believed that smoking cigarettes causes cancer, would he continue to smoke them? Or if anyone lived in the path of a coming hurricane, would he do nothing about the warning if he really believed it? In each instance his works would show that he really believed.

So also with regard to having faith in God's Word. If one truly has faith, he will prove it by works. Note how clear the disciple James makes this point:

"You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. But do you care to know, O empty man, that faith apart from works is inactive? Was not

Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? You behold that his faith worked along with his works and by his works his faith was perfected, and the scripture was fulfilled which says: 'Abraham put faith in Jehovah, and it was counted to him as righteousness,' and he came to be called 'Jehovah's friend.' You see that a man is to be declared righteous by works, and not by faith alone. In the same manner was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? Indeed, as the body without breath is dead, so also faith without works is dead."—Jas. 2:19-26.

Who wants a dead faith? It does not accomplish anything in life. It does not further God's purpose; it brings no blessings from God and cannot lead to salvation.

But a live faith—how different! It moves one to action and it expresses itself in works. That is what Abraham had. James shows that he was indeed counted righteous because of his faith, but "by his works his faith was perfected."

What kind of works? James here is not talking about the works of the law of Moses, which "Law of commandments consisting in decrees" God abolished through Jesus Christ. (Eph. 2:15; Gal. 4:4, 5) Abraham lived before the Law was inaugurated, and Rahab was a Canaanite, not under the law of Moses. Their faith produced proper works, giving proof of their faith.

So with those who would gain everlasting life in God's new world: Mere belief is not enough, because God does not take our faith for granted. Only after Abraham perfected his faith by works did God count it to him as righteousness. God did not take Abraham's faith for granted. God put his faith to the test. (Gen. 22:1) Only after Abraham's faith was demonstrated by works to be genuine did God say: "Now I do know that you are God-fearing in that you have not withheld your son, your only one, from me."—Gen. 22:12.

The Christian's faith needs to be a live faith, as was Abraham's, so that when God tests it, it will prove itself genuine, as having vitality. So we should always keep in mind the point that James so forcefully makes: That lack of works is proof that one's faith is a dead one, destitute of vitality, and is thus to be compared to a body that is dead.

By stressing the need for works to perfect one's faith, James was not arguing against real and genuine faith nor against its importance in justification. But he was warning against any supposition that mere mental assent was all that was necessary for salvation. He was telling Christians that merely saying, "I believe," is not enough, unless that belief is translated into true faith. Saying, "I believe," of course, is necessary, and it puts one on the way to salvation; but if there is genuine faith it will always be accompanied by good works.

Salvation Through Undeserved Kindness

But now what of the works that the apostle Paul said were not necessary for salvation? Said Paul: "By works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin." (Rom. 3:20) Such works were those of the law of Moses, and such were the works that the Jews in the apostle's day were great on. But those works were no expression of faith, because they rejected the Lord Jesus Christ. They put no belief, no faith in him as the One God raised from the dead and through whom "is the end of the Law." (Rom. 10:4) So what did they have? They had only works without faith. This could not lead to salva-

:ion. In discussing the fact that mere works of the Law will not save anyone Paul wrote:

"We reckon that a man is declared righteous by faith apart from works of law. Now to the man that works the pay is counted, not as an undeserved kindness, but as a debt. On the other hand, to the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness." —Rom. 3:28; 4:4, 5.

Paul shows here that it is impossible to be declared righteous by works of the Law, for it demanded perfect obedience. If a man could perfectly keep the Law, he would be entitled to righteousness. A worker is entitled to what he has worked for, his pay; he expects his wages as a right, and payment of them is no gift or special kindness. To pay a man who has perfectly fulfilled the terms of a contract is not a matter of undeserved kindness. So if a man could be declared righteous by his works under the law of Moses, then it would be a matter due him. But since no man could keep the law of Moses perfectly, no man could gain righteousness by works alone. The only way to gain righteousness, then, would be by God's undeserved kindness through Jesus Christ. Under this arrangement sinners could gain righteousness without works of law; faith in Jesus Christ would be the determining factor. Under this arrangement undeserved kindness is emphasized, for all are sinners and deserve no favor. "Now if it is by undeserved kindness, it is no longer due to works; otherwise, the undeserved kindness no longer proves to be undeserved kindness." All this magnifies the importance of faith: "A man is declared righteous, not due to works of law, but only through faith toward Christ Jesus."—Rom. 11:6; Gal. 2:16.

Perfecting Faith with Works

Both Paul and James make it clear that salvation depends upon faith. Both inspired writers also show that this faith that leads to salvation must not be a dead faith but one that is alive, one proved by works. In the book of Romans, in which Paul so often stresses faith, he also shows how to perfect that faith so that it will lead to salvation:

"If you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:9, 10.

To have true faith, then, requires that the heart and mouth work together. It is not just a matter of believing in the heart, but also a matter of publicly declaring that word in one's own mouth, making "public declaration for salvation." If one does not make public declaration of what is in his heart, then his faith is dead, inactive, like a body without breath.

From his own example and from his constant exhortations and declarations* Paul showed that good works must perfect Christian faith. In fact, Paul's entire eleventh chapter of Hebrews may be said to be an argument showing that works must accompany faith, for how does he prove that those faithful men of old had faith? Merely by citing their beliefs? No, but by relating what they did so as to prove their faith: "Abel offered God a sacrifice of greater worth than Cain." "Noah . . . constructed an ark." "Abraham, when he was called, obeyed," and "offered up Isaac." Yes, such men as Gideon, Barak, Samson, Jephthah, David and Samuel, not merely

* Such as Ephesians 2:10; 6:10-18; 2 Corinthians 9:8; Galatians 6:10; 1 Timothy 6:12, 17, 18; Titus 2:7; 3:8.

believed, but "through faith defeated kingdoms in conflict, effected righteousness, obtained promises, . . . became valiant in war, routed the armies of foreigners," and so forth.

We cannot escape it: where there is faith, a live faith, there are works; otherwise one's faith is dead. This same principle may be said to underlie Jesus' illustration about the wise man who built his house upon a rock-mass and the foolish man who built his house upon the sand. The wise man had a live faith; upon hearing and believing he acted upon what he heard. The foolish man had a dead faith, if he actually did believe, for he did nothing about what he heard.—Matt. 7:24-27.

The works by which Christians prove their faith today mainly involve using their mouths to make public declaration for salvation. The apostle Paul recognized this responsibility, as did also the other early Christians. Those who were scattered abroad "went through the land declaring the good news of the word." Paul taught both "publicly and from house to house." In fact, he felt so strongly about his obligation to preach that he said: "Woe is me if I did not declare the good news!" That this commission was not merely for overseers of the Christian congregation is made clear from Paul's further words to the whole congregation: "Become imitators of me, even as I am of Christ."—Acts 8:4; 20:20; 1 Cor. 9:16; 11:1.

So it would be folly to think that belief alone is necessary for salvation. Such a view betrays an immature understanding of God's Word, one that is concerned solely with receiving. But the pure worship of God is concerned not primarily with receiving but with giving. So it must be with Christians today. They are not content with merely believing, with merely giving mental assent, and so with merely having a dead faith. They witness to God's name and kingdom, not alone so as to gain salvation, but primarily out of love for their heavenly Father. They want to share the good news of God's kingdom as well as warn all about the coming destruction at Armageddon.

Not that this sharing of the good news of God's kingdom is the sum total of God's requirement for Christians. No, for they have obligations to study God's Word, to associate with other Christians, to pray and to watch their conduct. No amount of preaching God's kingdom will excuse immorality and unchristian conduct. Christians who have true faith will dignify what they preach by righteous lives.

So salvation depends upon what? Works of the Law? No. Mere mental assent or a dead faith? No, but salvation depends upon a living faith, a faith that perfects itself by works, the works of sharing the good news of God's kingdom by Jesus Christ, making public declaration for salvation, and not overlooking the need for consistent private Christian conduct. By having faith with such vitality you will receive "the end of your faith, the salvation of your souls."—1 Pet. 1:9.

PRODUCING KINGDOM FRUITS

◆ Obeying Jesus' command to preach the good news of the Kingdom in all the inhabited earth, one of Jehovah's witnesses was engaged in the distribution of the *Watchtower* and *Awake!* magazines in a public square in Manaus, Amazonas. Noticing the profound interest in God's Word shown by a lady who took the magazines, the Witness arranged for a free Bible study at her house. As a result of this, eleven members of her family also participate today in the preaching of the good news of the Kingdom.

The Farmer's Problem—TOO MUCH FOOD

WITH more than a billion people in want of food and farmers in a number of lands plagued with too much food, we have one of the strange paradoxes of this modern age. The simple solution would appear to be the shipping of food surpluses to areas where there is a shortage, but that is not the answer to the farm problem. Being an economic problem, it is so complex that a satisfactory solution seems difficult to find.

In the countries where farm production is a problem certain types of farm products frequently exceed the demand for them. On a free market, where the price of a product fluctuates according to the demand for it and the available supply, a farmer can be hurt by an overabundant crop that brings the price down to where he may not be able to meet his costs. Unlike a manufacturer who can exercise a relatively high degree of control over the prices of his products and over the quantity produced for the market, a farmer cannot. What he produces is like a drop of water in a lake. It has little effect on the market price or on the total amount put up for sale. He is only one person in thousands or perhaps a million or more farmers.

A very low market price resulting from too big a harvest can ruin him economically, and that can affect the economy of an entire nation. Even in industrial nations farmers make up a large portion of the population. In the United States the farmers make up about 12 percent of the population. European countries have a higher proportion, ranging from 20 to 55 percent. Loss of purchasing power by such a large segment of a nation is certain to be damaging to the whole economy. The many nonfarmers who derive a substantial part of their income from sales of merchandise to farmers would likewise be ruined economically. Since farming is usually the largest single industry in a nation, the prosperity of farmers is of keen concern to the whole nation.

Price Supports

Certain governments have tried to protect farm income from the devastating effect of severe price drops caused by overproduction. One of their instruments has been price supports. The British government, for example, guarantees British farmers minimum prices for basic agricultural products. When market prices drop below these guaranteed prices, it makes deficiency payments to the farmers. This is the difference between the realized price and the guaranteed price. Nearly every country in Europe has an arrangement whereby farmers are given some form of price protection. Some forms of it might

even be considered as government subsidies. The object is to ensure farmers a standard of living that is comparable to that enjoyed by the rest of the people in a country.

Arguing in favor of government price supports, the United States secretary of agriculture, Orville L. Freeman, said: "In the absence of any kind of Government programs to work with and supplement a normal farm distribution, it is estimated that, in five to six years, prices would drop in the neighborhood of 30 to 50 percent. Now, I think this would mean economic catastrophe, as well as great social and human loss for the whole country."

Various programs have been instituted by the United States during the past twenty years to assist farmers to maintain a satisfactory level of income. These have included parity payments, commodity loans, conservation payments, and so forth. Parity is the ratio between the prices that farmers received for their products during the period from 1909 to 1914 and the prices that they paid for the things that they bought, such as manufactured goods, fertilizers, and so forth. Farm and nonfarm prices during this period have been considered to have been in proper relationship with each other. A parity payment therefore would be the amount a farmer would receive from the government that would restore this relationship when the market price of his crop is low.

Price-support loans have been made in the United States since 1933 by the Commodity Credit Corporation. A wheat farmer, for example, can receive a loan on his crop that he puts up as security. If he succeeds in selling his crop above the government loan value, he repays the loan with interest. On the other hand, if he fails to get a price above that rate he can let the Government take the wheat, and the interest on the loan is canceled. This arrangement assures him a minimum income from his crop.

Surpluses

Overproduction has become the big headache for a number of governments. When the Belgian government helped dairymen by supporting milk prices at a high level, milk production was overstimulated, and a government subsidy was required to convert the surplus into cheese and processed milk. Too much butter and hothouse grapes are also surplus problems for this country. Excess sugar beets and wine are the surplus problems in France. Germany has surpluses of high-cost rye. Austria is troubled with seasonal surpluses of butter and pigs. Switzerland struggles with too much butter, wine and potatoes. In Britain surplus potatoes are bought by the Government and sold for stock feed at much lower prices. In the United States huge amounts of surplus farm products have been obtained by the Government and stored away.

In 1961 the United States alone owned approximately 7 billion dollars' worth of farm products. Its yearly storage bill for farm surpluses is about one billion dollars. In feed grains alone this government owned more at the beginning of 1961 than any other nation in history. What can be done with all this surplus food?

Great surpluses such as those possessed by the United States cannot be sold on the world market in quantities large enough to greatly reduce them without creating havoc with world prices. Other nations that sell similar farm products on the world market would be hurt economically and would have ill will toward the nation doing the selling. Free gifts of food can be made to needy nations, but this can be done only to a limited extent. Large amounts would endanger the livelihood of the farmers in those nations. It would also reduce the in-

centive of the people there to develop and increase their own agricultural productivity. Some of the food can be given to needy people within the country having the surplus, but this is only a small help because the amount they can eat is limited.

The inelasticity of demand for basic farm products contributes to the surplus problem. The amount of wheat, for example, that people eat cannot be measurably increased by lowering the price. The quantity they eat is controlled more by habit than by price. Another problem is that if the price is kept too high by Government price supports, consumption is likely to be reduced by the wheat's being priced out of world markets. In either case, whether the price is low or high, the surplus problem remains.

When prices are low, farmers strive to increase production so their income will be adequate for meeting their expenses. On the other hand, if prices are high, they still strive to increase production out of a natural desire to take advantage of the high prices. In either instance overproduction stacks new surpluses upon old ones, creating a massive disposal problem.

Acreage Allotments

In an effort to curtail overproduction of certain farm products, a government will often establish production quotas or acreage restrictions. This is done in the United States with respect to some grains, cotton and some other products. What farmers plant is watched closely by Federal agents, who will measure off the acreage planted to make sure the allotments have not been exceeded. If a farmer has exceeded his allotment, he is penalized with a fine that is proportionate to the amount he grew in excess of his allotment. A rice farmer in Arkansas, for example, who repeatedly exceeded his allotment was fined over $8,000 in 1958, over $17,000 in 1959, more than $10,000 in 1960 and $25,000 in 1961. He purposely grew too much as a protest against Government control.

When a farmer grows more than the Government allows and is, perhaps, required to plow under the surplus, he may feel disturbed at this waste of food. On the other hand, another person may reason that since the surplus came about by his own disobedience to the Government, the Government has the right to enforce its decrees. Although the food is lost for use by humans or animals, it really is not completely wasted, because it enriches the soil by being plowed under the ground.

Sometimes a government will try to reduce overproduction by buying farm produce and then destroying it. Some farmers may feel that this is morally wrong, especially when it involves the slaughtering of surplus livestock such as pigs. Others may conclude that since the Government has purchased ownership of the animals and the crops, it has the right to do as it sees fit with what is its own. What position a person may take if he is called upon by the government to destroy such animals and crops is, of course, a matter for personal decision. Eliminating surpluses by reducing production is a much more desirable method. To a very limited degree this has been achieved by soil conservation plans.

Land that is taken out of soil-depleting crops and put into soil-building crops contributes to building up the fertility of the nation's farmland. It is not a waste of good land. In the long run the farmer is benefited, as his land is improved. Conservation plans have varied in the United States since 1933, when the Government began making payments to farmers who removed land from production.

Under one plan the Government paid rent to farmers for land they took out of

use and devoted to soil conservation. They were not permitted to harvest any crop from this land or to use it for pasture. Occasionally entire farms were rented by the Government and retired from agricultural production. Usually the land was rented for periods of from three to fifteen years, during which time it was to be devoted to soil conservation. In 1960 approximately 28 million acres of cropland in the United States were taken out of production in this manner.

In the face of continued growth in surpluses, especially in feed grains such as corn, the American government sought in 1961 to induce farmers to sign a contract to reduce their acreage in these crops. As an incentive to do this, the Government promised to pay the farmer 50 percent of the average yield he had been receiving from the land. By this plan the Government hoped to cut down overproduction. Although a person may have some misgivings about receiving payments for keeping land idle, he may find that he can justify it by recognizing that the Government is preventing him from working it and he is therefore entitled to reimbursement for the income he is losing. He might also take the view that the Government is paying him rent for the land and has the say as to how the land is to be used. What view he takes is, of course, a personal matter. But despite the various plans for reducing acreage, surpluses in some crops have continued to increase.

By applying the latest knowledge of farm technology, farmers have been able to increase production on reduced acreage. This has brought disappointing results to Government efforts to cut down costly surpluses. Instead of realizing a reduction in feed grains during 1961 of an expected one billion bushels, the United States saw less than half that reduction.

Caught in a price squeeze between rising costs and government restrictions, many farmers have felt compelled to increase production in order to meet their expenses. This is especially true of the small farmer who is hurt most by acreage control. Unlike the large farmer who can cut costs by dismissing hired laborers, increasing mechanization, and by diversifying, the small farmer is faced with many fixed costs.

Although farmers recognize the value of price supports, they chafe under growing government interference in their freedom to operate their farms. Many are asking for less government interference and more freedom. This desire was expressed by the *Farm Journal* in its issue of February, 1962. It said: "We do not choose—and we do not believe most American farmers choose—to solve the surplus problem, which exists in only three or four commodities, by shoving farmers' necks into the noose of rigid government control." It has been estimated that 53 percent of American farmers would be happy to see the Government get out of farming. Some feel that a gradual withdrawal by the Government, allowing the effect of supply and demand to be felt increasingly stronger in farming, would eventually reduce the economic problems of surpluses.

In the countries where farmers are faced with the problem of overproduction, persons who are not farmers should try to understand their economic problems. They should sympathize with farmers and recognize that they are entitled to a standard of living that is comparable to that of nonfarmers. Until a workable solution to the farm problem is found, farmers and nonfarmers will have to make the best of the food surpluses, being thankful that their problem is too much rather than too little food.

Who Said It *First?*

WERE you aware that the conversation we use each day is often flavored with salty expressions that, in many cases, are centuries old? This is true no matter in what land we may dwell. Not only that, but games and sports, cities, proverbs, vocations, the animal kingdom, romance, pins and the Bible, among other things, have furnished the basis for interesting expressions.

Many a descriptive word or phrase comes from sports and games. Take, for instance, the word "aboveboard."

In 1608, one Joseph Hall stated in his book *Virtues and Vices* that "all his dealings are square and above the boord." This familiar phrase Hall derived from the rule that, when dealing cards, gamesters must keep hands above the board. Anyone who dropped his hands under the "boord" would not be playing "according to Hoyle," the Englishman who codified rules on games in the early 1700's.

"Strike while the iron is hot"

Racing enthusiasts are familiar with the "dark horse." The British statesman Benjamin Disraeli originated the phrase (1831) when he wrote, "A dark horse . . . rushed past the grandstand in sweeping triumph." *In racing jargon a* "dark horse" is one whose racing ability is unknown and who sometimes comes in first.

In political circles in the United States a "dark horse" is a candidate who was not "in the running" (another racing phrase) before the convention but who unexpectedly is nominated when the session becomes deadlocked.

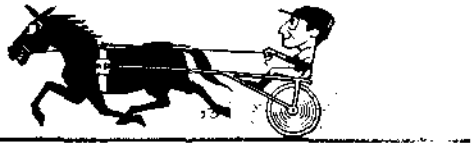
"Needle in a haystack"

As for cities, have you ever heard anyone say, "All roads lead to Rome"? This was coined in 1694 by Jean de La Fontaine, the French fableist. His words were *"Tous chemins vont à Rome."* Somehow the Italians must have agreed with him, for they began to quote him in their idiom, *"Tutte le strade conducono à Roma."*

Occupations and Animals

Many occupational phrases have enriched the languages of the world. As an example, when someone says it "didn't pan out," he is indebted to the early gold miners in America who filled their pans with

"Killing two birds with one stone"



"A dark horse"

water and gravel and sifted out grains of gold. If no gold was forthcoming, they said things "didn't pan out." Thus the phrase has come to be associated with any plan or hope that has gone awry.

To "strike while the iron is hot" makes literal sense to the blacksmiths of the world who must heat their metals in order to shape them.

Thomas Fuller, an English writer (1732), drew upon the tailoring profession for his maxim, "A stich in time may save nine." It indicates that "an ounce of prevention is worth a pound of cure."

All nations draw upon the animal kingdom for expressions. As far back as 570 B.C. men were saying, "Don't count your chickens before they are hatched," thanks to Aesop, the Greek fableist. The Hindus would say, "Don't bargain for fish which are still in the water," while the Dutch would tell you, "Don't cry 'herrings' until they are caught," and the Italians, "Don't reckon your eggs before they are laid."

Did anyone ever try to persuade you that "barking dogs never bite"? The French have been reiterating this proverb for over 700 years. But watch out! Many a nipped pedestrian belies the claim. It must be that Le Roux De Lincy (1250) wrote this proverb with his tongue in cheek.

Have you ever heard of a "snake in the grass"? It refers to any evil person who waits to pounce upon the innocent unaware. One must agree that the Latin poet Virgil (37 B.C.) certainly invented a most descriptive phrase.

Whenever we speak of "killing two birds with one stone," we join the French: *"Faire d'une pierre faire deux coups."* To Latin-speaking persons, the birds become pigeons and the stone, a bean. (*È bella cosa pigliar due colombe con una fava.*) But the wary Scotsman still fells two dogs with one stone. One wonders if even Thomas Hobbes, the English philosopher who invented the adage (1656), could do the trick. Do you have a similar proverb in your country?

Romance and Terms with "Pin"

About 1616 the English jurist and author Sir John Davies wrote a book with a romantic title, "A Select Second Husband for Sir Thomas Overburie's Wife." In it he stated that "beauty's but skin-deepe," a truism still in use after 346 years.

An unknown constituent of Davies' also said that "absence makes the heart grow fonder," but who was the disagreeable wretch who first said, "Out of sight, out of mind"? It was Homer, the Greek poet (850 B.C.). This unsettling thought has greatly perturbed millions of lovers for many centuries.

When it comes to romance or any other field of endeavor, "Tell me what company you keep, and I'll tell you what you are." Cervantes, noted figure in Spanish literature, made this observation (1615) in his book *Don Quixote*. (*Dime con quien andas, decirte he quien eres.*) Evidently the Germans thought it well worth remembering, for they have been quoting it for centuries: *"Sage mir, mit wem du umgehst, so sage ich dir wer du bist."*

It is amazing how many expressions people use with the word "pin." One who is very anxious or uneasy is "on pins and needles." Someone may be trying to "pin it on you," meaning that he wants to blame you for something; and people may carry "pin money." The "pin money" was originally "given for girdle money," according to the Greek historian Xenophon (390 B.C.), as the girdle was a sash worn around the loosely flowing togas of the day. It eventually came to mean extra money used to buy "pins." Today it is used in connection with a small amount of money set aside to buy extra things for one's own use.

Mark Twain emphasized silence in *Huckleberry Finn* by noting that "you could have heard a pin fall." Actually Mark Twain was the pen name of Samuel Clemens, noted American humorist. He got his pen name from the leadsman's call on a Mississippi boat that he used to pilot. The leadsman would determine how deep the water was by dropping a weight with string attached into the water. His call "mark twain" meant two fathoms had been sounded.

The French, however, gave Mark Twain's phrase their own distinctive flavor by saying, *"On aurait entendu voler une mouche."* (One could have heard a fly take wing.)

Before you start looking for a "needle in a haystack," with Cicero the Roman orator (51 B.C.), let us consider some of the most ancient expressions of all.

The Bible

A great number of phrases that many persons use today in many lands actually come directly from the Holy Bible, such as the words used by Cain after he murdered his brother Abel (c. 3895 B.C.): "Am I my brother's keeper?"—Gen. 4:9, *AV*.

The name "Judas" is still an international symbol of a betrayer, because he gave Jesus a "kiss of death" and turned him over to his enemies who put him to death on a torture stake (A.D. 33). —Luke 22:47, 48.

Many Americans are familiar with the expression, "I'm from Missouri," meaning that the person will not believe anything unless he sees it with his own eyes. But a much older expression is "doubting Thomas." The apostle John recorded the account (c. A.D. 98) of the disciple Thomas, who, upon hearing that Jesus had been resurrected from the dead, refused to believe it: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe." (John 20:25) Jesus convinced Thomas.

An apt saying of Jesus' is most valid today. "If the blind lead the blind, both shall fall into the ditch." (Matt. 15:14, *AV*) Jesus used those words in referring to the religious leaders of his day and their followers. Used in modern speech, the phrase points out that, when someone who knows very little tries to lead another who knows nothing, the result can only be disastrous to both.

Not all expressions attributed to the Bible are authentic. For example, the term "Adam's apple." In 1687 the *New England Primer* explained it: "The apple which caused Adam's fall has given its name to the protuberance in the front of the throat caused by the thyroid cartilage of the larynx, because a piece of the forbidden fruit is supposed to have stuck there—Adam's apple." Such is not backed up by the Bible, and the fruit Adam and Eve ate was not necessarily an apple.

Speech can indeed be colorful. You can draw on the past, on the animal world, yes, and even the Bible for the expressions you use.

Your Daily Swallows

Studies made by Dr. Clement S. Lear, of the Harvard School of Dental Medicine, reveal that the human adult swallows some 750 times a day. According to Dr. Lear, a man will swallow 7.6 times an hour during a full night's sleep. In the course of a ten-minute eating period he will swallow 48 times; if sitting or reading he will swallow 34 times an hour, and while lying down, but not asleep, he swallows 31 times an hour.

The COUGAR

Curious Cat of the Americas

THE big cats of Africa and Asia often draw the spotlight, perhaps obscuring the fact that the Americas have some big cats of their own. One of them is the cougar, about 160 pounds of curious cat. Curious, for one reason, because it ranges from Hudson Bay to Cape Horn, the southernmost point of South America—a remarkable distance for any large wild animal.

Curious, too, is the fact that the sandy-colored cougar, often eight feet in length, is sometimes mistaken for a deer. In South America it is even called by some persons "false deer." All this is to the big cat's advantage, since it may be mistaken by its intended victims for an animal of their own kind, enabling it to slip into their midst before its feline identity is disclosed.

Rather curious also are the many names this cat goes by. In the western part of the United States it may be called mountain lion. Some persons call it catamount, short for cat-a-mountain or cat of the mountain; and, indeed, timber-sloped mountainous areas are often the home of the cougar. The name "cougar" itself is an abbreviation from a native Brazilian name. Some persons call this cat "panther," especially in Florida, where a few still live in wild swampy areas. English-speaking zoologists usually call the cat "puma," apparently a Peruvian name. Its name "cougar" often appears in works of natural history.

Jumping Is Serious Business

Curiously, the cougar can outjump its African and Asian relatives. Jumping is *something* that comes naturally for this big cat. Lions and leopards can make a high jump of about eight feet, but the cougar finds it easy to make a high jump of twelve feet. Some authorities say they can spring from the earth and land in a tree twenty feet above. When it comes to the broad jump, the cougar is also one of nature's champions. It can cover at least thirty-eight feet from a high point to the ground. One puma's jump was measured in the snow, and it was almost forty feet. Another puma, jumping from a point twenty feet high, covered a distance of sixty feet. All this jumping is serious business to Mr. Cougar, for it helps in winning a living.

Sometimes cougars conceal themselves on a branch of a tree or on an overhanging ledge, waiting to leap down upon a passing animal. Pouncing upon their prey, they may break the neck of an animal with one sweep of their paw, death being instantaneous. Depending on where they live, cou-

gars may make a meal of deer, wapiti, peccaries, skunks and even, on occasions, porcupines. The cougar apparently flips the porcupine over on its back and attacks the vulnerable underbelly.

When wild creatures are not readily available for its meals, the cougar, unfortunately, gets an appetite for cattle, sheep, horses and pigs. The big cat approaches soundlessly. Then this pussyfooting prowler gathers its feet under its body and humps its back, its taut muscles bursting into action. In a couple of jumping bounds the cougar is upon its victim. Because of this tendency to dine upon domestic animals, cougars in the past have been killed in great numbers. At one time in some places, such as British Columbia, Canada, bounties were paid for their destruction; but this policy has been changed, the government now maintaining twelve licensed hunters with trained dogs that are flown to any reported trouble spot in the province. "Systematic slaughter of these animals is not warranted," firmly declares zoologist Ivan Sanderson, "and stock-raisers can fairly easily eliminate confirmed marauders."

In Argentina the puma sometimes misses what seems to be an easy meal. A local inhabitant of northern Argentina told a visitor that no puma could kill a donkey born in that region. He demonstrated. He tied a donkey to a tree. For two hours they watched; then suddenly the donkey doubled its legs and rolled over on its side. Mr. Puma had arrived for dinner. As it crept near the donkey to arrange for the menu, the donkey rolled over on its back and kicked wildly with all fours, crying loudly. The puma circled its potential dinner, which was presently upside down with hoofs flying in all directions. Disgusted, the puma finally slunk away, foiled by the donkey's antics.

A Question of Feline Character

Considerable contention rages as to the cougar's character and reputation. Probably no other big cat has more frequently been called a coward. In fact, one book on natural history states: "The Puma is the greatest coward of all the great or not so great cats." The reason? Because the cat is noted for running from an encounter with man; and in South America some have been killed by men with knives, the animal not even putting up a fight to save its life.

It is true that the cougar almost always prefers to run when meeting men. Zoologist Ivan Sanderson says: "Despite voluminous fictional tales and innumerable accounts published as fact, the number of authenticated cases of deliberate attacks upon humans by these animals is so paltry as to be almost non-existent and most of these are open to some doubt." Further, Dr. George G. Goodwin, associate curator of the Department of Mammals of the American Museum of Natural History, states: "Authentic accounts of attacks upon human beings by this big cat are scarce. It evinces considerable curiosity about people and their actions and will prowl about an abandoned camp or dwelling. But let somebody appear on the scene and the cougar moves off into the woods."

However, it appears that when driven to desperation by hunger the cougar may go berserk and attack humans. Theodore Roosevelt wrote in *Hunting Trips of a Ranchman:* "When hungry, a cougar will attack anything it can master." In Canada there is a case of a cougar jumping into a trapper's cabin; after a desperate struggle the trapper succeeded in killing the cat with a hunting knife. Yet the cougar is not a habitual man-killer.

Undeserved Reputation for Cowardice

When the cougar chooses to fight, the cat puts up a fierce battle. On one occasion a black bear out for a stroll happened to pass too near the cave of a puma with her young. The puma attacked. So violent was the struggle between bear and puma that both combatants rolled down the hillside and were found dead at the bottom, locked in a death embrace.

What happens when the cougar meets up with the jaguar, the most powerful of all American cats? A furious battle. The odds are in the spotted cat's favor, since the jaguar, with its massive body and short, thick legs is more powerful than the fleet-footed cougar. Yet because of the cougar's remarkable agility, it not infrequently triumphs over its superior opponent.

The cougar, says the volume *American Wild Life, Illustrated,* has acquired "an undeserved reputation for cowardice."

The word "coward" implies a lack of courage and gives the cougar an odious reputation. Scripturally viewing the matter, we find that after the flood of Noah's day, Almighty God told Noah and his sons: "A fear of you and a terror of you will continue upon every living creature of the earth." (Gen. 9:2) That is the natural instinct for wild animals. God put this terror in the animals for the protection of man. But since the time of Nimrod men have hunted wild beasts for mere sport and prestige purposes, and some animals have become man's enemies because the huntsmen have become their enemies. But when treated kindly from the time they are small they often react differently.

In Utah a forester raised a cougar from a kitten, and it was playful. When the forester returned home, the big cat made a pretense of hiding behind the chair. The man played the game and would sit down to read his newspaper. With one bound the the huge cat would leap over the paper and land on his shoulder and nuzzle his head and neck in a friendly way. Because the cougar ripped rugs and scratched walls, it was finally put in a zoo. There it grew irritable and would not let any keeper get near it. One day, two years later, the forester visited the zoo. Warned that his former pet was now dangerous, the forester nonetheless went to the cage, opened the door and walked in. Onlookers were amazed to behold the cat jump on the forester's shoulder, almost knocking him over and nuzzling his neck and face. The cougar had not forgotten its friend.

By whatever name you know this cat or in whatever country of the Americas you find it, the cougar is curious about people and curious in itself, a champion jumper among animals of the world.

The Danger of Clericalism

"Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination. . . . That great Spaniard, Salvador de Madariago, former professor of Spanish literature in the University of Oxford and the last President of the League of Nations, once wrote: 'Clericalism is an evil unknown to Protestant countries. It is a disease of Catholic societies.' And he added these significant words: 'It is extremely difficult to attack clerical abuses without seeming to attack Catholic institutions,' that is, without being labeled a bigot. . . . Clericalism seeks to shape the policies of state, the composition of governmental departments, the expression of opinion, the appropriation of funds, the forms of entertainment."—Dr. John A. Mackay, president of Princeton Theological Seminary.

Answering Their Questions

BECAUSE of the willingness of Jehovah's witnesses to explain their work and beliefs, a number of them have been called to speak before various clubs and groups. Question-and-answer sessions usually follow.

CALLED TO A CLUB

A doctor in Portsmouth, Virginia, told a nurse, who is one of Jehovah's witnesses, that he belonged to a club and would like to have one of the Witnesses speak at their monthly meeting. She gave him the telephone number of the congregation servant. The doctor called and the Witness agreed to come and address their group, consisting of several medical doctors, a dentist, some contractors and other businessmen. The Witness spoke on who Jehovah's witnesses are and what they believe. He talked forty-five minutes, after which he conducted a thirty-minute question-and-answer period. The questions asked were mainly on the resurrection and about the hope of everlasting life on the earth in God's new world. Several took copies of *The Watchtower* and *Awake!* and the booklet *Blood, Medicine and the Law of God*. All in attendance appreciated seeing the 1958 convention report. A contractor said: "I want to hear more about the reconstruction work." A doctor took some literature and later told one of his patients, who is a Witness, about the talk; he took a copy of the *Paradise* book from her. Another man said it was his first contact with the Witnesses since he was a boy back home and someone called with a phonograph to play a Bible lecture.

In Midland, Michigan, some of Jehovah's witnesses were invited by a Presbyterian Club of both men and women to tell them about their work. After a thirty-minute talk, questions were asked for a half hour. One of their ministers was in attendance. To a question by a member as to why the Witnesses did not call their meeting place a church, the answer was given: "The term church as used in the Bible has reference to a group of people who make up Christ's body members." Then the minister spoke up and said, "The Witnesses are right; we are wrong in calling our building a church." When the Witnesses were ready to leave, they handed the minister a number of the special issue of *The Watchtower* with the article "When All Nations Unite Under God's Kingdom" to pass out to the club members.

CALLED TO A SUNDAY-SCHOOL CLASS

A Witness in Arkansas relates this experience: "I received a telephone call from an assistant to the teacher of a Presbyterian Sunday-school class, asking me to give them a talk on Jehovah's witnesses. Each week they were inviting a different minister to give a talk on his religion. A forty-five-minute talk was agreed on. I found a small group of about fifteen teen-agers, plus the Sunday-school teacher and his wife. We sat around a large table. The discussion was opened by my explaining that there are many gods and they all have names. Christ taught us to pray that the name of the true God be sanctified. I then explained who Jehovah is and how Christ made his name known, how God gives warnings during judgment periods and how the Witnesses preach what Christ taught Christians to pray for—God's kingdom. Various publications used by Jehovah's witnesses were displayed, including the 1958 convention report. A brief discussion regarding beliefs was given. The teen-agers showed much interest in the hope of living on earth in the new world. Armageddon also interested them."

CALLED TO A COLLEGE

A Witness in North Carolina had this experience: "One day the bookkeeper called me to the office and said she had a cousin going to Davidson College and that he had to write a thesis on religion. He had material on every other religion but not on Jehovah's witnesses. A few weeks later he came to my home, along with the professor of religion for the college. The assistant congregation servant and I talked for about three hours to them, and they wanted the books *'Your Will Be Done on Earth'* and *Jehovah's Witnesses in the Divine Purpose*. About six months later, the professor called us to give a talk to the college group. Four Witnesses went and we talked for forty minutes and then answered questions for three hours afterward! Considerable literature was left, which is now in the college library. The professor said we would be remembered as the group that talked from the green Bible and really answered their questions."

IT PAYS YOU TO KNOW Your Insurance

INSURANCE authorities state that in the United States a "reasonably adequate" insurance policy would cost a workingman about a fifth of his salary. Since that represents more money than the average family can afford, it is reasonable to conclude that most American families do not carry what the insurance companies consider to be "adequate insurance." What many of these families have done, because of high insurance costs, is become more selective in their choice of insurance. They have chosen a few select policies that promise them the greatest protection at rates they can afford; then they hope for the best.

While there are only a few basic types of insurance contracts, there are, nevertheless, many varieties of policies on the market. These varieties are mainly a result of combinations and variations of special added features. Each type of policy is made to do a certain job or fit a certain situation. Each has its uses, its advantages and disadvantages.

There are numerous companies today selling insurance. In the United States alone there are now some 800 companies writing automobile insurance. In addition, there are companies that sell fire, windstorm, household liability, household theft, hospital and surgical insurance. There are also swarms of companies selling life insurance, disability insurance and insurance for almost everything you can possibly think of. The big questions are, From whom is it wise to buy and what is it wise to buy? How can a buyer possibly evaluate or compare the offerings of the thousands of companies now selling insurance?

Quite naturally, if you decide to carry insurance, you want a company that will give you good service and will deal promptly with you, giving you the full amount to which you are entitled without needless legal maneuvering or a great loss of time on your part. So, then, while the price of the policy is an important factor, it is not everything. Quality and service are also recognized essentials. No one wants an insurance policy that is a meaningless scrap of paper, but that is what many get, because they do not know what they are buying.

The very fact that there are many bitter complaints about insurance companies being slow about fulfilling the terms of their contracts should be reason enough for caution. One of the greatest dangers is that of signing up with a take-all but do-nothing company. It is tragic to become involved with a company that will offer to pay too little, or will delay in settling a claim, or will demand so much of your time that you will be forced to agree to settle for considerably less than what would be a just and honest settlement.

Some insurance pitfalls can be avoided by doing business with reputable insurance companies and by being more aware of the dangers involved. So that you may be better informed on this subject, the following suggestions are made:

Do not let an insurance agent talk you into buying a policy you have not verified,

do not understand or with which you are not completely satisfied. Never be in a hurry to sign your name to contracts, no matter how urgent the matter may appear to be. If an agent exerts pressure, that is a sure sign to go easy, to allow yourself time for second thoughts and a reexamination of the policy. Remember, haste makes waste.

No Insurance Bargains

If you are insurance bargain-hunting, you are apt to get stung. Instead of a bargain, the policy may turn out to be a first-class booby trap. Just because an insurance company advertises loud and long and promises you everything under the sun for a few pennies a day, that does not mean you are being offered a bargain. The company may be a fraud or its policies not worth much more than the paper they are written on. The false bargains are generally offered by out-of-state firms that you cannot sue. The reputable companies cannot offer cheap insurance. The best they can do is try to explain why insurance comes high.

Here are a few reasons why there are no insurance bargains today. Every year about 10,000,000 accidents of one kind or another occur on United States highways. Ten million accidents mean big garage bills, hospital bills and doctor bills. The present bill for medical expenses, property damage and loss of wages to survivors of automobile accidents alone runs between $5,000,000,000 to $7,000,000,000 a year! Each year that bill grows when an additional 300,000 accidents are added to the toll. By 1975 insurance companies envision an annual highway death toll of 55,000, an accident toll of 13,000,000 and an injury toll of 4,000,000, with an accident highway bill of more than $20,000,000,000! Now, do not make the mistake of believing that insurance companies are the ones paying this bill. The policyholders are the ones who must pay. That is why your auto insurance rates are high.

Another thing, the legal system in the United States appears to be dedicated to the idea that anyone who gets hurt is entitled to collect, regardless of who if anybody was to blame. A woman, for example, tripped over a garbage can in a dimly lit hallway. She sued the owner of the building and collected $221,000 for injuries suffered. When an auto backfired, a horse leaped and threw its rider. The car driver was sued. The rider was awarded $150,000. Who pays these exorbitant bills? Not the insurance companies, you can be sure of that, but those who buy liability insurance. They pay for these bills in the increased cost of insurance.

There is still another reason for high costs. Wherever you find easy or big money there too you find a number of thieves. And the insurance business is no exception to the rule. Being considered an easy way to make money, it attracts corrupt elements all the more. A few questionable lawyers may unite with a couple of crooked doctors and garagemen, and the result is that insurance companies are swindled out of millions of dollars yearly. The dishonest garageman will inflate damage costs, the doctor will testify as to injuries suffered and the lawyer will plead the case before liberal juries and benign judges who are more and more inclined to give bigger and bigger awards. Corruption comes high, and who pay these bills? Policy owners. Just guarding against frauds costs the liability companies more than a million dollars a year. It is estimated that corruption and fraud have hiked insurance costs to twice the price buyers would have to pay normally.

Therefore, if anyone comes around selling cheap insurance policies—beware! Bargain days appear to be over.

Insurance Window-Shop

First, do some insurance window-shopping on your own before you settle on any one company or policy. Compare prices and premiums. Check with your family, friends and neighbors. Find out what kind of insurance policies they have. Especially check with those who have entered claims. Ask if they were satisfied with the kind of service they received. If you live in the United States, check also with the Better Business Bureau. They will be able to tell you if the insurance company is sound. This is a free service and they can give good advice on what companies are reputable and with whom it is good to do business. You can also check with your state insurance commission at your state capital. Do this *BEFORE* you purchase an insurance policy.

It is tricky business to buy insurance by mail. If you plan to do it, the least you can do is make sure that the company is licensed in the state in which you live. That will at least give you the protection of the state insurance commission. But you are safer by far to buy insurance through a local agent you know and trust, one who is prepared to give you good service.

Know Your Policy

Before you sign your name on the dotted line, be sure you fully understand what you are buying. One insurance broker said: "Most people don't read their policies until it is too late. After an accident or a fire, the saddest line we hear is, 'I *thought* I was protected.'" Not only *think* you are protected by your policy, *know* that you are.

Since insurance policies are anything but enjoyable reading, it may be necessary for you to ask your broker to explain the terms of your policy or have him summarize it in written language that you can understand, because so often insurance contracts are woven with legal jargon. And for your own ease and protection, read the contract yourself or have someone else read and explain its terms fully to you.

It is good to know, for example, if your auto insurance policy protects you against hit-and-run drivers, if it protects you against a driver who does not have his car insured. Does your insurance do that? Are you sure? Does your insurance apply outside the country where you live? Most policies do not. Does your policy have a reduced rate for good drivers and for trained drivers? Many states offer special low rates to drivers who are not accident-prone. Teen-agers who have graduated from an authorized driver-training school should let their company know that. There may be a 15-percent discount, and another discount if you have passed your nineteenth birthday. So it pays you to know your policy.

Some companies offer special rates or discounts to those who drive certain kinds of vehicles. If you drive a pickup truck primarily as a private car, let your insurance company know that. There are companies that give policies for almost 25 percent less on passenger pickup trucks than they do on autos. Also, you may be in line for a safety-belt discount, if your car is equipped with safety belts. So check. And, too, if you drive less than 7,500 miles a year, let your insurance agent know that. It may open up to you a policy in a lower price range, yet with the same protection. If you have more than one car, be sure to have them insured by the same company, because your second and third cars' premiums can be discounted as much as 25 percent. Why pay more when you can receive the same protection for less?

By shopping around and by reading policies thoroughly it may surprise you what different companies have to offer. You will find there is money to be saved in picking

the right company and the right insurance combination. For example, some companies specialize in insuring people who do not drink alcoholic beverages. If you are a nondrinker, you may save up to 15 percent on a policy by doing business with such a company. There are health insurance companies that will lower a policyholder's rates if his health has improved. Has your health improved since you have taken out a policy? Also, over the years some insurance rates do go down. You may be paying the higher old rate. Check to see.

By going over your policy you may discover that there are benefits that you were not aware of, such as medical and surgical bonuses. You may be in position to collect these now. On your auto insurance policy you may find that you are entitled to suspension privileges. If your car is not to be used for thirty consecutive days or more, it may be that your liability and collision insurance can be suspended and the premium for the period of nonuse returned to you. However, check this closely, because in states where auto insurance is compulsory (New York, Massachusetts and North Carolina), license plates have to be returned to the State's Bureau of Motor Vehicles while the insurance is suspended. This may be more of a bother than it is worth, although it may prove worthwhile if you are not going to use your car for long periods of time.

Future Insurance Prospects

If there were a way to eliminate car accidents, the prices for both liability and collision insurance would no doubt drop sharply. If one could remove the swindlers and defrauders, that, too, no doubt, would lower costs. If man would behave properly, accident, health, theft and fire insurance would also undoubtedly be cut drastically. All of these huge "ifs" would be fruitless dreams, if it were not for the fact that God has promised a new world for mankind.—2 Pet. 3:13.

The principle of insurance is risk-sharing, but God in his Word, the Bible, shows how he will eliminate all risks and thus do away with the need for insurance. Today even a snoozing dog is a potential time bomb, for one never knows when he will wake up and bite. God, however, tells us that he is going to conclude a covenant of peace with the animals, that they will not do 'any harm or cause any ruin in all his holy mountain.' (Isa. 11:7-9; Ezek. 34:25) As for droughts, wind and rain damage, Jehovah assures man that the land will yield its increase and people will live on the soil in security. (Ezek. 34:26, 27) What about theft, health and life insurance? We are told that no thief, greedy person, drunkard or extortioner will inherit the kingdom of God; that God "will wipe out every tear from their [men's] eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." (1 Cor. 6:9, 10; Rev. 21:4) Thus the reasons for having insurance today will be done away with and mankind will live securely under the protection of God. Meanwhile, however, if you choose to carry insurance or if the law requires that you do, it will pay you to know both your insurance company and your insurance policy and know them well.

THE MOON AND METEORS

★ The great English astronomer Sir James Jeans, in discussing the moon, stated that, conservatively, the moon is struck by one million meteors a day, some of the meteors ranging up to the size of cannonballs.—*Target: Earth*, page 18.

ANGUISH IN HONGKONG

By "Awake!" correspondent in Hongkong

IN A desperate attempt to get out of China, refugees by the thousands streamed toward the border of the British colony of Hongkong during the month of May. Many traveled five and six days to reach the border, where they waited until nightfall so they could sneak across unseen. Under the cover of darkness, they stumbled along remote mountain paths or waded across the Shumchun River and then crawled either over or under the twelve-foot, barbed-wire border fence. Others came by boat along the China coast, and still others swam across arms of the China Sea with the aid of inflated bladders. In *just four weeks approximately 70,000 persons* crossed illegally into Hongkong. The usual number is about 1,600 a month—most of these being smuggled in by junks from the Portuguese colony of Macao.

With Hongkong already gravely overcrowded by a bulging population of 3,250,000, *officials felt that this flood of refugees* could not be permitted. What made the situation even more critical was the water shortage being suffered by the colony. Because no rain of any account falls in the winter the authorities have to keep a close watch on the amount of water drawn from the reservoir supply. The problem became so great after Communist China stopped supplying water to the colony from the Shumchun Dam, because of a water shortage on its side of the border, that the ration of water had to be reduced to four hours a day. Because of these circumstances Hongkong officials did not feel they could open the doors to a large number of Chinese refugees.

As fast as the refugees crossed the border they were rounded up and brought to the Fanling collection center. The Hongkong police were aided by Gurkha soldiers of the British army and by R.A.F. helicopters. From this collection center they were taken across the bridge at Lowu and returned to China.

Some Chinese residents in Hongkong lined the route to the border and encouraged refugees to leap from the trucks and to lose themselves in the crowd. Others even pushed their children in front of the trucks in an effort to stop them. On one *occasion many booed the police when they* forced the return of a wife and a seven-year-old son of a Hongkong metalworker who had left China several years ago. Many of such attempts to reunite family

members from China with those living in Hongkong were frustrated.

Despite weeping and pleading by the refugees, the police were firm. They and the soldiers helping them were patient and sympathetic but unyielding in carrying out their task.

Reason for Flight

Hunger was said by many to be the principal reason for this mass exodus. The acute shortage of food in China has caused many there to fear starvation later this year. The *South China Sunday Post-Herald* of May 13, 1962, reported what two farmers, who had fled from a commune, told about their own situation. "They said their ration consisted of 17 catties of unhusked rice a month and, when husked, it would yield only about 12 catties of rice. There was little subsidiary food such as sweet potatoes and the like." A catty is equivalent to 1.1023 pounds.

All together, six reasons were given by the refugees for fleeing. The *South China Morning Post* of May 12, 1962, listed them as follows: "(1) Serious drought has plagued the areas from where they came; (2) Acute shortage of fertiliser has caused paddy seedings in many areas to wither; (3) Food rations have been drastically reduced; (4) They have been allowed no time to cultivate their own private lots; (5) People in cities and county towns who emigrated there after 1949 are being forcibly evacuated to the farms; (6) The only place where conditions are much better is Hongkong, the closest non-Chinese territory from their homes." Most of the refugees are farmers from the nearby province of Kwangtung and are in the eighteen-to-thirty age-group. Others are young factory workers and students.

Surprisingly, the Communist border guards made no effort to stop the refugees. Before the month of May they fired at anyone attempting to cross the border. Now they not only allowed the refugees to cross over unhindered but on occasions even helped them by showing them the paths that lead to the hills. At night they illuminated the paths with their lights.

After representations were made to the Chinese government by the British government, the flow of refugees slowed to a trickle. It appears that the Communists stopped the flood of refugees at the neighboring cities and villages. At the time of this writing the Communist border guards still seem to take no notice of the few refugees that continue to attempt a crossing into Hongkong.

Helping the Refugees

Before the refugees were returned to China, the Hongkong authorities fed them and gave medical assistance to those who suffered injuries from their clandestine entrance into this British possession. The officials noted that all the refugees were hungry but none manifested signs of malnutrition. At the camp of the Police Training Contingent at Fanling they were fed with rice, cabbage and dried fish and then taken back to the border. On the way back some were tossed food packages by Hongkong residents as they sped by.

As refugees arrived in Hongkong many of them received assistance from relatives who met them at the border with a change of clothing and in some cases forged identity cards. Without their conspicuous peasant garb they became more difficult to detect. Further assistance from relatives enabled some to elude British border patrols and find their way into the city. There relatives hid them and provided them with jobs.

The Chinese have a strong sense of family responsibility and loyalty. They will do all they can to help even distant relatives. This is evident from the way they have

been aiding refugee relatives as well as relatives still living in China. To those in China they send a steady stream of food packages. All over Hongkong Chinese stores display lists that itemize the costs and the quantities of food allowed in the packages. Peanuts and edible oil are the commodities in greatest demand. So great is the amount of money spent on these packages that the larger emporiums have reported a drop in business because the people have little money left over for other things.

Sympathetic Observers

Other countries in the Western world have observed this plight of Chinese refugees with sympathy, but all have been cautious in offering help due to immigration and economic problems that are involved. Canada expressed its willingness to provide food and relief for them and to open its borders to 100 families. Taiwan announced that it would give 1,000 metric tons of rice as emergency relief and accept 50,000 refugees despite the crowded conditions with which it already must contend. But it seems unlikely that this offer will give Hongkong immediate relief, due to the time required to screen the refugees and the cost to transport them to Taiwan.

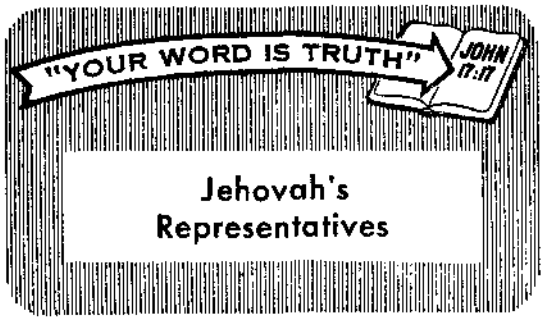
The United States is already supplying food for about half a million refugees in Hongkong. In addition, it expressed willingness to make a token effort to relieve the crowded condition of the colony by accepting 5,000 skilled refugees without delay. These are to be chosen from a list of 19,000 applicants already living in Hongkong who have been waiting many years for visas to the United States. This will do little toward solving the problem in Hongkong, but it is a sizable increase from the yearly U.S. immigration quota of 105 for Chinese. Also, for approximately ten years the United States has been issuing non-quota immigrant visas to Chinese in an effort to minimize the separation of families. Last year 1,700 of such visas were issued.

Such limited offers to take Chinese immigrants will not reduce to any great extent the population problem in Hongkong, much less make it possible for the colony to open its borders to 70,000 refugees. The problem can to some extent be appreciated when it is noted that an estimated 10,000 to 20,000 refugees evaded detection in May. Add these to the natural population increase of 90,000 a year and it can readily be seen why the offers made by various countries will help Hongkong in only a small way.

The anguish of Hongkong is its refugee problem. The many Chinese residents of Hongkong are pained to see fellow Chinese, many of whom are relatives, being returned to China. The refugees are pained to be returned. And the Hongkong authorities are pained by having to send them back. It is a problem to which the nations, divided by political ideologies and moved by fear, have not found the answer.

'We Copied Higher-ups'

● In a news report telling how school supervisors admitted accepting $6,000 in graft, the New York *Mirror* of June 23, 1961, said: "Two supervisors in the Board of Education's Bureau of Construction yesterday admitted accepting money from school builders. One said he saw nothing in the practice since 'higher-ups' were doing it. . . . The witnesses' attitude provoked Commissioner Grumet to observe: 'The climate of ethics and morality is set at the very top. If people below find out the people on top are lax, they take their cue from the man on top.' "



Jehovah's Representatives

LONG before man was brought into existence the true God created a great host of spirit creatures. Some he used as messengers and they are, therefore, referred to in the Bible as angels, which means messengers. Oftentimes Jehovah used one of these spirit creatures to represent him on the earth. A noteworthy instance of this is at Mount Sinai when the law covenant was given to the Israelites.

After relating the fearful display of power that was manifested at Mount Sinai before the eyes of the assembled Israelites, the Scriptural record goes on to say: "So Jehovah came down upon Mount Sinai to the top of the mountain. Then Jehovah called Moses to the top of the mountain, and Moses went on up." (Ex. 19:20) It would seem from this statement that the Supreme Sovereign left his heavenly realm and came down to Mount Sinai to give personally to Moses the law covenant. That this was not the case becomes evident from a further examination of the Scriptures.

The apostle Paul states that the law covenant was transmitted to man by means of angels. He points this out at Galatians 3:19: "Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made; and it was transmitted through angels by the hand of a mediator." The same observation was made by the first Christian martyr, Stephen, who told the Jewish leaders that they had "received the Law as transmitted by angels" but had not kept it.—Acts 7:53; Heb. 2:2.

Jehovah's presence at Mount Sinai was represented by an angelic messenger who acted as his official spokesman. Since the angel spoke what Jehovah had directed him to speak, it could be said that Jehovah himself was speaking to Moses. The father of Samson, Manoah, took this view when an angel spoke to him. The record says: "Then it was that Manoah knew that he had been Jehovah's angel. Consequently Manoah said to his wife: 'We shall positively die, because it is God that we have seen.'" (Judg. 13:21, 22) Manoah could say this because he had spoken with Jehovah's angelic spokesman who represented Jehovah.

Another example that we can point to in which Jehovah himself was considered as speaking when in actual fact the spokesman was a representative is the instance when Elijah uttered a prophecy about Ahab and Ahab's sons. When this prophecy was fulfilled, Jehu said, with regard to Ahab's son Jehoram: "Lift him up; throw him into the tract of the field of Naboth the Jezreelite; for remember: I and you were riding teams behind Ahab his father, and Jehovah himself lifted up this pronouncement against him." (2 Ki. 9:25) Because the prophecy was Jehovah's, Jehu could say that Jehovah himself had uttered it. For the same reason it could be said that Jehovah spoke to Moses on Mount Sinai, although a representative angel did the speaking.

There was one particular spirit creature that Jehovah used as a special spokesman. The Bible calls him the Logos or Word for that reason. It seems reasonable to conclude that it was this special spokesman who represented Jehovah on Mount Sinai. This great prince would logically be instrumental in transmitting the law covenant. Undoubtedly he led the Israelites through

the wilderness, punished them in the name of Jehovah for disobedience and disputed with the Devil over the body of Moses. Referring to him, Daniel 12:1 says: "Michael will stand up, the great prince who is standing in behalf of the sons of your people." (Dan. 12:1) That great prince and chief representative of Jehovah would obviously be Jehovah's only-begotten Son.

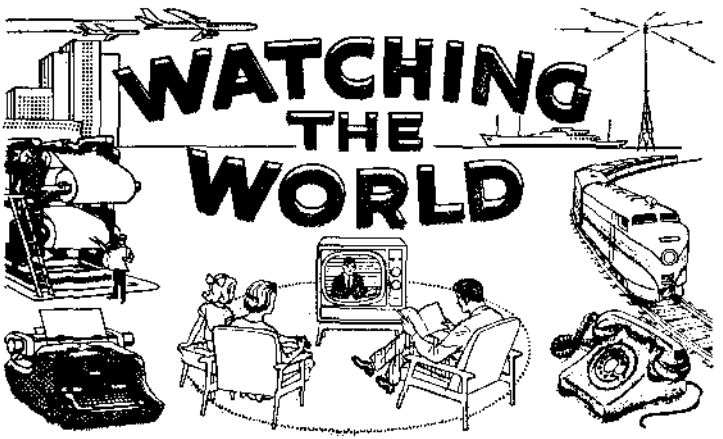
So when the Bible speaks of the two tablets of stone that were written on by God's finger, we should not conclude that Jehovah himself did the direct writing. As it was his angelic spokesman who spoke with Moses, so it was this representative through whom the writing was done. The expression "finger of God" is used in the Bible to refer to Jehovah's active force rather than to a literal finger. The same thought is found at Psalm 8:3, which says: "I see your heavens, the works of your fingers." It was by God's spirit that the heavens were made, not by literal fingers. They are merely used to represent his active force in a way that we can grasp, because fingers are the principal means by which a man writes and makes things.

There are only three occasions mentioned in the Bible when God appears not to have spoken through a representative spokesman. These occurred when his only-begotten Son was on earth as a man. The first occasion was when Jesus was baptized and a voice was heard from heaven saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:17) The second time was when Jehovah spoke at the transfiguration scene, mentioned at Matthew 17:5, and the third time was when Jesus was praying to his Father and a voice answered him from heaven, which is mentioned at John 12:28. Jehovah's official spokesman was on earth then, and the circumstances make it appear that Jehovah himself did the speaking in these instances rather than a representative.

As Jehovah used his angelic representative to express his will for the Israelites at Mount Sinai and to carry out his purposes for these covenant people of his, so he used such a representative in the work of creating man in the beginning. In the record the Bible gives of creation it says that "God created the heavens and the earth." (Gen. 1:1) That he did it through the Logos whom he used as a master workman is indicated at John 1:3, where it says: "All things came into existence through him." Colossians 1:16 confirms this by saying: "By means of him all other things were created in the heavens and upon the earth." He is the master worker who, speaking under the name of wisdom, states in Proverbs 8:23, 30: "From time indefinite I was installed, from the start, from times earlier than the earth. Then I came to be beside him as a master worker."

Although Jehovah used his only-begotten Son as a master worker in the creating of all things, that does not mean Jehovah did nothing and that the Son was the creator. On the contrary, it was Jehovah who decided what was to be created and how it was to be done. He supplied the knowledge, the ability and the power to his Son for carrying out his purposes with respect to creation. We can make a comparison of this with the constructing of a building. The builders would be the owner, architect and contractor rather than the laborers who do the actual work. So it was with Jehovah. He was the Creator or Builder, although the Word did the actual work as he was directed by Jehovah.

By means of his angelic representatives, Jehovah has made his will known to man and has performed many marvelous works to the honor and glory of his great name. To him goes the praise and the credit for them all. "The glory and the might are his forever and ever."—1 Pet. 4:11.



School Prayers

◈ On June 25 the United States Supreme Court ruled by a six-to-one vote that the recital of an official prayer in New York public schools was unconstitutional, even though it was nondenominational. The prayer reads: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers and our country." The ruling will undoubtedly have widespread effect, as many public schools throughout the United States have religious ceremonies of one sort or another.

Survival Council

◈ On June 15 the first Congress of Scientists on Survival opened a three-day conference in New York city. Some 600 scientists were present to determine what scientists can do to help to preserve the peace and ensure human survival. The three-day session was described as "confused," and it was said that the new council barely survived its birth.

Race to the Moon

◈ On June 19 two top space scientists suggested that the United States investigate the possibility of sending a man on a one-way trip to the moon. After landing he would remain until a means could be provided for his return to earth. This plan, it was said, might speed up a lunar landing by one and a half to two years. The present U.S. program is expected to soft land three men on the moon some time in 1970 and then return them to earth.

Own Homes Burned

◈ Since June 8 members of the Sons of Freedom religious sect, a splinter group of the Doukhobors, have burned more than 100 of their own homes. This has been done by the women in protest to the jailing of their husbands for arson and destruction. The Sons of Freedom are a group opposed to modern life and they have expressed their fanaticism by blowing up railroads, schools and power lines. This has gotten them into trouble with the Canadian authorities, who have jailed them for their misconduct, which, in turn, has precipitated the house burnings in protest.

Accused of Spying

◈ The Soviet newspaper *Izvestia*, of June 13, accused Jehovah's witnesses in Russia of spying for the United States government. It said that documents had been recovered that showed the 'anti-popular espionage nature of the witnesses of Jehovah sect illegally operating in the Soviet Union on directives from the United States.' The charge is ridiculous. The Watch Tower Society had simply sent a questionnaire to its branch offices asking questions relative to the cost of living in those countries in order to establish a basis for the subscription cost to the *Watchtower* magazine. No questionnaire was sent to Russia, but one must have found its way to Moscow. It is interesting that in Western lands Jehovah's witnesses, who remain absolutely neutral in affairs between worldly nations, are often accused of working for the Communists.

Plane Disasters

◈ On June 22 an Air France Boeing 707 jet liner crashed into a hillside when attempting to land in a storm at Guadeloupe, in the West Indies. All 112 persons aboard were killed. It was the fifth Boeing 707 tragedy since February, 1961, and the third within a month. On May 22 all 45 passengers died when a Continental Airlines jet disintegrated in midair near Unionville, Mo., apparently the victim of sabotage. On June 3 another Air France Boeing 707 crashed on takeoff from Orly Airfield near Paris. The crash killed 130 persons, making it the worst single-plane tragedy in air history; the June 22 crash was the second-worst.

Was It a Meteor?

◈ On May 28 a huge multicolored fireball streaked through the sky over Vancouver, British Columbia. It was thought to be a huge meteor, but some questioned whether it was. "It was not a meteor," claimed U.S. customs official John Lium. "It had all the appearances of being powered. It passed overhead at about 400 feet but didn't make a sound." The Vancouver *Sun* reported that it "broke up the Mounties-Portland baseball game at Capilano Stadium for about

three minutes as fans and players scurried for shelter. . . . Downtown traffic slowed to a crawl as motorists craned their necks to see the object. An excited policeman radioed headquarters that an airliner was burning in the sky. Witnesses said it was blue, red, gold, and all the colors of the rainbow. They jammed switchboards at police stations, newspaper offices, radio stations and military establishments with excited queries."

Jukeboxes Banned

◈ On June 24 the Bangkok *World* reported that Premier Sarit Thanarat had banned jukeboxes in Bangkok. According to the newspaper, the premier believes jukebox music "tends to destroy the culture and traditions of the Thai people," and that youth wastes too much time listening to it.

Wanted to Be with Buddha

◈ According to an *AP* report appearing in the *Frankfurter Allgemeine* newspaper of March 26, Wu Tschen, directress of a Buddhist monastery, let herself be burned to death on a funeral pyre she herself had prepared, because "she wanted to be with Buddha."

Smoking and Heart Trouble

◈ On June 24 two medical researchers, Dr. Oscar Auerbach and Dr. E. Cuyler Hammond, said that cigarette smoking *may be a major cause* of heart trouble. "Changes resulting from inhalation of cigarette smoke place an added work load upon heart muscle and, in combination with the effects of carbon monoxide, reduce the supply of oxygen available to heart muscle," Dr. Hammond said in a paper read to the American *College of Chest* Physicians. "At the same time," he continued, "nicotine in tobacco smoke causes a temporary increase in heart rate as well as constriction of peripheral arteries resulting in a temporary increase in systemic blood pressure." A normal heart may withstand these harmful effects, Hammond said. However, he suggested that "such conditions can result in failure of the heart of a person whose coronary arteries are partially occluded by athero-sclerosis."

Evolution or God's Word?

◈ Recently a new version of the Bible book of Genesis was *published by Brian Pamplin*, Durham University scientist and active member of the Church of England, to line up with the theory of evolution. According to Pamplin, "The whole idea of Adam and Eve won't fit in with evolution," so the account concerning the garden of Eden was cut. He observed that the order of creation in Genesis chapter one is accurate but that, according to evolution, the creation of man is not. His version therefore reads: "So man evolved, male and female, from the higher animals by the spirit of God." How foolish man is to reject inspired Bible truth for fanciful theories!

Japanese Shipbuilding

◈ Japan is the world's largest exporter of ships, now supplying new ships to meet about 30 percent of the world's needs. She is constructing the world's largest vessel, a 130,000-ton tanker, that will be about 955 feet long, 141 feet wide and 54 feet deep. It is expected to be completed this year at Kyushu, in southern Japan.

Brutality to Children

◈ Wilson D. McKerrow, executive director of the Brooklyn Society for Prevention of Cruelty to Children, reported recently that brutality to children has experienced an upsurge since World War II. "I used to say there is less physical abuse of children than formerly but I can't say it any more," declared McKerrow. "It's become so serious," he said, "that a conference on the subject was held some weeks ago in Washington, called by the U.S. Children's Bureau." New York city's chief medical examiner, Dr. Milton Helpern, said that a child dies of violence in the home every week in New York city.

Birds Facing Extinction

◈ At the thirteenth world conference of the International *Council for Bird Preservation*, which met in New York city in June, it was reported that today at least a dozen species of birds are in danger of extinction in the United States, and more than 120 different kinds in some part of the world. It was pointed out that, whereas direct slaughter accounted for *the extinction of such birds as* the dodo, the great auk and the passenger pigeon, the destruction of the natural habitat of the birds is now becoming a more important factor in the declining numbers.

"Downright Lousy"

◈ In an article on preaching that appeared in *The Christian*, June 3, 1962, G. Harold Roberts, among other things, reported: "At the Ministers' Institute the lecturer said that preachers preach poorly too much of the time—in fact, using expressive colloquialism, he said: 'Much of the time our preaching is downright lousy!' "

Storm Changes Ocean Bottom

◈ The storm that battered the Atlantic coastline from Long Island to South Carolina in March not only altered the coastline, but was also found to have changed the ocean bottom. It was discovered, for example, that an area around Cape Henlopen, Delaware, where the water was formerly forty feet deep, is now less than three feet deep. And part of Sinepuxent Channel in Maryland is now nineteen feet

deep where the pre-storm depth was six feet.

Resources of the Deep

◈ In the state of Virginia during the one month of April commercial fishermen landed 28,277,600 pounds of fish and shellfish and harvested 179,800 bushels of seed oysters. Toward the end of May one ship, the *Northern Dawn*, pulled into Prince Rupert, British Columbia, with a record North American halibut catch worth $60,000. The 182,000 pounds of halibut were caught in three weeks at sea.

Haven for Ex-Priests

◈ According to ex-priest Herman Johannes Hegger, 46, who left the Catholic church in 1948, "a priest who wants to break with the Roman Catholic Church is helpless. He needs somebody, just for the simple things in life, because he is actually left on the street without a penny and without a decent suit." So, in June, Hegger opened a 17-room house in the village of Velp, near Arnhem, the Netherlands, to serve as a temporary shelter for ex-priests. It is the first of its kind in Europe. The only ones that will be barred from the home will be priests that are wanted by the police on criminal charges and those who have converted to communism.

Installment Buying Breeds Crime

◈ A *Frankfurter Rundschau* reporter, writing from Rome, dealt with the parallel between the living standard and the rise in crime. He said: "Installment plan buying, inaugurated only in the last few years, found Italians psychologically unprepared. They have become intoxicated by a wealth of down payment purchases, and the courts are flooded with cases of broken contracts. Demands for payment, forfeitures and bankruptcy sales have taken on 'tumultuous proportions' and the list of cases and proceedings to be handled would fill the telephone book of a city of over a million inhabitants."

In Honor of the Dead

◈ On June 13 it was reported that about thirty Japanese sanitation department officials in Nagoya, Japan, assembled to honor the souls of dead mosquitoes, flies, cockroaches and rats. Prayers in their behalf were offered before an altar by a Shinto priest. The sanitation officials then went out to determine how they could exterminate more of them.

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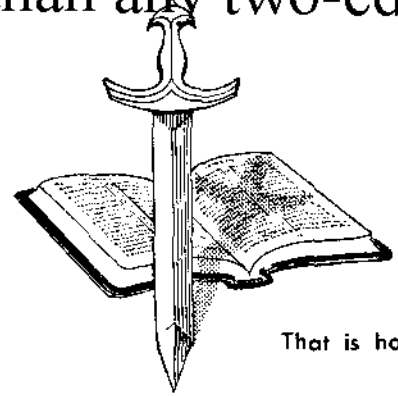

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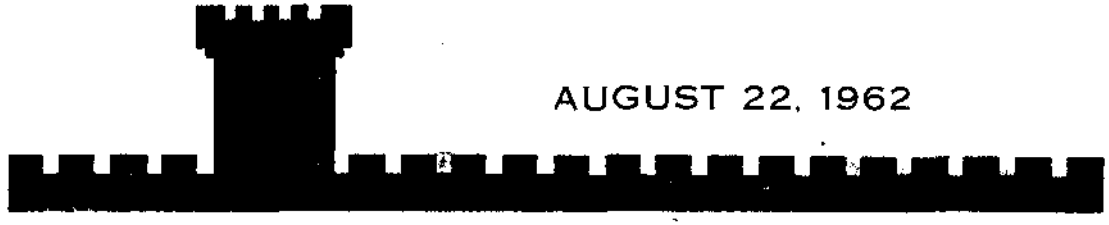

AUGUST 22, 1962

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The Wisdom of Forgiveness

SOME people go through life with the attitude of James Edward Oglethorpe, the general who said, "I never forgive." On the other hand, many agree with the writer named Pope, who said: "To err is human; to forgive, divine." Whatever your viewpoint, there is much to be said for the wisdom of forgiveness.

Take the matter of economy. The wise man who extends forgiveness thereby saves the expense of anger, the cost of hate, the price of misery and the waste of time. Is that not a rich return on so small an investment?

Forgiveness is also a practical measuring rod. The generosity with which we use it is a true gauge of our depth of understanding of our fellowmen and the circumstances that cause them to err. Our willingness to forgive is a measure of our Christian growth and maturity, particularly in the quality of mercy. Who wants to remain a spiritual babe in such matters? To lack understanding and mercy is to be childish and weak.

The strength to forgive is a tremendous power for good. Its generator is the loving heart. From that source the power of forgiveness can unite antagonists, promote peace, preserve friendship and heal wounds. Yes, forgiveness is a wonderful medicine. It not only helps to cure the receiver, but also benefits the giver by protecting him from the unhealthy spirit of human revenge, which so often brings grief.—Rom. 12:17-19.

Practicing forgiveness is always judicious, because it prevents us from misjudging our brother. "For with what judgment you are judging, you will be judged; and with the measure that you are measuring out, they will measure out to you." (Matt. 7:2) Yes, generous forgiving is well worth the risk that a pardoned offender may tend to trespass again. All of us offend many times. (Matt. 18:21, 22) Far better is it to err on the side of love than hate. By forgiving freely you avoid making an enemy of one who may still be God's friend.

Forgiveness is also a beauty aid to the wise. It brings a smile to the heart and a light to the eyes because of the happiness of giving. That is what for*giving* means —to give love. When we stop forgiving, we stop loving. What mars beauty quicker than a loveless heart? What is more beautiful than a kind person who reflects God's ability to "forgive in a large way"? (Isa.

55:7) With each application of mercy the user makes his personality over a little more in the Godlike beauty of holiness. A face that is kind and happy is beautiful to behold. What cosmetic does as much? Forgiveness is a beauty aid that all can afford.

But most important of all, forgiveness causes God to listen to our prayers. That is why *Jesus said:* "When you stand praying, forgive whatever you have against anyone; in order that your Father who is in the heavens may also forgive you your trespasses."—Mark 11:25.

COMING IN THE NEXT ISSUE

- *Do You Know Your Creator?*
- Slaughter in the Woods.
- Reaction to Your Letters About Spanish Oppression.
- You Can Prevent Motion Sickness.
- Superhighways of the Sea.

To impress us *with the vital need to be* forgiving, Jesus painted a picture in words: "The kingdom of the heavens has become like a man, a king, that wanted to settle accounts with his slaves. When he started to settle them, there was brought in a man who owed him ten thousand talents [about $10,200,000]. But because he did not have the means to pay it back, his master ordered him and his wife and his children and all the things he had to be sold and payment to be made. Therefore the slave fell down and began to do obeisance to him, saying, 'Be patient with me and I will pay back everything to you.' Moved to pity at this, *the master of that* slave let him off and canceled his debt. But that slave went out and found one of his fellow slaves that was owing him a hundred denarii [$17]; and, grabbing him, he began to choke him, saying, 'Pay back whatever you owe.' Therefore his fellow slave fell down and began to entreat him, saying, 'Be patient with me and I will pay you back.' However, he was not willing, but went off and had him thrown into prison until he should pay back what was owing. When, therefore, his fellow slaves saw the things that had happened, they became very much grieved, and they went and made clear to their master all the things that had happened. Then his master summoned him and said to him, 'Wicked slave, I canceled all that debt for you, when you entreated me. Ought you not, in turn, to have had mercy on your fellow slave, as I also had mercy on you?' With that his master, provoked to wrath, delivered him to the jailers, until he should pay back all that was owing. In like manner my heavenly Father will also deal with you if you do not forgive each one his brother *from your hearts."—Matt. 18:23-35.*

This illustration should remind us that because of our sins God could require us to pay over our lives and every possession. But now that we have entreated God, he has canceled our debt of sin, because of our obeisance and faith in Christ's ransom. When we consider all the things we have done and for which Jehovah could hold us accountable, what is there that we could demand from our brother for trespassing against us? How can we expect God to forgive us if we do not forgive others?

It is too bad that General Oglethorpe did not recognize the economy of forgiveness, its usefulness as a measuring rod, its power to create peace and happiness, its ability to heal and beautify, to say nothing of the role it plays in winning God's favor. Had the general recognized that wisdom and possessed it, he might not have said: "I never forgive." Nor would his companion *have found it necessary to reply:* "Then I hope, sir, you never sin." Who can afford to be caught in such a dilemma? You can avoid it by means of the wisdom of forgiveness.

MORE confining than any barred cell and more restrictive than any slaver's chains are the superstitious fears, religious falsehoods, immoral desires, degenerating hatreds and the consuming love for riches that imprison the minds of countless persons in this modern world. These are captors from which few people ever succeed in freeing themselves. Their bodies may be free, but their minds are in prison. True freedom can be theirs if they will permit the emancipating power of the truth to liberate them.

It was with regard to such captives that the prophet Isaiah said: "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners." (Isa. 61:1) The truth is what opens eyes that have been blinded by traditional falsehoods. It brings liberty to people whose minds are in captivity. This was the liberty that Jesus Christ brought when he circulated among the tradition-bound people of his day.

That which Jesus Christ preached was the word of his heavenly Father. It is the truth that brings freedom to those who open their ears to it. On one occasion Jesus prayed to his Father: "Sanctify them by means of the truth; your word is truth." (John 17:17) This is the truth that brought freedom to captive minds in the days of Jesus, and it is the truth that can bring freedom today. To persons who want to be liberated Jesus said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) That truth can free a person from superstitious fears.

What truth is it that frees? How does it liberate captive minds?

Fear of the Dead

Traditional misconceptions about the dead have helped to hold people the world over captive to superstitious fears. They imagine that the dead are alive as disembodied spirits or ghosts. This view is held by people in socially advanced lands as well as by those in the socially backward lands.

Natives in Netherlands New Guinea live in constant terror of their dead ancestors. To frighten the ghosts away, they keep the skulls of their fathers and mothers as constant companions. They sleep with them, fondle them and hang them about their necks. Their superstitious fear of the dead has imprisoned their minds.

Religious doctrines that teach that the dead are alive in a spirit world contribute to this fear of the dead that makes captives of people all over the world. They lock the minds of people in prison houses of spiritual darkness. By exposing the falsehood of such religious doctrines, God's Word of truth can emancipate those who

will listen to it and act on it in faith.

The truth strips away the dark mystery about the dead by frankly showing that death is not a doorway to another existence but the doorway to nonexistence. Jesus showed this when he compared death with the unconsciousness of sleep. Speaking about his dead friend Lazarus, he said: "Lazarus our friend has gone to rest, but I am journeying there to awaken him *from* sleep." (John 11:11) Here, then, is the hope for the dead: to be awakened from the sleep of death by resurrection. After relating the fatal stoning of the first Christian martyr, Stephen, God's Word of truth states that "he fell asleep in death." (Acts 7:60) This comparison assures us that the dead one, like a person who is sleeping, is *totally unaware of anything* that is going on about him.

Man's Creator, who knows more about life and death than any man, states in his Word that the dead do not know anything. "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all." (Eccl. 9:5) The tenth verse goes on to say that there "is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going." Sheol is the Hebrew word for the common grave of mankind. Since there is no knowledge, wisdom and work in the realm of the dead, there cannot be any *thoughts among the dead. This is con*firmed by Psalm 146:4, which points out that when a person dies and goes back to the ground "in that day his thoughts do perish."

By enlightening people with the knowledge that the dead are not alive but are unconscious and unable to do *anything* good or bad, the truth emancipates them from the fear of the dead. It frees them from the dark prison of religious falsehood and superstitious fear and ushers them into the glorious freedom of spiritual enlightenment. It gives the blessed hope that the dead will be brought back to con*scious existence by resurrection.*

Fear of Men

In backward as well as advanced societies fear of men can get such a grip on the minds of people that they become captives to it. In Africa, for example, there is a mortal fear among the common people of sorcerers. When one places a trail of supposedly magic powder around a hut, the person living in the hut becomes petrified with fear. Some persons have been known to die at the sight of it. The same thing has happened when a supposedly magic bone has been pointed at a person by a sorcerer. Despite this great fear of the sorcerer or juju man, these people can be made free by God's truth.

Thousands of Africans who were once captive to the fear of juju men are now free because of the emancipating power of the truth. Their trust now is in Jehovah God rather than in charms, amulets and *witch doctors. They live their daily lives* in complete freedom from the fear of sorcery. This liberation has meant freedom for them from a prison of superstitious darkness.

In more advanced societies, fear of men can crush liberty of expression and of action by compelling people to conform to what is popular opinion in a community. Fear of what the neighbors will think or what the leaders of the community may say or do prevents some persons from standing firm for right principles. Still others refuse, for the same reason, to embrace the Scriptural truths that would *emancipate them from the fear of men.* "Trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected." (Prov. 29:25) The person made free by the truth can courageously

hold to what he knows is right despite adverse opinion in the community and opposition from its leaders. He can say as the apostle Peter did: "We must obey God as ruler rather than men."—Acts 5:29.

Immorality

Scriptural truth is a transforming power that can bring about great changes in the lives of people who have been enslaved by immoral habits. To persons who have become captive to wrong desires, it provides the means by which they can regain self-control and self-respect. It can break the captive chains of immorality, making it possible for a person to put on a new personality. "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:22-24.

After making mention of fornicators, idolaters, adulterers, drunkards and thieves, the apostle Paul told the Corinthians: "That is what some of you were. But you have been washed clean." (1 Cor. 6:11) The truth of God transformed those people, bringing them freedom from the immoral works of the flesh. As it emancipated them, so it can emancipate people today who are willing to permit it to change their lives.

Hatred and Covetousness

God's truth can emancipate a person even from the hatreds that divide modern-day society. Instead of hating people because they are of another race or nationality, the person who permits that truth to transform his mind learns to exercise neighbor love. He follows Jesus' command: "You must love your neighbor as yourself." (Matt. 22:39) This leaves no room for hatred.

The person who is liberated from peace-destroying hatreds begins living a much happier and more fruitful life. He learns to exercise love, which can generate a responsive feeling of love toward him from others. By the binding tie of love he becomes united with others who have been transformed by the truth of God's Word. This truth can also liberate him from the grip of covetousness.

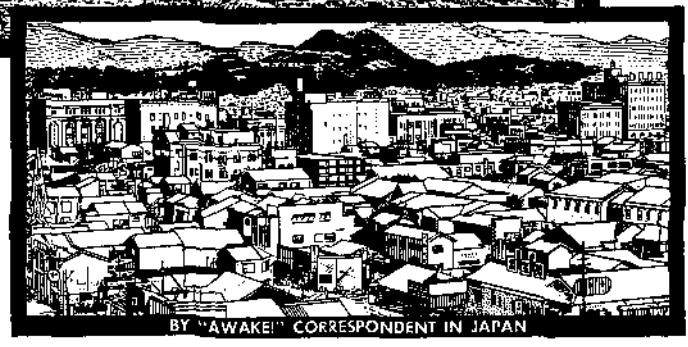
By permitting the truth to guide a person's attitude toward material riches, he will not become ensnared by the greedy love for riches. He comes to realize that life and genuine happiness do not come from material possessions. This was pointed out by Jesus: "Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) Those who are held captive by covetousness fall into "a snare and many senseless and hurtful desires, which plunge men into destruction and ruin." (1 Tim. 6:9, 10) The transforming power of the truth can free a person from the captive chains of covetousness.

There are many ways in which a person's mind can be taken captive and held in prison. God's truth can set him free if he will permit it to do so. Hundreds of thousands of people already have been emancipated by it. They give thanks to the great Source of truth for making them a free people.—John 8:36.

For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery.—Gal. 5:1.

HIROSHIMA

Seventeen Years After the "Bomb"



AUGUST 6, 1962, has brought man seventeen years into the nuclear age. It is an age that had a tragic birth, in the blotting out of a great city. Are the future prospects of the nuclear age any brighter? Does it hold hope of an undreamed-of prosperity, or does it forebode even more frightful devastations? Does it bring promise of the emancipation of humankind, or will it mean man's annihilation? This age of the atom has wonderful potential, and yet the world's news sources carry the gravest warnings. Even before the seventeen-nation Geneva disarmament talks could get under way, they were declaring in big headlines, "Prospects Gloomy." Philosophers and elder statesmen are likewise pessimistic, as for example Earl Clement Attlee, former British prime minister, who has been reported as saying that it is "but a matter of time until some trigger-happy person will blow the world to bits."

Is this an enlightened age? Far from it! Rather, it stands out as striking fulfillment of Isaiah's prophecy that "darkness itself will cover the earth, and thick gloom the national groups." (Isa. 60:2) Wisely used, nuclear power could bring untold benefits to mankind. Instead, it has become the tool of the maddest arms race in history, with an unchristian Christendom and a ruthless communism heaping up enough nuclear armaments to turn this globe into a vast "Hiroshima" many *times over.* The implications of this nuclear race, and the one bright hope remaining for man on this earth, may well be considered against the background of the first atom-bombed city, Hiroshima itself.

Hiroshima and Peace

Today Hiroshima is one of the most beautiful cities in the Orient. Fine bridges again span the many streams of the river delta, and ships, large and small, sally forth into the glistening, island-studded waters of Japan's Inland Sea. The city has wide streets and spacious boulevards, and the army barracks obliterated by the "bomb" have been replaced by a modern baseball stadium. Fine buildings line the streets, and the new bus terminal is said to be one of the busiest in the world. Hiro*shima is the hub of the rich* Chukoku District, and with a population of more than 450,000 (100,000 more than at the time of the "bomb"), it is now Japan's tenth-largest city. Its industrious people have wrought a marvel of reconstruction.

It was springtime of 1962 when I last visited Hiroshima. Before the activity of the evening, there was a free hour to

visit Hiroshima's Peace Museum. The ultramodern building that houses the museum is set in a spacious park near one of the arms of the river delta. It is dedicated to peace, and its gruesome exhibits are calculated to make even the most callous person desire peace at all costs. However, not all is gruesome. There is much else of historical and educational interest in the museum.

As we climb the stairs to the second-floor exhibition hall, we are confronted with the inscription in Japanese: "Mankind that has received life in this world should above all be happy. But nature has endowed us, not only with happy tranquillity. There are also typhoons, earthquakes, thunder, fire and others to threaten us." Then the story of fire is told from man's first use of it, down to the day when it blasted three-fifths of the city of Hiroshima off the face of the earth. An extensive picture gallery includes the scientific "greats" who contributed to the development of atomic power from the time of Isaac Newton in the seventeenth century down to this twentieth century, and including Japan's own atomic scientist and Nobel Prize winner, Hideki Yukawa. Pity that this tremendous atomic force had to be used first for the destruction of human flesh!

As the exhibition shows on its other side, the peaceful uses of atomic power are many. It can be used for powering ship and plane, and for producing electric power. It can be adapted for producing isotopes needed in medicine, for unearthing the resources of the soil, for increasing farm production, for better gardening, for pest riddance and for preserving foodstuffs.

However, for most visitors, main interest in the museum is to be found in its grim record of the "bomb." This is dramatized by a miniature movie-style "show," set to funereal music. It presents first the beautiful Hiroshima, bathed in sunlight, with its rivers and greenery, on that fateful August morning. The plane had dropped its bomb, to parachute into position, and had flown on. Air-raid sirens sounded the "all-clear," and the people emerged from their shelters to watch the departing plane. It was the last thing they ever did. There came the blast of annihilation, darkness, a mighty rumble—and desolation.

How grim the record! Air turned to flame, and walls turned to dust. Buildings disappeared, or leaned at crazy angles. At eight hundred feet from the epicenter, a human shadow was imprinted on the stone steps of the Sumitomo Bank. The man himself "evaporated"! Empty shells of streetcars and automobiles lay twisted in ruins, their occupants dissolved by the blast. Churches crumbled, and sandstone images of Buddha melted into grotesque shapes. The western sector of the city was turned into a desert.

Those blotted out by the initial blast of the bomb were in a sense fortunate. They were spared the cruel agony of atomic burning, radioactive gassing, and other aftereffects that spelled out, and continue to spell out, painful and lingering death. One of my friends, who lived in Hiroshima at the time of the bomb, wrote down for me the following account of the bomb's aftermath. I include it here, as it gives some indication of what the nuclear powers are now preparing for humankind, but on a far greater scale. This is her eyewitness account:

The Havoc of the "Bomb"

"This was the most fearful experience in my life. . . .

"Due to some urgent business, I had to go to Onomichi, and had just left Hiroshima Station by train. Shortly after our departure there was a terrific shock, and

it was as though I had been thrown into the air together with the train. When I looked back toward Hiroshima, I saw a huge mushroom-shaped chimney of smoke, awesome in appearance. I shall never forget it. It filled me with an indescribable feeling of horror. . . .

"The next day I tried to return to Hiroshima by another train, but it stopped about sixteen miles out of the city. Here I happened to meet a friend, who took me by truck to a place about five miles out of Hiroshima. Even here everything was still hot! It was different from ordinary heat, and I felt as though a burning stone was pressed against my whole body. In front of me I saw a procession of old people, children, young men and women with bare feet. Their clothing was torn to pieces. Some of them had covered their bodies with torn mosquito nets or towels. Their eyes were fixed, staring, and they walked in deep silence.

"Then I went on into the city. It is terrifying to me even now when I recall what I saw there. It was utterly beyond description. Those who were still alive were clearing up some of the debris near the station. I remember they were wearing the white uniforms of the navy. As I walked on in the direction of my home, I saw piles of dead people at the parade ground and in the square. Survivors were busily searching among the bodies, rolling them over with clublike poles. They were trying to find relatives. The corpses were horribly discolored, like black statues, and no one was bothering to cover their faces any more, as all had become accustomed to the sight of so many dead people.

"Shivering with the fear that my family might have been among those dead bodies, I hurried toward the place where my house used to stand. There are many rivers in Hiroshima, and as I came to each of these, I found both banks piled high with dead people who had come searching for water in their death agony. I saw several people lying dead with their heads in the water of large water tanks. Along the roads there were blackened corpses still retaining the poses in which they were working at the time the bomb was dropped.

"My house was situated some distance from the bomb center, but when I reached the place, there was nothing to be seen but smoke rising from the embers. I was at a loss, and did not know what to do. Then someone spoke to me. When I looked round, I saw a face swollen as big as a volley ball, and I could not tell who the person was. However, he told me that my family was safe, and that they had taken refuge in the mountain nearby. This news relieved me a little. Except for my family, all the people in my neighborhood appeared to have inhaled the gas, and their faces were all swollen up. I could not see anyone with normal features. The sight of this terrible destruction filled me at the time with a bitter hatred.

"Three days later all the family met at my brother's house, some eight miles out of Hiroshima. How glad we all were to be alive! It was like a dream. However, as we could not forget the agony of the others, we returned to Hiroshima. We placed people who still showed signs of life on our handcart, and pulled it slowly all the eight miles to my brother's home. Every day we made two trips, and tried to nurse these unfortunates. However, we had no medicine. All we could do was to apply red iodine to their wounds, and remove the worms that had hatched on their burns. Yet, these people started dying one after another, and all of them were dead within a week. They died in great agony, and I was terribly sorry for them, as we had no medicine we could apply to relieve them.

"As a person who actually experienced that sad and cruel destruction, I have

yearned ever since that all humankind would get to loving one another."

A "Bomb"-less New World

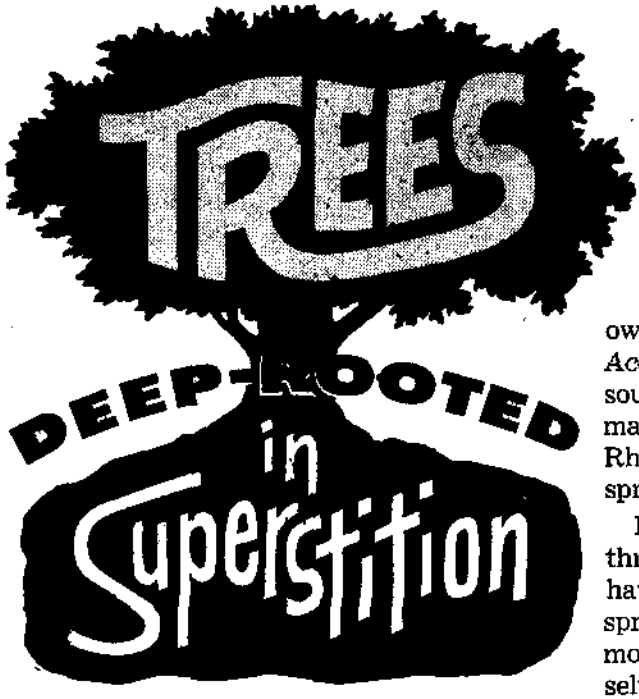
Now, however, my friend has more than the desire to see mankind loving one another. She has also the firm hope and confidence that this generation of mankind will see the end of all nuclear madness, and the establishing of eternal peace among a human race united in bonds of true love. How has she come to this conviction? Like many other survivors of the Hiroshima bomb, she has welcomed the visits of Jehovah's witnesses, has studied the Bible with them, and now she herself is a witness of the Creator and God of mankind. The hatred that she felt at the time of the "bomb" has been replaced by a genuine love for men of goodwill of every nation and race.

On this pleasant spring evening of 1962, we turned our backs on the Peace Museum, with its "chamber of horrors," and crossed the nearby river to the home that this Witness now occupies, newly built almost directly below the point where the atom bomb burst. Here sixty-five persons attended an enthusiastic meeting of the Hiroshima congregation of Jehovah's witnesses. A number of these were survivors of the "bomb." However, their minds no longer dwell morbidly on the horrors of that time, nor do they live in terror of a nuclear annihilation of mankind. Their study of the Bible prophecies has brought assurance that soon the Creator of all the universe will "bring to ruin those ruining the earth," and that the grandest, the most wonderful era of peace lies just ahead for all who learn and obey the will of Jehovah God.—Rev. 11:18.

Let the hypocritical, unchristian Christendom continue in "darkness," vying with international Communism in pursuit of the satanic purpose of stockpiling destruction for humanity! True Christians will have none of this wickedness, for they have already 'beaten swords into plowshares and spears into pruning shears.' "The very glory of Jehovah has shone forth" upon them, and they rejoice to enlighten others concerning the glorious hope of God's kingdom by Christ. Shortly, the Kingdom will remove the modern-day nuclear madness and its instigators for all time. What wonders will then come to pass, as all the mighty forces in creation are used for man's blessing and to the eternal praise of the Creator-God, Jehovah!—Isa. 2:4; 60:1-3.

A Violent Civilization

¶ After speaking about the violence of teen-age delinquents, Sir Herbert Read, in an article that appeared in *The Saturday Evening Post*, said: "Such violence of action is no doubt related to the violence of expression that has increasingly become a feature not only of novels, newspapers, films and television but also of literature universally acclaimed as of great cultural value. America is not unique in this respect; the cynical brutality of William Faulkner's novels is but an outstanding example of a phenomenon characteristic of our civilization everywhere. . . . Perhaps our reverence for life has been dulled by mass slaughter, though mass slaughter has not been exceptional in the history of mankind. What is exceptional is the boredom that now alternates with war."



By "Awake!" correspondent in Southern Rhodesia

HAVE you ever walked alone through a grove of tall trees at night when the wind rustled the leaves and the odd dead branch creaked as it swayed back and forth? Almost unconsciously you may have suspected hidden eyes watching you, unseen creatures hiding among the boughs. The imaginary sound of a footstep treading the dead leaves behind you would be enough to make you jump. That is the way many people feel around trees, probably due to the direct or indirect influence of superstition.

Tree superstition is rooted in antiquity. The Egyptians firmly believed in a close affinity between people and trees. To their way of thinking, newborn babies and young trees grew up together. If one suffered or died, they thought the other would too. Ancient mythological gods even were believed to have turned into trees. The oak tree was especially held sacred by the Greeks and Romans, who associated it with their chief gods, Zeus and Jupiter. Daphne the nymph was said to have turned into a laurel tree to escape the advances of Apollo.

The Druids and the pagan Norsemen leaned heavily on their tree superstitions, especially those involving the ash, oak and the mistletoe. The Norsemen felt that they owed their very existence to the ash. According to them, the gods breathed soul into the ash tree and it became man. Rock paintings here in Southern Rhodesia reveal a like belief that man sprang from trees.

It is interesting to note that down through the centuries such superstitions have been preserved, added to and spread. In time, superstitions became almost as numerous as the trees themselves. To almost every kind of tree was attributed at least one special power, be it curing, matchmaking, ensuring fertility or what have you.

Fertility

The mistletoe was revered as a sacred and wonder-working plant by the Druids and Norsemen. Because of it good luck and fertility were said to come to humans and calving cows. Even the nuts of certain trees have been a symbol of fertility from the days of the Romans until now. That is why they have been given to newlyweds, supposedly ensuring a fruitful union.

Certain trees have been looked to by farmers in hope of a blessing for their crops. In parts of Southern Rhodesia invocations are made to the muchacha tree and the baobab tree (locally called *muuyu*) for fruitful crops. The muchacha or jakata tree has a reed fence built around its trunk and there invocations are accompanied by gifts of grain and water. This

consideration is thought to result in plenty of rain and bumper crops.

In England the apple tree is ceremoniously invoked for fertile crops in a ritual known as "Apple-Wassailing." It is carried on in the west of England on Twelfth Night or Old Twelfth Night (January 17). At dusk participants go to the apple orchard armed with guns, kettles, trays and cider. The apples on one tree are picked, the cider is drunk and also poured around the roots of the tree and the lower branches are dipped in the cider. Then the noise begins—to drive away the spirits of bad luck. This ceremony is still carried out, but it is more of an occasion for carousing and revelry than an active superstition.

Strange Cures

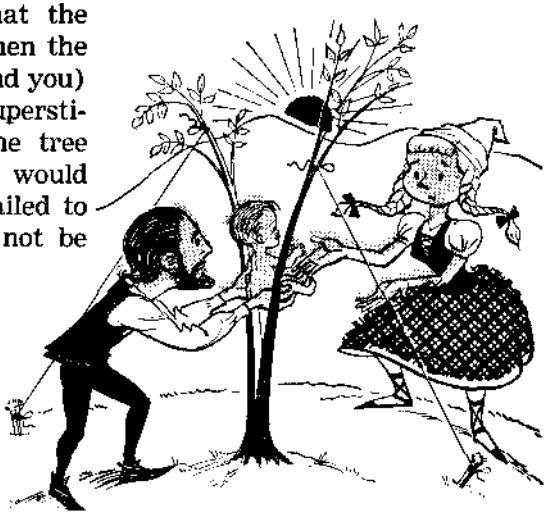
There was a time when medical practitioners would have received stiff competition from the healing methods thought to be employed by trees. Suppose you lived in parts of England not so long ago and your child developed a hernia or maybe rickets. Following the superstition of the day, you would take a young unblemished ash sapling and split it. Then at sunrise you would pass your naked child through the split to another person nine times, each time being careful that the child faced the sun. Then the tree (not the child, mind you) must be bound up. Superstition had it that if the tree would heal, the child would too. And if the tree failed to heal, the child would not be cured. Not only that, it was said that if at any time thereafter the tree should die or be cut down, the child's ailment would return and cause death. This was just one of such superstitions in England's not too distant past.

Another one practiced in the last century involved the nettle plant. Did you ever grab hold of one with your bare hand? Stings, does it not? But what is a sting if a fever can be cured? Well, at least some believed the nettle plant could effect a cure. Superstitious persons said you only had to get someone else to grab a nettle plant, pull it out by the roots and say your name as well as your parents' at the same time. Result? A stinging hand for him, of course, and—as the story goes—no more fever for you.

In Herefordshire in this very century, an ash tree was plastered with children's hair for healing purposes. Superstitious mothers placed the hair there with fond hope of curing their children's coughs!

Omens and Charms

Many and strange indeed are the duties lowly trees have been thought to perform. If, for example, an apple blossom appeared in autumn, it was said to be a sure sign of death in the owner's family. On the other hand, many a Yorkshire miss depended on an apple pip to tell her if her lover was faithful. If the seed burst open when thrown into the fire, the lover was true and therefore still in her good graces. But woe to him if the seed burned quietly away! The maiden viewed this as proof of his evil deeds.



Trees supposedly had a hand in romance in other ways too. Who is the maiden who

would not like to meet the man she is going to marry? English girls said this was the way to do it: Take the branch of the hawthorn tree on May eve and hang it on a signpost where four lanes meet. Leave it there all night. Next morning find out into which lane the wind blew it. From that direction will come the man of your dreams—according to that ancient superstition. However, they believed that if the wind blew the branch away altogether, one would not marry at all. Another custom was to put the leaf of an ash tree in the left shoe after reciting a poem. Girls believed that the first man they met after that would become their husband. If modern maidens do not believe this, the chances are that their great-grandmothers did when they were girls.

In parts of England the noble birch tree still has its roots in superstition. Each year on May Day a birch pole is put at the stable door, all decorated with streamers. There it remains for the year supposedly serving a twofold purpose: It is said to protect the horses from disease and misfortune, and its presence is thought to keep the witches from riding the horses during the night and tiring them out.

At one time in Europe it was believed that possession of the chicory plant, if gathered at noon or midnight on July 25, could make the possessor invisible. It was thought to be helpful in opening locked boxes and doors. The underworld counted on this help, no doubt.

Not to be overlooked among tree superstitions is the use of the evergreen at Christmas. Under the heading "Christmas Greenery" we find this in the *Encyclopaedia of Superstitions:* "The decoration of houses at Christmas with evergreens, the symbols of enduring and renewed life, is a direct descendant of a very ancient pre-Christian, luck-bringing custom."

Spirits

It is amazing now widespread some of these tree superstitions have become. The belief that the souls of ancestors live in trees has reached such farflung places as Africa, India, the Philippine Islands, British Columbia and parts of the United States. In Africa offerings are made to the trees in return for favors from the souls of ancestors. In India, where the tree is greatly venerated, many sacrifices, including humans, have been made in an attempt to appease the spirits.

Canada, Ireland, Africa and India all have had—and some still have—special ceremonies when a tree is cut down. In parts of Southern Rhodesia before a large tree is felled the master of the forest is called on to offer a sacrifice to the spirits of his ancestors. Apologies are made to the tree for cutting it down. In India a formal eviction notice is given to the tree to enable the spirits to move elsewhere. Purification ceremonies are also employed. Right up until this century the Indians of British Columbia used to offer a little poem to the sunflower plant before cutting it for food. The hawthorn tree in Ireland could not be cut down without first receiving permission from the "fairies." In the western United States certain Indians refuse to cut down the cottonwoods because of the protection they supposedly offer. In the Philippines, trees said to be inhabited by ancestral spirits were not, and still are not, cut down. The same applies to certain trees in Africa and elsewhere.

Living Superstitions

While many of these superstitions died out by the end of the last century, that is by no means true of all of them. According to Vernon Brelsford's *Superstitious Survivals* (1958): "The rowan, or mountain ash, is still popularly supposed by the

Irish peasants to have a special virtue against the attacks of fairies, witches or malign influences." This same writer informs us that "in some parts of England the elder-tree is still regarded as a charm against witchcraft" and a protection against lightning, fire, and so forth. Beer is still offered to the baobab tree and other trees in Africa. Healings are still sought in the shade of such trees, after which the trees are not allowed to be cut down. Mischievous spirits are still thought to leave the baobab tree to inhabit humans and make them sick, necessitating ejection by a sorcerer. In India great and mysterious powers are still attributed to trees. Obviously tree superstitions are not dead.

It has been said that there are more superstitions involving the tree than almost any other handiwork of God. This may be due in part to the close tie between trees and man's existence. From creation onward trees have been inseparably linked with man's comfort and well-being. Besides furnishing food and materials for tools and shelter, green trees serve the important purpose of absorbing carbon from the air and replacing it with vital oxygen. From trees come a long list of useful products, such as quinine, cork, rubber, turpentine and many other valuable things. The benefits to man, the towering size of trees as well as their longevity may have induced superstitious minds to venerate the creation rather than the Creator. But how logical are these superstitions?

If trees really had powerful spirits in them, it is unthinkable that lowly man, nature and even pests would lay the trees low. As it is, majestic trees succumb to disease, they are uprooted by storm and flood, destroyed by fire, shriveled by drought, pounded by hail, weighted down and broken by snow and ice and humbled by the woodman's ax.

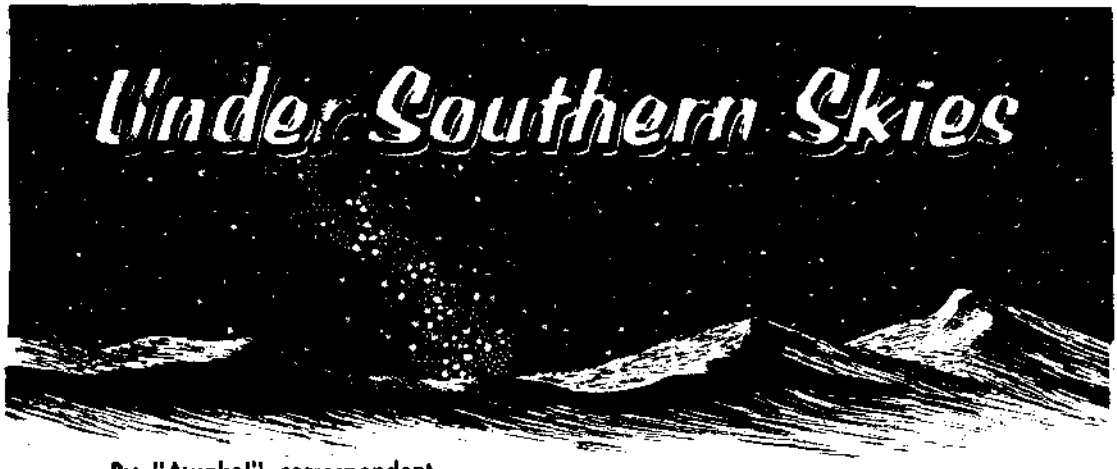
The rules of war that God gave his army of people marching into the Promised Land indicated that trees are simply useful things, not creatures with personality: "In case you lay siege to a city many days by fighting against it so as to capture it, you must not ruin its trees by wielding an ax against them; for you should eat from them, and you must not cut them down, for is the tree of the field a man to be besieged by you?"—Deut. 20:19.

No, a tree is not a man, or a spirit of a dead man. It is a gift to man, something to be appreciated and enjoyed free from superstition. Walk through the woods or forest. See, smell and touch these handsome treasures. Let them fill you with awe and gratitude that God has provided them for you.

Highway Safety

● It is obvious that the more exacting the tests for automobile driver's license the safer the highways are. How Russia insures highway safety can be seen from the requirements it sets for gaining an automobile driver's license. One must be an amateur auto and engine mechanic, having received fifty hours of instruction, written and oral, and one hour in driving trucks. He must be at least seventeen and a half years old, have had tenth-grade education, be gainfully employed and pass a medical examination. If the applicant fails he may try again after ten days. If he fails the second time he has to take the fifty hours of instruction over again. —*Police*, September, October, 1960.

Under Southern Skies



By "Awake!" correspondent in Australia

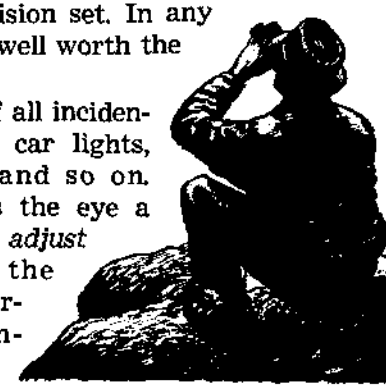
DO YOU enjoy window-shopping? The plate glass window separating you from those interesting articles is no barrier to looking, only to touching. Notice how clear and polished the window is kept. A dirty window would merit only a passing glance, no matter how well arranged the goods behind it.

In order to enjoy the greatest display of all, one laid out personally by your own Creator, look upward at the starry heavens. The window leading to this magnificent sight is our atmosphere, the air we breathe. How is the window where you live? Clean or dirty? The chances are that if you live in or near a big city, the display is marred by a dirty window, an atmosphere loaded with dust and fumes. The resulting haze not only reduces and distorts the light received from the stars, but it makes viewing more difficult by reflecting the street lights back into your eyes. This is evident in the glow of the night sky around large cities.

Do you give only a passing glance at the starry heavens? Most of us do just this as we hurry about our business. But wait! This majestic procession wheeling unceasingly by is there for a purpose. It is a silent witness to God's glory. As a writer of ancient times was moved to exclaim, "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling. There is no speech, and there are no words; no voice on their part is being heard."—Ps. 19:1, 3.

Why not choose a clear night, preferably moonless, and, if you live in a city, take a short trip into the country, just a few miles out to escape the lights and haze. Choose an open paddock or hilltop as an observation point, then gaze upward. It may be that you will not recognize the sky as the same one you have been used to seeing from your own backyard.

If you already live in the country you are more fortunate. You have not so far to travel—only a few yards away from your television set. In any case, it is well worth the effort.



Turn off all incidental lights, car lights, torches, and so on. This gives the eye a chance to adjust itself to the faint starlight coming from

above. Notice that you appear to be standing at the center of a vast hemispherical dome on the surface of which the stars twinkle like tiny lamps. How many stars can you see? Countless, you say? But are they really countless? The stars visible to the unaided eye have been counted by several astronomers who report that they number about 6,000. Now, you can see only a half of the star sphere at one time, because the earth beneath your feet blocks out the other half. This fact, together with the haze in the atmosphere near the horizon preventing the faint stars there from being seen, reduces the number to no more than 2,000, according to Canadian astronomer C. A. Chant. The eye is a wonderful optical instrument, and we can increase its power by using a good pair of binoculars, say about 7 x 50. These figures indicate a magnification of 7, and front lenses 50 millimeters in diameter. Such an inexpensive instrument will enable you to see at least 100,000 stars.

Beauty Unlimited

Do you notice a faint luminous band running across the sky? This is the Milky Way. Choose a bright portion of the Milky Way and look at it through your field glasses. Perhaps you will agree that, using mere words, it is not possible to describe and do justice to the beauty and glory of some of the star clusters you can see. Notice the different-colored stars, some yellow, others orange, some bluish-white and others brilliant white. Known to the ancients by such names as the Winter Street (Swedish), the Ashen Path (Eskimo) and the Silver River (Chinese), it was generally accepted as a glittering road leading to the courts of heaven.

The mystery of the nature of the Milky Way was eventually solved by the Italian scientist Galileo Galilei. With the invention of the telescope by a Dutch optician early in the seventeenth century, Galileo, having effected some improvements, directed his instrument to the Milky Way. It was resolved into a multitude of small stars.

A small refracting telescope with a 2½-inch objective lens is a source of continuous pleasure when directed toward the Milky Way. The huge number of stars rendered visible are, in fact, suns similar to our own, and all brought into existence by the Creator. Using a little imagination and appreciating a few scientific facts, it is possible to sense the power and infinite wisdom of the great Architect of the heavens.

Viewed edge-on from the outside, the Milky Way, our galaxy, looks like a flattened disc with a pronounced central bulge. At right angles to this view it would appear like a giant Catherine wheel with spiral masses of stars radiating out from the center. It is composed of an estimated 100,000,000,000 stars, one of which is our sun lying well out from the center of the disc. Now, using your opera glasses, take a look at the starry heavens and try to picture 1,000,000 stars in the place of each and every tiny point of light that you can see. This may help to give you some picture of the incredible number of stars in our galaxy—100,000,000,000!

One part of the Milky Way that is not clearly visible from Britain and most of the United States is that which passes through the southern constellations of Argo, Crux and Centaurus. Our galaxy is particularly striking in this area and especially around the constellation of Argo, where it comes to a climax of beauty. To an observer at, say the latitude of Melbourne, Australia, this part of the celestial sphere is a rich field for observation, particularly when it is high in the night sky.

Let us look at just a tiny portion near

the Southern Cross. An unusually beautiful cluster is the group N.G.C.3532. While in the field glasses it appears as a lovely starry cloud with one orange star near the border, in the telescope it expands into a literal swarm of stars, reminding one of minute rubies, sapphires, emeralds and diamonds on a background of jet-black velvet. "The most brilliant cluster I have ever seen," said Sir John Herschel, who was one of the first to describe it, over a century ago. In order to absorb and appreciate even a small portion of the heavens such as this cluster, it is necessary to keep on looking at it through the telescope for some minutes. This allows the eye to adjust itself properly and it is really a case of "the longer you look the more you see." The faintest of stars suddenly become visible and the scene takes on a beauty previously unknown as you forget earthly matters and concentrate solely on this part of the universe billions of miles from where you are standing. Truly you marvel, "When I see your heavens, the works of your fingers, . . . the stars that you have prepared, what is mortal man that you keep him in mind?"—Ps. 8:3, 4.

An outstanding constellation, the Southern Cross can always be seen on any clear night from a point more than 34 degrees south of the equator. Many world travelers are disappointed on first sighting the Southern Cross—low on the horizon and partly obscured by haze. But later it becomes clear and bright when high in the sky. It is best seen from a latitude as far south as Melbourne.

On Wings of Light

In this spectacular region of the sky, two bright stars called the "Pointers" act as direction finders for the Southern Cross. The "Pointer" farthest from the "Cross," Alpha Centauri was, until recently, the nearest known star to our sun. In order to grasp some idea of the great distance of this star, let us imagine we can travel at the speed of light. Moving away from the earth, it takes just over one second to reach the moon, almost a quarter of a million miles away. In the time it takes you to eat breakfast, say eight minutes, we reach the sun. Imagine that, just eight minutes to travel 93 million miles! Leaving the sun and heading out into space, a journey of no more than seven hours would take us clear of the nine planets making up our solar system.

Now begins a four-year journey into the empty silent reaches of outer space. No matter which direction we choose there is utter loneliness, and yet we are rushing forward at a speed of over 11 million miles every minute, or 186,000 miles each second. Picture yourself traveling at this rate for over four years in order to reach our nearest neighbor, the faint star Proxima Centauri near to Alpha Centauri. In conventional terms Alpha Centauri is about 25,000,000,000,000 miles away.

In order to avoid the use of so many zeros in expressing distance, astronomers use a unit of length called the parsec. The parsec measures 19,182,645,000,000 miles, and our sun is about 8,000 parsecs from the center of the galaxy or, if you prefer it, 150,000,000,000,000,000 miles. That is about two-thirds of the distance between the center and the outer edge of the galaxy.

These distances are so enormous that it is difficult to grasp their significance. Maybe you have seen a piece of finest spider's thread, not the heavier web the spider weaves as an insect trap, but the fine material used in spinning the cocoon to protect the young. It has been calculated that just one pound of this thread would span 25,000 miles, once around the world. Can you guess how much would be needed to stretch the distance from the sun to our

close neighbor star, Alpha Centauri? 500,000 tons! And yet this star is really quite close, astronomically speaking, slightly over one parsec away. As the psalmist truthfully said to the Creator, "Where can I go from your spirit, and where can I run away from your face? If I should ascend to heaven, there you would be . . . Were I to take the wings of the dawn, . . . your right hand would lay hold of me."—Ps. 139:7-10.

An aptly named part of the Milky Way is the Coalsack. This strange, apparently vacant abyss lies between the Pointers and the Southern Cross. On a fine clear night when the Milky Way is brilliant and the "Cross" high in the heavens, it looks just like a dark hole in the sky, as if the old woman of the nursery rhyme who went to sweep the cobwebs out of the sky cleaned only this one spot. The Coalsack is not a gap in the Milky Way. It is due to great clouds of nonluminous opaque matter, probably dust, placed between us and the shining background of the stars.

If you draw a line from the head to the foot of the Southern Cross and continue it on about seven times as far, you will reach a point near to the star Achernar, easily found because it is the only bright star in this area. The south celestial pole is near the middle of this line and is the point on the celestial sphere around which the southern stars appear to circle on their daily journey.

Island Universes

Two of the most wonderful objects in the visible universe lie on either side of this imaginary line and roughly make an equilateral triangle with the south celestial pole. Best seen on a clear moonless night, they look like two small clouds in the sky. The earliest navigators could see them from the Cape of Good Hope, so they were called the Cape Clouds. Later, when the famous explorer Magellan more fully described them, they became known as the Magellanic Clouds. Exactly what are these clouds? When viewed through a powerful telescope they are seen to be composed of myriads of faint stars and today are recognized as objects outside our galaxy. Known as "island universes," they are the nearest neighbors to the Milky Way.

Up till the twentieth century our galaxy, the Milky Way, was thought to be isolated in space with nothing at all outside it, in fact it was THE UNIVERSE. Now it is accepted that it is only one of hundreds of millions of similar galaxies stretching away into the depths of space. What were thought to be faint stars or nebulosities on the outskirts of our galaxy are now found to be island universes, each containing billions of stars. Remembering that the nearest star is a distance of somewhat over one parsec away, we find the distance of the Magellanic Clouds in the order of 50,000 parsecs. Some galaxies are detected up to the ultimate distance available with the 200-inch Hale reflecting telescope, a distance of 1,000 million parsecs.

If by some miracle we could transport ourselves this distance into space and then, using the 200-inch Hale or 48-inch Schmidt telescope, take a photograph of our galaxy with its 100,000 million stars, what would it look like? A faint fuzzy object on our photographic plate. Photographs taken from the earth using these giant telescopes indicate the existence, apart from the stars in our galaxy, of over 100 million of these faint fuzzy objects.

It was established by the famous astronomer E. P. Hubble that these were galaxies, huge independent star systems lying at enormous distances from us. Hubble also showed that they stretch farther and farther into space until they are lost to the view of even that sensitive and enormous searching eye, the Hale telescope. It is

amazing to realize that some galaxies are so far distant that, even though they may each contain 100,000 million stars, they nevertheless appear fainter than single stars within our own galaxy.

Olbers' Paradox

Now that it has been established that the universe is not confined to the Milky Way, but that it stretches out to unprecedented distances and contains innumerable stars, a simple question arises, first propounded by H. Olbers in 1826. Why is the sky dark after the sun disappears well under the horizon? After all, the sun is not a very bright star compared with the billions around us, but holds its place of prominence simply because of its nearness. Other stars give off as much light and heat as the sun, and while they are farther away, there are infinitely more of them. If the universe is uniformly and regularly populated with galaxies and stars, then any pinpoint in the star sphere, as seen from the earth, should be occupied by a star. It is just a matter of traveling far enough away in any one direction and we must strike a star. In fact, we should reach the stage where one star blocks out the light of another. If this were the case, the whole night sky everywhere would be as bright as the disc of the sun, if we take the sun as a typical star.

According to Cambridge astronomer F. Hoyle, the energy pouring in on the earth would then be 6,000 million times greater than that of full sunlight. Obviously we do not receive this amount of light and heat, otherwise we would be burned to a crisp. Why not? Because the universe is expanding!

This expansion is on the large scale, not a local one. It does not apply to our galaxy or even to the local group of galaxies surrounding us. But once we consider galaxies at distances involving half a million or more parsecs the situation is somewhat different. The farther away the galaxy, the greater is its speed of movement away from us. The most distant galaxies seen by man are moving away at over 200 million miles an hour. The speeds of these distant objects are so great that the light received here is considerably weakened, and it has been calculated that no light emitted from stars farther than 2,000 million parsecs will ever reach us. We will never see these stars, because they are moving away from us faster than the speed of light. So the sky is dark (or dim) at night because the universe expands. Had the universe been created static as far as intergalactic distances are concerned, life would have been impossible.

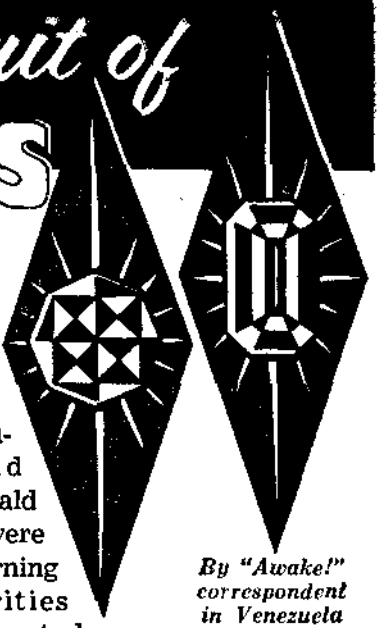
The universe expands for our good; in fact, it is curious how everyday commonplace things are so closely related to large-scale aspects of the universe. The darkness of the sky at night and the gentleness of starlight are just two examples of the foresight of our loving and all-wise Creator.

Viewing these starry skies through the clean window of the country air and considering the wisdom that they reflect, we cannot help but be impressed with the greatness of Jehovah God, the One who made it all.

THEY DON'T KNOW IT ALL

● Men are constantly learning just how full of interesting things the world is. Every year scientists locate new species of animals that they did not know about before. They estimate that about 50 mammals, 100 fish, 15 birds and 5,000 insects are added to their lists each year.—*National Geographic School Bulletin.*

The pursuit of PRECIOUS STONES



By "Awake!" correspondent in Venezuela

HUNDREDS of feet underground in a dark mine shaft dusky African workers plant explosives and laboriously drill in a strange greenish-blue rock. Venezuelan men feverishly sift the riverbed deposits in the Gran Sabana, while others, more daring, dive to the murky bottom of the swift River Caroni. East of Mandalay, Burmese men search through limestone gravels. High in the Colombian Andes Indian miners labor in a four-centuries-old mine. But why? These men are pursuing precious stones—diamonds, rubies, sapphires and emeralds.

Men have toiled, fought, thieved, died for centuries in the pursuit of precious stones. Fortunes have been made in a single day. Fifty-six thousand dollars was cleared by one man when he sold a single stone in the rough to a dealer. Always there is the tantalizing prospect that *today* a stone will be found that will allow the finder to retire—wealthy for life. Others keep searching in an adventurous spirit, for the thrill of wresting from the earth one of her treasures.

There is nothing wrong in desiring the means with which to live comfortably or in adventuring, pitting one's brains and stamina against nature to search out the gems secreted in the earth, but—there is the danger of succumbing to greed. Violent crimes have been committed through the centuries over the possession of glittering bits of mineral.

Pursuit Brings Dangers

Murder was committed in February in Colombia when four government inspectors and their driver were machine-gunned near the famous old Muzo emerald mine. Emerald smugglers were in effect warning the authorities that they wanted no interference with their illegal operations. Millions of dollars' worth of the valuable deep green stones has been sold on the black market each year. "Green fever" affects many miners who slip the green gems, hidden between toes and secreted in clothing, past the inspectors. Thus the Colombian government loses much revenue. Emeralds (worth up to $5,000 per carat) being more valuable even than diamonds, greedy men take desperate measures in order to possess them.

To stop the stealing of diamonds in South Africa, workers are kept for months at a time in compounds away from their homes and are closely inspected when leaving the mines. In contrast, in Venezuela each man can freely go prospecting in certain areas, taking the risks *and* the profits for himself.

Those who dive deep searching for diamonds in riverbeds run grave risks and sometimes lose their lives, as did Mario Rivas, forty, a Venezuelan diamond hunter who, in April of this year, dived 38 meters

(about 125 feet) to the bottom of the dangerous River Caroní. Upon being pulled too rapidly to the surface he died of the scourge of the deep-water diver, "the bends," nitrogen bubbles having formed in his blood stream.

On the other hand, the huge gem diamond, the President Vargas, was found lying in plain sight. A farmer, while walking up a dry riverbed in Brazil, found the egg-sized stone and later sold it for $10,000.

In the year-old settlement of Río Claro in eastern Venezuela, when searching for gems, men live under canvas, sleep in hammocks strung between two trees and bathe in the river, which is also their source for cooking water. Food costs them several times its regular value; medical help is far away. Although miners there may make Bs 8,000 ($2,400) in a morning selling their haul to the diamond buyers who frequent the mining sites, few hang on to their hard-earned cash. Beset by the human parasites who flock to each new mining camp—the gamblers, the depraved women, the saloon operators—most miners exchange all their profits for temporary pleasure.

Why Precious?

But why is there such a market for gems? Why do people worldwide desire and wear precious stones? One reason is that precious stones are a marvelous work of the Creator, giving delight to the eye. Many wear jewels for the aesthetic pleasure derived from the use of beautiful articles. Rarity enters in, too, which explains why rubies are worth two to five times as much as diamonds. Some persons enjoy owning something one-of-a-kind or few-of-a-kind; the largest, or the clearest, or the most brilliant, or with the most unusual hue, such as the pigeon's-blood ruby or the dark-blue diamond. Also, certain gems accent lovely features, the sparkle of the eyes, the sheen of hair, a complexion's glow, the gleam of teeth. Emeralds on a green-eyed woman are stunning. Rubies suit pale-skinned, black-haired types, and sapphires worn by a blonde set off her attractiveness.

Many young girls in North and South America dream of receiving a diamond engagement ring as an expression of love from their future husbands. Another delights to receive an heirloom piece set with gems from her fiancé or his family as an indication of her acceptance into her betrothed's family.

Precious stones are highly valued as gifts. The Turkish sultan Abdul-Hamid bought the notorious "Hope" diamond, a huge stone of a rare deep-blue hue, for a favorite wife. A North American reputedly paid three quarters of a million dollars for a fabulous necklace of ninety-four diamonds set in matched pairs as a gift for his wife. The largest gem diamond ever found in the world, the Cullinan, the size of a man's fist, was presented to King Edward VII by the Transvaal, South Africa.

A quality contributing to the preciousness of a stone is its durability. Diamonds are the hardest natural substance known, although a diamond will shatter if hit in the right spot. Surprisingly, if a diamond is heated hot enough in the presence of air it will simply disappear as carbon dioxide, a colorless gas! However, this could take place only in a laboratory under controlled conditions, so it should not preoccupy any diamond owner. The ruby, a medium- to dark-red gem, and the sapphire, a highly colored azure stone, are next in durability. This quality makes the diamond indispensable in industry, the ruby necessary in fine watch movements, and the sapphire useful for long-lasting phonograph needles.

Another good reason for the continuing demand for precious stones is that they

are fairly stable in value, many investing in gems as a form of insurance. They are portable property that may be handed down from generation to generation without damage from mold or rust or insects. Men and women have bargained for their lives with their jewels where stocks and bonds and cash would have been of small avail.

Use of Gems and Jewelry

The use of gems and jewelry is not at all new. It was in the nineteenth century B.C. that the gift of a nose ring and bracelets was made to lovely Rebecca when she was selected to be the wife of Abraham's son Isaac. And when the Israelites built the tabernacle for worship in the wilderness, they contributed brooches, rings and earrings to be reworked and used in making it beautiful.—Gen. 24:22; Ex. 35:22.

God himself says that, symbolically speaking, he gave necklaces, bracelets, rings and other ornaments to his faithful people. His own majestic presence he has described in his Word for man in terms of the beauty of gems.—Ezek. 16:11, 12; Rev. 4:2, 3.

So the use and enjoyment of gems is a right and proper thing. But beware that you do not misuse them.

When the wearing of jewelry by either men or women becomes a "showy display of one's means of life," then it alienates one from God. Gaudily bedecking oneself with jewels to attract attention bespeaks a lack of modesty. And when a woman relies on gems for attractiveness instead of the godly adornment of a quiet and mild spirit, she shows that she lacks discernment. No longer does her jewelry enhance her beauty; it reflects a vain spirit. —1 John 2:15, 16; 1 Pet. 3:3, 4.

But it is vital to watch our spirit. Gems are beautiful. They are precious. Searching for them can be profitable. Wearing them can be a pleasure. But only a life guided by wisdom from God can win His approval.

JEHOVAH'S WITNESSES AND THE DICTIONARY

THAT Jehovah's witnesses by their preaching and course of conduct are making an impact upon modern society is seen, not only by their increasing numbers and good reputation, but also by the way expressions they use have become a part of the English language, as seen by their being listed in the 1961 *Webster's Unabridged Dictionary:*

Jehovah God: "A supreme deity recognized and the only deity worshiped by Jehovah's Witnesses."

Jehovah's Witnesses: "Members of a group that witness by distributing literature and by personal evangelism to beliefs in the theocratic rule of God, the sinfulness of organized religions and governments, and an imminent millennium."

Kingdom Hall: "A local Jehovah's Witnesses meeting place where religious services are held."

Pioneer publisher: "A full-time worker of the Jehovah's Witnesses."

Publisher: "A member of Jehovah's Witnesses who is expected to devote at least 60 [actually 10] hours of his time each month to the propagation of his faith on a house-to-house visitation basis."

Servant: "A member of Jehovah's Witnesses who functions in capacities like those of a clergyman."

AT THIS very moment rust is sabotaging your home, reducing its value and corroding away your belongings. Like a saboteur it works silently, unobtrusively and usually behind the scenes where it is difficult to observe. It has a gluttonous appetite, devouring the shocking total of some $1,500,000,000 worth of private property every year in the United States alone. Industry suffers an additional $6,000,000,000 annual corrosion loss, to bring just one nation's estimated rust bill to $7,500,000,000 a year, enough money to build more than 300 huge ball parks the size of famous Yankee Stadium in New York city.

This public enemy lurks in the shadows, usually doing its dirty work in dark, damp and humid places, as in the attic, the cellar or beneath your house. It attacks the strongest of materials, iron and steel, and slowly and relentlessly reduces them to powder. In a matter of time, pipes, tools, machinery and other metal objects are returned to the earth from which they came. Undoubtedly you have at some time come to grips with this saboteur and perhaps you felt helpless before its stealthy onslaughts. Many people do.

Not a few readers will recall being stranded on an isolated country road because the bolts on their auto had rusted so that they could not remove the wheel to change a flat tire. How frustrating! So it can be anytime one has a rust-frozen joint that needs loosing. It is no less disconcerting to find one's automobile frame rusting through, or to note the reddish-brown or pale-orange blotches that advertise that rust has been attacking the metal lawn furniture, garden tools or farm machinery. Right in the home women often have to contend with rust. Metal containers leave rust stains on the kitchen sink. And come washday, rust in the washtub or on the clotheslines threatens to contaminate the washing.

Rust constitutes a threat to even life itself. On occasions a mysterious explosion will be traced to leakage of a combustible gas. The culprit responsible for the explosion—a rusted pipe! So to protect ourselves and our property it is good that we become better acquainted with rust and how it works. Just what is rust and what causes it? Such information will help us to wage a more effective war against it.

Rust and Its Cause

Rust is a term that in common use is applied only to the corrosion of iron and steel, which develop the familiar reddish or brownish color as they rust. However, corrosion also takes place in other metals, although not all of them produce highly

colored corrosion products that call attention to the condition. Aluminum, for example, takes on a chalky white appearance when it corrodes.

Chemical action is responsible for such corrosion of metals. The National Association of Corrosion Engineers defines it as "the destruction of metallic substances by a chemical action." When nonmetals such as oxygen, sulphur, and so forth, combine with a metal surface, degradation of the metal takes place. Why oxygen combines with metals, with the resultant rust formation, can be better appreciated by considering where and how these metals are obtained.

Not all useful metals occur as such in the earth; there are many found in the form of ores. Iron ore is essentially an oxide, a chemical combination of iron and oxygen that has the appearance of earth and stones. The pure iron is obtained from the ore by a smelting process that separates the oxygen. Rust is the process in reverse, when the oxygen again combines with the iron to form iron oxide.

So rust is basically the turning of the metal back to its original form by chemical action. It has been found that the more difficult it is to separate the iron from its ore the more readily it will return to its natural state. And, on the other hand, iron won with less difficulty, requiring only simple smelting, is more stable, and thus has better corrosion resistance. That is why iron used in early times, which occurred naturally or needed only simple smelting, was so rust resistant.

Therefore for rust to occur it is necessary that the iron or steel be exposed to oxygen, which makes up 21 percent of every breath of air. It, along with moisture, apparently controls, for the most part, the amount of rust that will form. However, other factors, such as the abrasive effect of wind and dirt, corrosive industrial fumes and the salt spray of the sea, certainly contribute. This was evidenced by a study that was made a few years ago of comparative rust rates in cities in the United States. It revealed that it took less than four years to corrode a standard, uncoated test panel in all major industrial centers. Cities close to the seacoast also had fast rust rates, while in dry climates, as in Tucson, Arizona, and Santa Fe, New Mexico, the rust rate was more than fifteen years.

Corrosion in Water

Although experiments have revealed what conditions will cause rusting to take place, still scientists will admit they do not have an absolute answer as to why metals corrode. An electrochemical reaction is apparently involved, as evidenced by the way metals will corrode when they are placed in proximity in a water solution. It has been found that when metals are placed in water they sponsor electrical currents that promote corrosion. At the point where current flows from one metal to another a tiny flake of metal is loosened by an electrochemical reaction. It then combines with oxygen in the water to form rust, and if the process is not stopped the entire metal will corrode away.

As early as 1824 Sir Humphrey Davy understood this principle of galvanic corrosion and discovered how to combat it in such a way as to keep copper-clad hulls of warships and their fastenings from corroding and dropping off after a few months' use. He secured zinc plates to the ship's hull and the current would flow from the zinc, eating it away, and the copper would be preserved.

A corrosion engineer of Dow Chemical explained the principle this way: The "idea is something like the sacrificial goat scheme they used in native villages in India that were menaced by a tiger. You

know, they'd tether a goat at the edge of the village—and the tiger would eat the goat instead of the villager. We provide an electrically active piece of metal we don't care about—let it be the goat—and the currents flow from it instead of from the tank, or pipe, or ship we don't want eaten."

Combating Rust

To combat rust effectively, remove the circumstances causing it. Since oxygen and moisture are the main culprits, protect your metallic possessions from them. But to do this will mean searching, for rust works like a saboteur, quietly and usually in hard-to-observe places.

For example, moisture on the back of your refrigerator or on the underside of your water pipes may have already invited rust into your home—this condensate is usually caused by the difference in temperature between the warm air outside and the cold water in the pipes. Check rain gutters and downspouts, for they are frequently attacked by rust, as are even the inside of galvanized steel garbage cans, screens and any exposed metal in damp basements or where it is hot and humid. When two dissimilar metals are used in plumbing, corrosion of the weaker metal may result because of the flow of electrical current between them. And remember your automobile. Its underside, radiator and exhaust system are especially vulnerable; Americans spend some $80,000,000 a year just to replace corroded mufflers.

Rust can often be combated by employing materials that are more rust-resistant. For example, fiber-glass awnings and polyethylene garbage cans have proved successful; and stainless steel, an alloy containing chromium and nickel, is highly rust-resistant. Its added expense may be justified by its rust-free service. When buying or installing new fixtures always check materials in terms of the long-range trouble-free service they will provide.

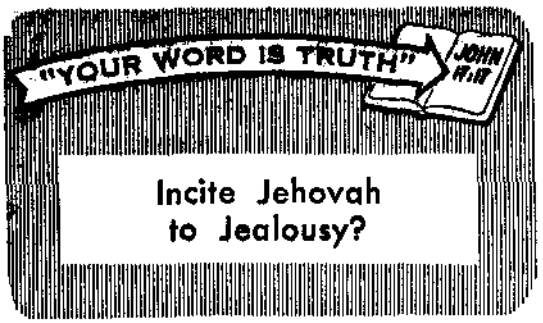
The use of rust-preventive coatings is a key line of defense. There are improved ones now available that are much more effective in sealing out moisture and air than conventional paints. It is important to use a coating that will penetrate and fill the smallest apertures of the metal surface and maintain that close adherence under all conditions to which the metal is exposed, otherwise rust is bound to set in.

To protect tools or other metal items that are to be stored in damp atmospheres for extended periods industry now uses a special powder or impregnated paper. If tools are slightly rusted, you can clean them thoroughly with a rust remover before storing them. An ordinary machine oil is also a good rust-preventive if carefully applied to all exposed metal surfaces. The lawn mower, farm machinery or other equipment subject to rusting can have its useful life extended by giving it such care when it is not in use.

Constant vigilance is necessary to keep your belongings from disintegrating before the stealthy attacks of rust. But it will pay off in money saved, besides giving your belongings a clean, bright appearance.

EMPLOYEE DISHONESTY

✔ In 1960 "fidelity insurance companies paid claims for employee thefts and embezzlements over three times as great as in 1945, and the total filched by trusted employees, from charwoman to chairman of the board, was between five and seven hundred million dollars in cash and goods—not including kickbacks, bribes and theft of company secrets—more than the amount taken by all the robbers and burglars in the land."—*Harper's*, November, 1961.



Incite Jehovah to Jealousy?

AT 1 Corinthians 10:21, 22 we read: "You cannot be drinking the cup of Jehovah and the cup of demons . . . Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?"

How is it possible to incite to jealousy the wholly righteous and unselfish, self-contained God Jehovah? In considering the matter, it should be noted that jealousy is not to be confused with envy. In fact, in some respects envy and jealousy may be said to be opposites. How so? In that envy is a strong emotion caused by the success or prosperity of others, whereas jealousy is a strong emotion regarding what someone himself has lest he lose it. Envy is always bad, but jealousy is not necessarily bad.

In the Christian Greek Scriptures the word for envy is *phthónos*. In its various forms it occurs ten times and is always given a bad connotation. It is listed as one of "the works of the flesh," and concerning it Christians are counseled: "Let us not become egotistical, stirring up competition with one another, envying one another." Never do we read of Jehovah God or Jesus Christ as envying anyone. However, envy transformed a certain cherub into Satan the Devil; and in Greek mythology the gods are portrayed as envying the prosperity of humans.—Gal. 5:19, 21, 26.

In contrast to envy, jealousy has both a good and a bad sense. Thus the first definition given by *Webster's New International Dictionary*, Second Edition, for jealous is "exacting exclusive devotion"; and in the Third Edition, "intolerant of rivalry or unfaithfulness." It means being very watchful over and careful about one's interests so as to maintain oneself in proper standing. Then, of course, there is the other meaning of jealousy, which is the most extreme form of selfishness, which makes one very unhappy and suspicious and bitter. It throws one off balance with regard to the one that is the object of one's affections.

In the Hebrew Scriptures the word for "jealous" is *qannáʼ* and comes "from the redness or flush by which the face is suffused." (Gesenius) According to the context the Hebrew noun *qinʼáh* may be rendered as "zeal," "envy," "jealous(y)," in either a good or a bad sense.

We find jealousy used in a good sense when Elijah says: "I have been absolutely jealous for Jehovah the God of armies; for the sons of Israel have left your covenant, your altars they have torn down." And so also in this good sense we note the words of Jehovah God himself: "You must not prostrate yourself to another god, because Jehovah, whose name is Jealous, he is a jealous God." (1 Ki. 19:10; Ex. 34:14) Not that "Jealous" is synonymous with "Jehovah," but rather that, different from other gods, Jehovah exacts exclusive devotion.

Why does Jehovah exact this exclusive devotion? Because it is his due, his right. Were he not to require this of them it would mean that he was denying himself, and he just "cannot deny himself." (2 Tim. 2:13) Just as a husband has the right to be possessive about the devotion of his wife because he owns her, cares and provides for her and she has entered into marital agreement with him, so also Jehovah, by virtue of his being the Creator, Owner and Provider for his creatures is en-

titled to their exclusive devotion, and especially if they have dedicated their lives to him.

But that is not all. Not only is the principle of justice involved, but also that of love. Jehovah God is jealous about our giving him exclusive devotion because he knows that our well-being and happiness, yes, our very lives, depend upon it, even as the happiness and well-being of a wife depend upon her faithfulness to her husband, taking for granted, of course, that she has a good husband. Regarding Jehovah's jealousy, the Pentateuch edited by J. H. Hertz (Soncino Press) at Exodus 20:5 has an interesting footnote:

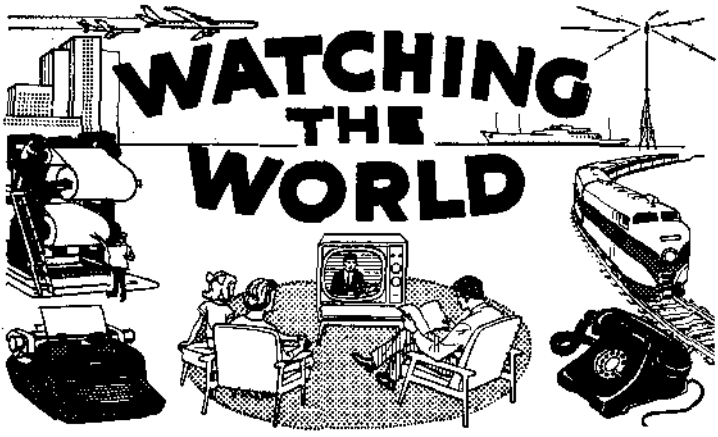
"The Hebrew root for 'jealous,' *kanna,* designates the just indignation of one injured; used here of the all-requiting righteousness of God. God desires to be all in all to His children, and claims an exclusive right to their love and obedience. . . . Outside Israel the ancients believed that the more gods the better; the richer the pantheon of a people, the greater its power. It is because the heathen deities were free from 'jealousy' and, therefore, tolerant of one another and all their abominations, that heathenism was spiritually so degrading and morally so devastating."

Coming to the Christian Greek Scriptures, we find that the word translated "jealousy" is *zēlos* in its various forms. It comes from a root meaning "to boil," as of liquids, or to "glow," as of solids. Like its Hebrew counterpart *qannáʼ,* it has several meanings, although there seems to be no reason for rendering it "envy" as there is a distinctive Greek word for it, *phthónos,* as we have seen. Depending upon the context, it is rendered "zeal" or "jealousy," the latter in either a good or a bad sense. It appears at John 2:17, where it is said regarding Jesus: "The zeal [*zēlos*] for your house will eat me up." Yes, when Jesus noticed all the commerce in the temple area he was righteously indignant.

Concerning the wrong kind of jealousy, based on selfishness, we read: "Love is not jealous [*zelóo*]." How can it be, when it "does not look for its own interests"? Further, Christians are counseled: "Let us walk decently, . . . not in strife and jealousy [*zēlos*]." Fittingly, this kind of jealousy is included in "the works of the flesh." —1 Cor. 13:4, 5; Rom. 13:13; Gal. 5:19, 20.

Obviously, jealousy based on right principles is the kind meant by Paul when he wrote: "I am jealous over you with a *godly* jealousy, . . . that I might present you as a chaste virgin to the Christ." (2 Cor. 11:2) This is the kind of jealousy manifested by Jehovah God, one based on justice and love. Jehovah being entitled to the exclusive devotion of his creatures, and it being essential to their welfare, it arouses him to jealousy for them to divide their devotion with another god, as though there were any other that could be compared to him. "Who among the gods is like you, O Jehovah? Who is like you, proving yourself mighty in holiness? The One to be feared with songs of praise, the One doing marvels." (Ex. 15:11) So it is possible, as noted at 1 Corinthians 10:21, 22, to incite God to jealousy by engaging in the worship of Jehovah and at the same time in the worship of demons.

Interesting as these truths may be, it would be a mistake to content ourselves with merely an intellectual understanding of them. The fact that envy is always condemned in the Scriptures should cause us to avoid it. And since the wrong kind of jealousy works harm, we also want to have nothing to do with it. However, we do want to have the godly jealousy that Elijah and Paul manifested and always respect Jehovah's right to be jealous, to exact exclusive devotion from us, for we are not stronger than he is.



High-Altitude Explosion

◈ On July 9 the United States set off a hydrogen bomb, with the force equivalent to more than two million tons of TNT, at a height of over 200 miles above Johnston Island in the Pacific Ocean. Some 700 miles away, in Hawaii, night was suddenly turned into day in a six-minute glare of light from the explosion. Samoan natives 2,000 miles away were terrified and fled from their homes, and many entered village churches, as the entire heavens lit up brilliantly.

Hydrogen Explosion in U.S.

◈ On July 6 a hydrogen device was exploded within the United States for the first time. It was the most powerful nuclear explosion set off in the country, equaling in power 100,000 tons of TNT. Although it was set off underground, it blasted dirt and rock some 7,000 feet into the air and created a crater 300 feet deep and a third of a mile wide. The cloud, which rose miles into the sky, was visible sixty-five miles away in Las Vegas.

Satellite Beams TV Pictures

◈ On July 10 a historic step in the field of communications was taken with the launching into space of the 170-pound Telstar satellite. Using it as a relay station located some 3,000 miles above the North Atlantic, the first overseas television program was transmitted from Andover, Maine, to where it was received with amazing clarity on the Brittany coast of France. The following night American television viewers received programs from France and Britain. The Telstar circles the earth every 158 minutes in an orbit that carries it as far as 3,502 miles from the earth and as close as 593 miles. It has an expected operational life of two years.

Buddhist Convert

◈ On July 6 Buddhist monk Talduwe Somarama was hanged for the murder in September, 1959, of Ceylonese prime minister S.W.R.D. Bandaranaike. But just before his death he converted to "Christianity" and was baptized so that he could ask for the forgiveness that the Buddhist religion does not grant.

Unruly Children

◈ Shopkeepers in London have been plagued with unruly children, who cut a path of wreckage through the merchandise, while their parents stand by and do nothing to control them. A spokesman for a big London store said: "Our losses in breakages through uncontrolled children are increasing. We are also losing customers, who will not stay in the shop if children are behaving like savages. It is a big problem, complicated by the fact that most of these children belong to the richer customers." These modern parents feel that to correct their unruly child "may interfere with his development." One shopkeeper in desperation put a sign on his door reading: "Children of progressive parents admitted only on leads [leashes]."

Cholera Epidemic

◈ On July 10 officials in Calcutta, India, reported that nearly 450 persons had died since June 26 as a result of a cholera epidemic that had struck there. Such epidemics are not unusual in India.

Malaria from Transfusions

◈ A news reporter for the Johannesburg, South Africa, Sunday *Times* reports that two women patients at the King Edward VIII Hospital in Durban contracted malaria after they were given blood transfusions from malarial blood donors. He said that special efforts had been made to keep the information from leaking out.

Legionnaires Misbehave

◈ On June 16 vice officers broke up a lewd American Legion party in Pico Rivera, California, called "one of the biggest vice raids in recent area history." Post commander Hazen Dewey Scott protested that "it was just a recruiting get-together" to attract new members.

Evading the Issue

◈ On June 26 Spanish Ambassador Antonio Garrigues gave a speech at the National Press Club in which he was quoted by the Washington *Post* as saying: "We are ready to give the Protestants the status they desire in Spain." "I, myself, am a Catholic, but I do recognize that we in Spain have committed an error to-

wards the Protestants *and I can assure you we are on the way to remedy this situation.*" However, later he indicated that that was not exactly what he meant, or what he said. On July 2, the Washington *Post*, at his request, printed his reply to the question, "Will the Spanish ever relax the restrictions on Protestant churches?" "This is a very interesting point and I will speak very frankly to you," he said. "I myself am Catholic, but I do recognize that we in Spain *may* have committed some errors toward Protestants, but we will avoid in the future such misunderstandings and *will give to the Protestants the position that they have the right to have in Spain under Spanish laws.*" Is Spain really "on the way to remedy the situation"?

Sunday Schools Ineffective

◈ On June 23 Louis Cassels, U.P.I.'s religious news writer, discussed the problem of religious education for children, which was raised in conjunction with the question of spending public funds for church schools. Cassels noted that in recent years Protestant "parents began depending upon Sunday School for their children's moral and religious training but," he observed, "these schools are greatly overrated and are not effective in providing even the minimum of religious education."

Jet-Bomber Production

◈ On June 22 the last B-52 jet bomber rolled off the production line in Wichita, Kansas. It was the 744th giant eight-jet nuclear-armed bomber to be produced there and in Boeing's Seattle, Washington, plant during the past ten years. There have been eight versions of the B-52 made, from the B-52A to the B-52H. The present model has a top speed of 650 miles an hour and can travel 12,500 miles without refueling. Last year the Kennedy Administration vetoed Congress' vote of $514,000,000 to produce forty-five additional B-52's. Emphasis is now being placed on production of Inter Continental Ballistic Missiles and beating the Russians to the moon.

Carbon Monoxide Poisoning

◈ On July 12 William and Wilma Perry, their 15-month-old son and an 18-year-old cousin drove from Washington, D.C., to New York city. On arrival the baby boy was dead and the girl was taken to the hospital in critical condition. A defective muffler had allowed carbon monoxide fumes to seep into the back seat. Dr. Molner emphasized the danger of carbon monoxide: "People still refuse to realize what a dangerous poison it is," he said. "It has no odor. You may smell fumes from an engine, or smoke from a faulty furnace, but what you smell doesn't hurt you. What you don't smell can kill in a matter of minutes."

Geysers Active Again

◈ After sixteen years of inactivity, two dormant geysers in the famed Rotorua thermal area of New Zealand, have come to life again. Named "Dreadnought" and "Witches' Cauldron," the geysers have already sprayed thousands of gallons of water in an eruption cycle of thirteen minutes. The multi-colored streaks of nearby Rainbow Terrace, which had faded because of the geysers' inactivity, are now being restored by the mineral-charged waters.

Storms in Japan

◈ In the first part of July terrific storms lashed Japan's southernmost island, Kyushu, resulting in widespread landslides and floods. By July 9, 51 persons were reported dead, 20 missing and 58 injured. The police said that the storm had left 38,000 homeless.

Education in Italy

◈ A school program conducted on television and called "It's Never Too Late" is now in its third year. The program, which now has more than 50,000 pupils who follow the lessons at 2,154 listening points, has been waging a battle against illiteracy. Thus far about 100,000 Italians have won school diplomas by means of the television instruction; last year 45,000 finished the course and 35,000 received diplomas.

What Hope for Unity?

◈ With the approach of the Roman Catholic ecumenical council in October there is much talk of uniting the churches. However, there are many who feel as does Baptist minister W. D. Jackson, who, in his presidential address to the Baptist Union in London, said: "We regard the Roman Church as the enemy of truth. She talks freedom in England, but suppression in Spain. Her financial methods are unworthy of the name of Christ. She has almost canonised bingo. She sprinkles her infants in holy water and dips her parish funds in the unholy water of football pools. In short, we are not going back." Apparently there is little hope for religious unity in Christendom.

Eligible Immigrants

◈ On his visit to Rome in June Australian Immigration Minister A. R. Downer encouraged unmarried young Italian girls to go to Australia, where, he said, there are 120,000 more young men than women. Already many young Greek girls have immigrated to Australia. On one of a series of charter flights carrying them there, George Gnessoilis, 29, found himself the only male among a bevy of eighty-five girl flight companions. "I don't know how it happened that I was the only man on the plane," George

said, but "it was a bachelor's nightmare—three days, 21 hours, 40 minutes. Like any bachelor I like girls. But eighty-five of them was just too much. I only had to look thirsty and six of them ran to get me a drink."

Long-Range Submarine

◈ On July 6 the United States Navy reported that its atom-powered submarine, the Triton, had traveled 126,500 miles on just one load of nuclear fuel.

Death Delayed

◈ When Mrs. Ellen Perry had a kidney operation in London in 1937 the doctor evidently left a two-inch surgical needle and thread inside her abdomen. Recently, twenty-five years later, it caused her death.

High-priced Cow

◈ Six-year-old Elsie was recently purchased by Angelo Agro of Agro Acres farm near Hamilton, Ontario, for $33,000. According to John Powell, an official of the Holstein-Friesian Association of Canada, it was the highest price ever paid for a dairy cow anywhere.

Thief Comes Clean

◈ According to an *AP* dispatch from Overton-on-Dee, Wales, when seventeen-year-old Roger Kettle ducked into a local hospital for a shower, he was apprehended and was found guilty by the magistrate of "larceny of an amount of water and property of the ministry of works" valued at one-halfpenny. The magistrate released him after he had paid the court costs of $2.30.

Waiting for Telephones

◈ New Zealand, with a population of nearly two and a half million, has 19,000 people on its waiting list for telephones. Two of the country's largest cities, Auckland and Christchurch, have waiting lists making up 53 percent of the total. Suburban and industrial growth in these districts is making it difficult for the demand to be met. Despite the fact that last year a record number of 68,700 subscribers were supplied with telephones, there is still a demand for 28,000 additional phones every year.

Shark Attacks

◈ The Shark Research Panel of the American Institute of Biological Sciences reports that throughout the world last year there were thirty shark attacks recorded, but, of these, only six were fatal. Most of the attacks occurred in African and Australian waters. Six took place in American waters, with the one fatality being William J. Dandridge, 23, who was killed some distance from Miami Beach. No attacks were recorded on the West Coast.

IN OUR DAY

Prophecy is one of the most fascinating elements of the Bible, particularly in our day, because so much of it is being fulfilled. If you enjoy reading the exciting experiences of such prophets as Elijah and Elisha, then you will truly enjoy the 384-page book *"Let Your Name Be Sanctified,"* because it vividly recounts their outstanding miracles and understandingly portrays their trials and their triumphs, their failings and their outstanding faith. But, best of all, it convincingly reveals the prophetic nature of their very lives and how important it is to us today.

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Awake!

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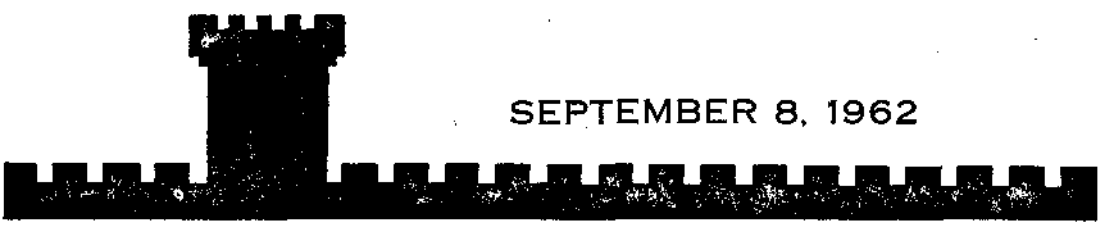

SEPTEMBER 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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WHY take it EASY?

"TAKE it easy!" is a very common expression. In fact, so common is it that even bums and others who hardly ever raise a finger to work bid each other adieu with an encouragement to take it easy. But why take it easy when life is by far more enjoyable and healthier when the body and mind are vigorously active?

The late English historian Robin G. Collingwood said that he believed that great happiness could come from "the knowledge that one is free to go on doing, day by day, the best work one can do." Former Supreme Court Chief Justice of the United States Charles E. Hughes declared: "I believe in work, hard work and long hours of work. Men do not break down from overwork, but from worry and dissipation." So why take it easy?

Today Americans over sixty-five years of age are retiring at the rate of 3,000 a day. However, over four million of these have not stopped but have gone on working. They have learned that vitality and ability are not entirely governed by age. Work holds rewards for them. Of this, *Science Digest,* April, 1960, had this to say: For those "who get most of their satisfaction and practically all of their sense of worth out of their occupations, retirement is a trying experience. Work for these people has been a fulfillment of the need for social participation. It has provided . . . a chance to achieve or be creative, or a chance to be of service to others." So these persons want to go on working. They do not want to take it easy, nor should they for their health's sake.

Loafing on the job or elsewhere may suit some people, but it does not suit those who are accustomed to responsibility or the stimulation of work. They enjoy doing things.

Annually untold work hours are lost simply because both men and women take it easy when they should be working. They look upon work as a curse, an enemy—not a friend. It is also true that most of these clock watchers and loafers seldom, if ever, get enjoyment out of their work, mainly because they refuse to give of themselves and put their heart into their work. Therefore, they miss not only the joy of exhilarating exercise, but also the thrill of accomplishment. The happiness that comes from a job well done is never theirs. What they usually reap are long hours and days that drag on, because of their lack of enthusiasm for work. So why

take it easy? Throw yourself into your work and enjoy it.

Admittedly, some employers are not the best sort of persons in the world to work for, but that does not justify loafing, holding back and taking it easy. Your half-hearted service not only makes your employer miserable but you as well. What is more, you reap the effects of his irritation. Thus you heap trouble on your own head by taking it easy. So why do yourself injury? Work.

By turning to the Bible we can learn there the proper attitude that man should have toward his work. The apostle Paul admonishes Christian workers: "Do not loiter at your business. Be aglow with the spirit." "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." (Rom. 12:11; Col. 3:23, 24) No taking it easy for Christians, but whole-souled work! In turn, this has a wholesome effect on all concerned.

People who love life crave activity. And faithful servants of God were and are such people. Take for example Noah. He reared a family, became a preacher of righteousness and built an ark after he was five hundred years old! Abram was seventy-five when he left Haran to take up a whole new life in Canaan. Moses at eighty became leader of the children of Israel. Caleb at eighty-five said of himself: "I am today as strong as on the day of Moses' sending me out. As my power was then, so my power is now for the war, both to go out and to come in." (Josh. 14:7-11) Paul, after many years of full-time ministry, told the Thessalonians about "working night and day," so as not to put an expensive burden upon any one of them. (1 Thess. 2:9) And at Revelation 7:15 we read of those who come out of the "great tribulation" rendering God "sacred service day and night in his temple." Nowhere in the Bible do we read anything favorable about one that says, "Take it easy!" Industriousness, not slothfulness or idleness, is what is praised. So, then, why take it easy?

Since life is not without purpose and time is precious, we should do well to take stock of how we spend our time. Not to waste time takes planning. For leisure or free time operates on the principle of the vacuum; as soon as it is created, something has to move in. To have something worthwhile move in, plan your evenings and weekends. Instead of being a viewer, become a doer, and you will be happier for it. Some may build their own garage. They plant their own flowers and lawn. Others create toys for their children and repair their own car. Energetic housewives, instead of cooking the same dishes over and over again, enjoy planning new dishes. They may set the table differently, rearrange the furniture or sew their own wardrobe. They know that the most rewarding use of time is not taking it easy, but using it well. This calls for attention, not only to the home, but to the spiritual welfare of those who live in it as well.

Free time may provide an escape from secular work, but never let it be an escape from God and your responsibility to God. Use free time to cultivate the mind and renew the spirit. Schedule time for good reading, especially the Holy Scriptures. Set aside time for reflection, meditation and contemplation. Also, there is so much good to be reaped by carrying the life-giving message of God's kingdom to people of goodwill. Buy out time for this. Use your time wisely to grow spiritually, for from within you will draw great satisfaction and happiness. So why take it easy when there is so much good to do and so much pleasure in doing it?

Do you know YOUR Creator?

How is he evident?
What is his name?
What are his purposes?

WHAT indicates that the human body was made by an intelligent Creator are the order, design and wisdom so evident in it. Your brain and spinal cord, for example, are so masterfully designed that the most complex circuitry in man-made computers appears crude in comparison. When a surgeon uncovers the spinal cord, he looks at an impressive sight. Remarking about this, Dr. Joseph P. Evans, a professor of neurosurgery, said: "There is also a fine tracery of blood vessels that is beautiful to behold. But overshadowing everything, is the great order apparent in all this. If one reflects how orderly this is, and how much more elaborate is the brain, whose secrets are even more deeply hidden than those of the spinal cord, the reality of great order is almost overwhelming."

What do you know about the One who designed this complex spinal cord? What do you know about the One who made your remarkable body so that all its complex parts function smoothly as a united whole? What do you know about this One whose amazing creations are a cause for ceaseless wonderment by man? Do you think of this Creator as being the God that all people worship no matter what their religion may be? If you do, you do not know your Creator.

Many Gods

Throughout the world men direct worshipful devotion to a vast number of gods. Some are animals, birds, reptiles and other things of creation. Still others are idols made by the hands of men. To imagine that this worship goes indirectly to man's Creator is a misconception that is just as great as the thought that such things are gods worthy of worship. Your Creator rightly expects you to worship him rather than the things he has created or the things made by the hands of men. That he requires exclusive devotion is made evident in the second of the Ten Commandments he gave to the nation of Israel: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20:4, 5.

The repeated warnings that the true God gave to that nation about not going after other gods confirm the fact that not all religious worship goes indirectly to him. He cannot be represented by an image of a human or a beast and worshiped through such representations, as was pointed out by the apostle Paul: "Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and

four-footed creatures and creeping things. Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever." —Rom. 1:22-25.

If you profess to be a Christian, do you give your Creator exclusive devotion or do you venerate created things such as living and dead humans? Do you venerate religious objects made by the hands of men? Do not imagine that such worship is acceptable to the Creator. If you think it is, you do not know him.

Do you make the gaining of money of greater importance in your life than godly devotion? Is your chief concern the finding of pleasure? Do you adulate science? If you do, such things become your gods. These are the gods you worship although you may be a regular church attender and profess to be a Christian. This was admitted by Presbyterian clergyman William S. Meyer, who said: "We worship other gods, made by our own hands, such as science, education, progress, money, power, prosperity, pleasure, reason, success, dividends and investments. We should ask ourselves this question, 'In what do I place most deeply my soul's reliance?' " Persons who worship such things, whether knowingly or unknowingly, manifest ignorance of their Creator although they may be good church members.

By becoming a part of this corrupt world and venerating the things that it honors and holds in high esteem, a person unwittingly renders devotion to the chief adversary of the Creator. That enemy of righteousness is identified as the god of this world by the apostle Paul. "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) No wonder this world brings forth the Devil's wicked fruits! No wonder James says that whosoever "wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) Are you certain that you are not unknowingly worshiping or serving the wicked god of this world?

The True God

If you think that your Creator is a trinity of three gods in one, you do not really know him. The trinitarian Hindu view of three gods in one—Brahma, Vishnu and Siva—is not the accurate view of the true God. Neither is Christendom's trinity. The true God stands alone as a single Being without equal. "Is it not one father that all of us have? Is it not one God that has created us?" (Mal. 2:10) Jesus Christ viewed the Creator properly as One who is superior to all living creatures, including himself. He said: "The Father is greater than I am." (John 14:28) This majestic Being who, as Creator, is the source of all life is the One whom Jesus Christ worshiped as his God. "I am ascending to my Father and your Father and to my God and your God." (John 20:17) He appreciated the need for accurate knowledge about God.

It is only by taking in accurate knowledge of the true God from his written Word that you are able to get the proper view of this One who sent Jesus Christ to the earth. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) As one who is sent, Jesus recognized his inferiority to the one supreme Being. Pointing out this Christian view of the Creator, the apostle Paul said: "There is actually to us

one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him."—1 Cor. 8:6.

Not Nameless

Regarding the name of the Creator Canadian clergyman G. Stanley Russell said: "The name that people give to God is also unimportant. He is not likely to listen to their prayers less carefully because they address him as 'Allah,' or even, like the North American Indians, as 'Manitou.'" If this is your view, you do not know your Creator. He has made it evident in the Scriptures that he is particularly interested in being identified by name.

As the true God, his name is set apart from those of all other gods, and that exclusive name distinguishes him from those gods. Jesus acknowledged this when he opened his model prayer by saying: "Our Father in the heavens, let your name be sanctified."—Matt. 6:9.

The importance that the Creator places upon his distinguishing name is made evident repeatedly in the Hebrew Scriptures. To the nation of Israel, who brought reproach upon his name by going after other gods, he said: "I shall certainly sanctify my great name, which was being profaned among the nations, which you profaned in the midst of them; and the nations will have to know that I am Jehovah."—Ezek. 36:23.

The name "Jehovah" distinguishes your Creator from all the things that men venerate as gods. He is the Most High, to whom all worship rightly belongs. This is what people must come to know: "That you, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:18) If you know your Creator you will know his name and will direct your worship to him by that name and not imagine that this can be done by the name of some other god.

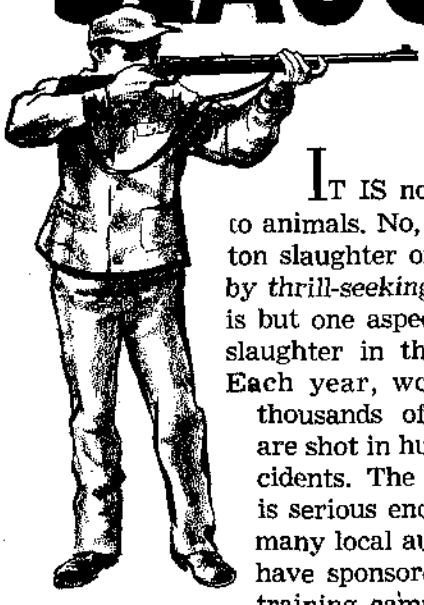
Purposes

Do you know what Jehovah's purposes are? How can you be acquainted with your Creator if you do not? Acquaintance with his purposes is essential to being acquainted with him, for those purposes reveal his characteristics. They show that he is loving, long-suffering with man, kind and forgiving. They reflect his unmatched wisdom, his immense power, his love for righteousness and his great sense of justice. To really know him, it is essential to know what he has purposed for this earth and for man as well as what he requires of you.

Three of his purposes that should be of the greatest interest to you are the vindicating of his name of the reproaches heaped upon it by this world, the establishing of righteous rule over mankind by means of his kingdom and the redeeming of obedient humans by means of Christ's sacrifice so they may have eternal life. Having knowledge about these purposes gives you a better understanding of your Creator and increased appreciation for him. Such knowledge should create a burning desire to do what he requires of his worshipers. His requirements are set down in his written Word.

Study the Scriptures and take in the knowledge that will make you acquainted with Jehovah, the true God. Through his written Word come to know the One who is the Designer of your wondrously-made body. Learn the marvelous things Jehovah has purposed for those who love him and who worship him in the manner he wants to be worshiped.

SLAUGHTER in the woods



IT IS not limited to animals. No, the wanton slaughter of animals by thrill-seeking hunters is but one aspect of this slaughter in the woods. Each year, worldwide, thousands of persons are shot in hunting accidents. The situation is serious enough that many local authorities have sponsored safety training campaigns to reduce the slaughter of hunters themselves.

Though the greater number of hunting accidents are not fatal, many hunters are seriously injured. In the United States about 1,500 persons are shot each year; of these about 300 persons die from their wounds. Of the several hundred persons hit last year in Canada, eighty-seven died. About 20 percent of all gun mishaps are fatal. The death rate in rifle accidents is almost double that with shotguns.

What accounts for most of the accidents? About 70 percent of them result from careless or trigger-happy hunters, some of whom shoot at whatever makes a noise. They foolishly make what they call "sound shots," not really knowing whether the target is a horse, a cow, game on which the season is open, game on which the season is closed or even another hunter.

Some of these hunters fire away at first glance of something that moves, and then they take a longer look afterward. In the Big Horn Mountains of the United States a hunter shot a buck deer and was bending over the carcass. This hunter was wearing a red coat and a red hat. How could another hunter mistake that scene for live game? Yet it happened; another hunter only a couple hundred yards away viewed the scene and immediately opened fire. The shot hit the man right in the hip pocket. He probably would have been another fatal casualty of the slaughter in the woods had it not been for the fact that he had a box of brass cartridges in that very pocket, which stopped the bullet. But the hunter did not escape without reminders of the near tragedy, since he was cut with fragments of brass and was speckled with smokeless powder.

A smaller number of hunting accidents, about 30 percent, are self-inflicted. Teenagers account for a higher percentage of casualties resulting from unintentional discharge of a gun. These self-inflicted wounds result from all manner of carelessness. A gun discharges because it topples over from some insecure prop. Though there are widespread laws against carrying a loaded rifle or shotgun in an automobile, accidents occur every year because of this folly. Despite warnings about crossing fences with loaded guns, many hunters are wounded while fence-crossing. Some accidents are hard to imagine. Can you imagine anyone being so foolhardy as to use a loaded rifle as a cane with the hand over the muzzle? It happens. Each year

numerous persons lose various parts of their anatomies, mostly fingers, because of holding guns by their muzzles.

Anyone doing hunting with firearms should be well familiar with the vital rules. Foremost, of course, is the rule to shoot only when the game is clearly visible. The value of this rule is obvious. Its observance would eliminate many hunting accidents. It would eliminate shooting at a noise, which "noise" might turn out to be another hunter.

Hunting accidents do not just happen—they are caused, almost all of them, by the failure of some to respect the simple principles of hunting safety. One of those principles is never to trust a safety lock. One hunter thought it was safe to keep a loaded gun in his car as long as the safety lock was on. But one day he saw some game, rushed for the gun, and in his eagerness accidentally released the safety lock, causing the gun to discharge. The result was a hole in his car, but it could easily have been worse. Another good rule is never to hand a loaded gun to another person. Never take a loaded gun into a car, tent or house. "Empty" guns kill scores of persons every year throughout the world.

Wanton Slaughter for Fun

The wanton slaughter of animal life was recently spotlighted by Prince Philip, the Duke of Edinburgh, at a dinner of the World Wildlife Fund in New York city. After telling how Noah brought animals into the ark to save them from the flood, he said: "Today a different kind of deluge threatens the earth's creatures," the flood of "thoughtless actions of mankind." The prince noted that in 2,000 years about a hundred species of animals and a hundred species of birds had become extinct. He spoke of the famous passenger pigeons that once darkened skies in North America and yet were exterminated in one generation, and "for fun."

The fun seeker, the thrill seeker, the status seeker and the trophy seeker—these have all multiplied the slaughter in the woods. For these hunters it is not a matter of food. It is a matter of testing their skill, of having fun or of getting prestige. One noted hunter has said: "I like this shooting thing, stalking some relatively large animal or, even more enjoyable, shooting birds. It's like the pleasure of hitting a ball."

Each year thousands of birds are slaughtered for fun. Telling what happened near the Swiss-German border, *Time* magazine of February 2, 1962, reported fifty hunters closing in for the kill of a flock of plump, brown-black *Belchen* (coots) that were paddling across Lake Constance:

> "The few *Belchen* that tried to escape were blasted out of the sky or cut down before they could finish their flailing, loonlike takeoff. The rest of the birds were slaughtered where they sat. . . . At least 600 *Belchen* were bagged within the two-hour legal hunting limit, for a few bloodthirsty hunters were still dissatisfied. Groused one: 'There's no fun unless you shoot lots of them.' . . . The duckbilled, chicken-bodied coots that the gunmen slaughter . . . are worthless as trophies, and dead birds are usually given to the nearest garbage collector. . . . Still, more than 7,000 are shot each year. Explains one enthusiastic hunter: 'They aren't good for anything, and there's lots of them. So why not shoot them?' "

How evident that the motive of these hunters is the mere thrill of shooting the birds! Other hunters seek to experience this thrill by shooting whatever they can find, especially larger animals. A reporter for the Fairbanks *Daily News-Miner* tells of what went on a few years ago during a caribou hunt in Alaska:

> "Perhaps 30 or 40 hunters in cars, or sitting on the ground with binoculars yell and keep firing at the caribou. The frightened herd runs this way and that to escape. Down go several big bulls and dainty cows. Some

struggle to rise and fall back on broken bones. The white moss is stained scarlet with blood. Several caribou are very dead, most of them gut shot.

"One hunter rushes up, cuts off a head and yells 'look at these antlers.' He doesn't clean the animal. He has the trophy. . . . [The hunters] were out to kill anything that moved. Oftentimes it didn't have to move. High-powered guns with telescopic lens cracked. Bullets whizzed far and wide. . . . One young woman was deliberately firing into the milling herd [of caribou] with a .22 automatic. She was shaking and screaming. 'I never had so much fun in my life,' she said. Two men brought out a machine gun. Fortunately the game wardens were able to take the gun away before tragedy struck.

"Not only were caribou and moose shot down relentlessly, but small animals near the highway were shot just for fun. By the roadside we saw a mother porcupine and two babies all shot. Marmots, gay little rabbits, timid grouse, all met the same fate. A little mother . . . duck, a victim of a hunter's whim, lay dead beside the road. We saw the duck's mate return again and again to the dead female uttering mournful cries, bereft of its loved one."

What was the motive of many of these hunters? Was it food or was it thrills? What about the man whose sole purpose was trophies? the woman who screamed ecstatically as she pumped bullets into the herd of caribou? the men who came with a machine gun? Were they there for food or "fun"? Such accounts of wanton slaughter could be multiplied *ad nauseam,* indicating that many persons take up the slaughter of animal life for thrills. As one writer has said: "Make no mistake, the pursuit of wild food induces a primitive and pleasing glandular disturbance, remotely akin to falling in love or winning a fist fight."

Christian View of Hunting

How is the Christian to view this slaughter in the woods? Can he participate in hunting without displeasing God?

The Christian must take the Bible view. Hence he does not oppose the killing of animals for the purpose of food. He knows that after the great Flood God said: "Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat."—Gen. 9:3, 4.

But what if a Christian does not need to hunt or can obtain all the food he requires without hunting? Would it be wrong for him to hunt? Not necessarily. Some kinds of food are not readily available at meat markets or other stores. If a person likes venison and is willing to pay the cost for obtaining it by hunting, there is nothing wrong in that. That God-fearing man Jacob had a taste for venison. Once he told his son Esau: "Take, please, your implements, your quiver and your bow, and go out to the field and hunt some venison for me. Then make me a tasty dish such as I am fond of and bring it to me and, ah, let me eat." (Gen. 27:3, 4) The only way many persons can obtain certain dishes today, such as venison, rabbit and pheasant, is by hunting.

Where, then, could a Christian err in regard to hunting? By going hunting really for the purpose of thrills or for trophies rather than for food. One might salve his conscience and say to himself: 'Well, I'm really going hunting for the thrill of the chase and the shooting, but what I kill I will take home and eat, so that will make it all right.' But does it? Is it safe for a Christian to cultivate such desires? God gave animals to man and they can be killed for food. But killing animals just to test human skills or to give men "kicks" and thrills is not the proper motive. Each Christian should remember he is preparing for life in God's new world, where thrill-seeking Nimrods will not exist. Hence each Christian must examine his own mo-

tives in regard to hunting. If he really wants the food and that is his true motive, then there is nothing Scripturally wrong. The fact that the hunter enjoys being out in the open, breathing the fresh air, and that he may get relaxation out of hunting does not make it wrong anymore than it would for a fisherman who seeks not only good food but the sunshine, the fresh air and relaxation. A fisherman too could have the wrong motive. If he fishes merely to test his skill against the fish, to haul fish in for fun and have a big thrill out of catching impressive specimens, he is not cultivating the right desires.

So the Christian who desires to please God could not join in wanton slaughter of animals, reveling in the thrill of shooting living creatures. Nimrod displeased God; he was "a mighty hunter in opposition to Jehovah." (Gen. 10:9) He hunted wild animals for thrills, prestige and self-glory; his cultivating such things led to his becoming a hunter of men. He cultivated wrong desires.

God gave man dominion over the animal creation, but man was not to chase and terrify the animals. He was to associate with them and delight in their presence. God made exceptions, in that animals could be killed for food, for sacrificial purposes or for clothing. Also, animals that injured humans or destroyed man's domestic animals or property could be killed.—Ex. 21:28; Cant. 2:15.

Hunting Attire, Rules and Laws

If a Christian wishes to obtain food by hunting, what about attire? There is nothing objectionable about wearing a hunting costume, say a red cap and a red coat. Such attire is largely for safety and does not transform one into a thrill-seeking Nimrod. What counts is the hunter's motive. Killing animals for the purpose of sport or amusement does not have the approval of God.

Any Christian who obtains food by hunting should take all necessary precautions and obey all rules governing hunting. If one finds himself trigger-happy, shooting at mere noises, and so forth, one's motive should be carefully examined. A Christian seeking food would shoot only when the game is clearly visible. He would not risk injuring or killing his fellowman by carelessness. Moreover, he would observe Caesar's regulations governing the taking of game. He would not be guilty of killing more than the daily legal limit. Fishermen are said to violate daily bag limits more frequently than do individual hunters; but Christians will obey such regulations as the authorities in the community lay down.

Not only are there human laws to consider, but the Christian who goes hunting for food will be most careful to obey God's law on blood, which requires taking the precaution to bleed the animal properly, since a bullet wound is not enough to effect adequate drainage of blood.—Lev. 17:13, 14; Acts 15:28, 29; 21:25.

Let all who go hunting clearly understand their motive, especially since "the heart is more treacherous than anything else and is desperate." (Jer. 17:9) If any find themselves cultivating wrong desires, it would be better to refrain from hunting. Let no Christian be responsible for the wanton slaughter in the woods, the shooting that also claims many human lives.

HEAVY DUSTFALL

Measurements made by United States and Russian rockets and satellites indicate that at least 10,000 tons of dust fall to the earth every day.

reaction to your letters about

SINCE the article "Spain Suppresses Religious Freedom" appeared in the April 8 issue of *Awake!*, there have been literally thousands of letters that have come to our attention in answer to your protests against the trampling underfoot of religious freedom on the part of the Spanish government. Over five hundred of these letters were written by United States senators and almost four hundred by congressmen and State representatives. British and Canadian government officials likewise responded, and clergymen, lawyers and school officials have added their voice in protest. No doubt you would enjoy knowing what some of these had to say. Herein are excerpts from a few of the letters received.

"The suppression of religious freedom in Spain is an old, well-known and sad story." —A newspaper editor in chief, London, England.

"I am unalterably opposed to all sorts of restraints upon the minds of men by whomever and wherever imposed and you may be sure that I will be ready to do anything I can in advancing the cause of religious freedom."—An attorney, Memphis, Tennessee.

"Publicity concerning these areas of repression is a valuable public service."—Professor of law, Newport, Rhode Island.

From members of the Canadian House of Commons came these expressions: "I am shocked. . . . Freedom of religion is very far from any conception of the Spanish people. You may remember that that was the state that was responsible for the viciousness of the Spanish Inquisition and, under a dictatorship, the people have not come very far since that time." "I am appalled at what appears to be taking place in Spain today."

From the British House of Commons: "Probably, publicity which is given by such articles is the best means of combatting this intolerance." "I will most certainly make a protest on your behalf." "You can rest assured the British Ambassador is behind you in this issue."

"I agree with you that the persecution taking place in Spain is to be deplored and resisted vigorously by our government."—Member of the United States Congress.

"Suppression of religious freedom anywhere is to be deplored. If we supply foreign aid to any nation, it seems to me that our government has a perfect right to insist upon religious freedom." —Member of the United States Congress.

"As a general rule, the United States Government has no basis for any official protest or action against the suppression of religious practices by another sovereign nation. But in the case of Spain, we have large numbers of Ameri-

can forces stationed there at the American air bases, and therefore we have every right to ask that they be accorded the rights and privileges of American citizens."—United States senator.

However, the United States State Department has taken another view of matters. It excuses pressure from the Catholic Church, and explains that, regardless of what the Spanish government may be doing to freedom, they would rather have Franco in their camp than lose his support in the fight against communism. Having made inquiry on the matter, a congressman made these remarks: "The Catholic Church plays a fairly large part in the functions of the Spanish Government, and there is a natural tendency to thwart any attempt on the part of other religious groups to proselytize. It was also explained to me by a State Department official, that our Government hesitates in condemning the Spanish Government for the reason that it is a non-Communist country, and there is no desire to lose the support of this country in our struggle with Russia. The United States has a number of air bases strategically located in Spain, and in order to insure their retention, all caution is used to avoid any possibility that they will not be retained."

Of course, not everyone agrees that that is the best policy. "I am not entirely satisfied with the reply of the [State] Department," said one senator. "Frankly, I feel that the reply of the Department leaves something to be desired."

"It is a lamentable fact that, in times of peril like these, we must necessarily ally ourselves with all those who will oppose our common enemy, even though our allies may themselves be unsavory." "The use of our foreign aid money to keep a despot in power in a country seems most objectionable to the ideals on which this country was built and presently advocates." —Members of U.S. Congress.

"There is, of course, a growing feeling in many circles that we are making a great mistake in sending our dollars to support dictators. I share this view." —United States senator.

Spanish Authorities Remark

What did Spanish officials have to say?

"There is no ban forbidding anyone to change his religion," answered the Spanish embassy in London. "This is established by the 'Fuero de los Españoles' or Spaniards' Charter (Article 6), which states that 'nobody shall be molested for his religious beliefs nor in the private practice of his form of worship.'"

"In Spain there is complete freedom of worship."—The Consulate of Spain, Los Angeles, Calif.

But the on-the-scenes report published in *Awake!*, which cited names, dates and places where persons have been jailed simply for admitting that they were Jehovah's witnesses or for reading the Bible together in their private homes, belies their replies.

Religious Leaders Speak Up

There are ministers of many religious organizations who are concerned about the suppression of freedom in Spain, and they too voiced their views:

"I have tried to help some of our missionaries in Spain the past 15 years who have undergone as cruel treatment as what is described in your magazine."—Pastor, Presbyterian Church.

"I was in Madrid three years ago, and was able to observe first hand the difficulties faced by several religious faiths as they endeavored to worship."—State director, Baptist Convention.

"This is the same story we get from most of the countries where the Catholics

are dominant. And this certainly does bring concern to all God-loving people." —Bishop, Brethren in Christ Church.

"We are on your side of the fence." —Chairman, Bahai.

"We are greatly concerned about the suppression of religious freedom that is taking place in many countries including Spain. . . . We realize that this threat is coming ever closer to America as well as the world."—Pastor, Evangelistic Center.

"We behold you as among God's victorious."—Minister, Unity Church.

"I share your alarm."—Minister, First Presbyterian Church.

"I am thoroughly convinced that unless something is done in the next few years, the Roman Catholics will take the world." —Minister, Church of Christ.

"America stands in the gravest danger of its whole history. Not only from Communism, but also from Roman Catholicism and from a third sinister element, namely, an apostate Protestantism."—Minister, Baptist Church.

"If your group is suppressed by Spain and/or the Catholic Church, that means that every other religious group in the world is in danger of suppression."—Minister, Trinity Methodist Church.

"Above all I think it is important that American people be informed as to the kind of tyranny, both religious, political, and otherwise that exists there, and I think your magazine is doing a real service."—Rector, Christ Episcopal Church.

"It cannot be denied that such suppression does exist."—Minister, First Methodist Church.

Roman Catholic Comments

Response from the Catholic clergy, however, was somewhat different: "As far as actual persecution is concerned I found no evidence of it in Spain."—Roman Catholic priest, Portland, Oregon.

"Objective evidence does not support any of your claims."—Roman Catholic priest, Sioux City, Iowa.

"Too bad there is no official suppression of J.W.'s in this country!"—Priest, Lancashire, England.

"We might not want a man like Franco for our country, but they are very much satisfied with him" in Spain.—Roman Catholic pastor, Durand, Wisconsin.

"You have the effrontery to call on Catholic priests to voice a protest to our Government and to the holy Father against an official [Franco] who has dared to speak the truth of history."—Roman Catholic priest, Pennsylvania.

"Never mind this religious freedom business. No man has the right to propagate error and heresy. . . . Anyhow, in Spain there is an ideal situation existing between Church and State. And if you among others are not careful, you are going to arouse the sentiment of the right-thinking American people against you—possibly leading to the suppression of what you call religious freedom in this country. The more you and Protestants advocate Birth control—the greater the chances of this Nation some day becoming a Catholic country. That will be the day. Then maybe what is going on in Spain might be compared to a Sunday school social."—Roman Catholic pastor, Livonia, Louisiana.

But far greater in number are those persons who want to be free to hear what others have to say and choose for themselves. They speak out on behalf of freedom, not only for themselves, but for all men. They are of the opinion that safeguarding freedom for others is a good way to preserve it for oneself.

Moving into EXPANDED FACILITIES in Finland

By "Awake!" correspondent in Finland

SATURDAY, June 9, was a memorable day in the history of Jehovah's witnesses in Finland. On that evening 1,543 Witnesses from all parts of the country gathered at Tikkurila, near the capital city of Helsinki, to attend the dedication of a new branch office, home and factory, which had been built by the united efforts of the Witnesses.

An architect who is a Witness designed the new structure; and in September, 1961, the Witnesses began to dig the foundations, the work going ahead quickly. Working very hard and willingly, this force of Witnesses contributed 12,000 hours of work. Finally the new partly three-storied, red-brick Bethel home and factory, situated on a large rock mass overlooking the beautiful countryside, came to completion.

The dedication program included a review of the work of Jehovah's witnesses in Finland. It all began in the summer of 1909, when a Finnish businessman set out to make a pilgrimage to Palestine. Because of travel connections he was obliged to wait over in Gothenburg, Sweden. There a colporteur, as the full-time preachers of Jehovah's witnesses were then called, happened to call at the hotel in which he was staying. In room-to-room work the Witness met this businessman, who accepted some books and began to read them as a means of passing time.

The Bible explanations that these books contained were so revolutionary to this man that he abandoned his trip to Palestine and returned to Finland. There he began a systematic study of the Bible with one of his friends, using the Society's series of books known as "Studies in the Scriptures."

These two men saw the need of preaching these Bible truths to others. A depot was needed, and in 1911 a small room was rented. On Sunday a public talk was usually presented in a nearby park and interested ones were invited to the office, where study meetings were held. By the end of the year there were five dedicated workers.

The following year, 1912, the first convention was arranged, in connection with the Memorial of Christ's death, with thirty-six persons in attendance. At the end of this year the first *Watch Tower* appeared in Finnish. That same year the Society's first president, C. T. Russell, visited Helsinki, and 140 persons attended a convention in connection with his visit. The next year, 1913, a branch office was opened.

By 1928 there were 305 Witnesses in the country. Some of these considered the possibility of going to serve where the need was still greater, in Estonia. The Estonian radio, in 1930, unexpectedly agreed to broadcast the Kingdom message over the Tallinn radio station in Finnish, Swedish, Estonian and Russian. The broadcasts were continued without interruption for five years. Since the Estonians proved to be very receptive to the Kingdom message, many Witnesses went across from Finland to work there as full-time preachers.

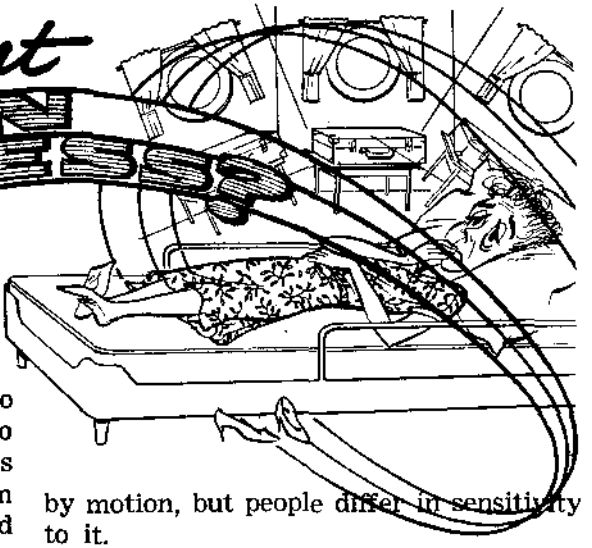
When Finland entered the second world war, there were about 500 Witnesses in the country. During the war the Branch servant was arrested, literature confiscated and the magazines banned. Yet the Witnesses pressed on, and when the war came to an end, there were 1,420 publishers in Finland, an increase through those troublesome years of 185 percent.

Since 1945, the Kingdom work has moved forward, so that in April 1962, there was a new peak of 8,939 Kingdom ministers in Finland.

In his dedication discourse Branch servant Erkki Kankaanpää discussed this growth and showed the need for the expanded facilities. In 1938, for example, 73,313 *Watchtower* and *Awake!* magazines were printed in Finland, but last year more than two million were needed. Further, the Kingdom Ministry School for overseers is now being held in the new building.

Jehovah's witnesses in Finland are determined to make full use of these expanded facilities to do all in their power to carry the message of God's kingdom to all corners of the land.

Can you prevent MOTION SICKNESS?



ALL too familiar to many ocean travelers is the sickening feeling that comes when a ship encounters heavy seas. As the ship goes up and down, rolling at the same time to the right and to the left, a passenger's stomach seems to rise into his throat and then drop into his shoes. The walls of his cabin seem to swim about his head. He breaks out into a cold sweat and takes on a greenish pallor. Wave after wave of nausea sweeps over him. He retches until his insides feel as if they are tearing apart. Feeling violently ill, he loses interest in everything about him, including life itself. The torment of motion sickness transforms what could have been a delightful trip into a nightmare.

A traveler flying in a plane high above the ship passenger might feel like congratulating himself for not being on the rough ocean below and prostrated with seasickness. But when his plane encounters turbulent air, he may not feel so self-satisfied. As the plane is tossed about, dropping suddenly like an elevator and rising just as suddenly, he feels the same sickening up-and-down pressure on his stomach that the traveler on the ocean liner feels. A feeling of nausea can come over him and grow worse as the plane banks suddenly. The cabin seems to spin about him. Before long he frantically reaches for the special paper bag kept in the seat pocket in front of him. Airsickness can be every bit as unpleasant as seasickness. Whether on the ocean or in the air, the traveler can be made miserably ill by motion, but people differ in sensitivity to it.

Sensitivity to Motion

Some persons are so sensitive to motion that they get sick when riding in a train or a car or even when sitting in a swing. Others may not be affected until they begin reading while they are moving. Still others can get sick when sitting still in a movie house watching a motion picture taken from a plane or a roller coaster. Motion sickness can be triggered by what the eyes see as well as by what the body feels. For some unknown reason it affects women more than men.

Women travelers are five to ten times more sensitive to motion sickness than are adult males. This is especially true with airsickness. Half-grown children have about the same sensitiveness, whereas children under two years of age do not appear to be affected at all. Young men between the ages of seventeen and nineteen seem to be three times as sensitive to it as males over thirty years of age. This does not mean that adult males do not succumb to motion sickness; they do, but not as readily as other persons. In fact, 90 to 100 percent of all people are subject to some form of this sickness. Immunity to one form

does not necessarily mean immunity to other forms of it.

Cause

There is uncertainty as to what actually causes motion sickness. Those who think it is psychosomatic are faced with vehement denials by persons who have suffered it. The use of sugar-pill placebos has not stopped people from getting sick. In one test on military fliers 20 percent of those taking sugar-pill placebos got sick. While there are instances of people becoming sick because they thought they would, evidence points to something more than imagination as the cause. The cause appears to lie in the central nervous system.

The nerves of the eyes, nose and internal organs contribute to the squeamish feeling associated with the various forms of motion sickness. The principal contributors appear to be the nerves associated with a person's sense of balance. These are connected with the labyrinth in each ear where semicircular canals filled with fluid play a major role in the mechanism of balance. Confirming the relation of motion sickness with the labyrinth is the fact that persons whose ear labyrinths do not function never suffer motion sickness.

Some motions of a plane or ship are more distressing than others. Pitching and heaving movements, for example, are more likely to cause sickness than rolling movements. The same is true when the craft makes repeated moves in more than one direction. Motion in the walls, floor and ceiling of a cabin is especially sickening when the passenger is unable to orient himself by looking at a distant object through a window or porthole.

During World War II it was found that 80 percent of the airsickness suffered by bomber crews was among men in the navigators' compartment. These men usually occupied compartments where they could not orient themselves by looking outside. When they went to another part of the plane where they could see the horizon or distant objects on the ground, they often felt improved.

Other aggravating factors can be the reading of fine print in a moving vehicle, indigestion, too much alcohol, hunger, overeating, lack of ventilation, a cabin that is too warm, noise and vibration, the smell of food or engine fumes, and so forth. Just the sight of a person who is sick can make an uneasy feeling in the stomach become worse.

Prevention

Motion sickness is not necessarily inevitable for you when you travel. There are ways you can prevent it. On a plane, for example, be careful about choosing the location of your seat. Remember that a seat near the front or tail tends to have more motion than near the wings. Select a window seat on the right side near the wings.

Seats on the left side of a plane are bad for sensitive persons. The plane usually banks to the left when it turns because the pilot sits on that side and can see better by banking in that direction. The ground dips and swirls past the eyes of the passengers on that side whenever the plane banks. This aggravates any feeling of nausea.

Sitting next to a window has an advantage over sitting next to the aisle. It allows you to keep yourself oriented by permitting you to look out the window. When you look out fix your eyes on distant objects that appear to be fixed. These might be distant mountains, cloud formations or even the horizon. Avoid looking at the nearby landscape or clouds, allowing them to swim past your field of vision. That will make any tendency toward sickness much

worse. Perhaps you have noticed this sickening effect from an automobile when telephone poles flashed by at a blurring speed.

It is wise to avoid overeating before taking a trip. Food in itself will not cause motion sickness, but too much food in the stomach can contribute to it. On the other hand, it is equally unwise to fast. An empty stomach can have just as bad an effect as a stomach that is too full. The best course to take is to eat the food you normally do, in a moderate amount. Start your trip with a comfortable stomach.

If you feel a bit upset, recline your seat as much as you can and rest your head on the headrest. Keep it in one position. The fewer head movements you make the better off you will be. Oftentimes a feeling of nausea will pass away when the head is kept steady against a headrest. If the up-and-down motion of the plane makes your stomach feel as if it is sliding up and down inside of you, take a deep breath and hold it when the plane hits a downdraft. That will tend to compress your abdominal organs and reduce the feeling of movement. These suggestions will also prove helpful to passengers on an ocean liner.

When you begin to feel sick on a ship, get out of your cabin and go out on deck. Recline in a deck chair, keeping your head steady. Do not look at the moving deck and waves in the foreground. Fix your eyes on the distant horizon. Very likely this will cause the sick feeling to pass. In the event that you finally succumb to seasickness, you can figure on about three days of lessening misery before you become adjusted to the motion of the ship. After that you should be all right unless the sea becomes rougher. Only about 3 to 5 percent of the passengers on ocean liners fail to make this adjustment.

COMING IN THE NEXT ISSUE

- The Trinity—Mystery or Falsehood?
- The Road to Degradation. (Narcotics)
- Insect Architects at Work.
- Why a Fever?

Drugs

It was not until motion sickness incapacitated large numbers of fighting men during World War II that medical science began deep research on the problem. In 1943, Canadian researchers produced a drug that worked satisfactorily in preventing motion sickness. A few years later an antihistamine accidentally proved effective when it stopped carsickness in a patient who was being treated for something else. A number of drugs for motion sickness are now available.

As might be expected, the drugs have some bad side effects. They sometimes cause blurred vision and drowsiness, depending upon how much is taken. To be most effective in preventing motion sickness, it is necessary to begin taking one of these drugs from a half hour to one hour before you start your trip and then at specific intervals thereafter. Usually the effect of one pill will last for about four hours. When taken after you have become sick, it is less effective. Injections of sodium bicarbonate were discovered to be helpful by Dr. Minoru Muta of Japan. The injections can provide immunity for up to one month. This treatment, however, may not be available to you.

Whether you will use one of these drugs or try the less certain methods for preventing motion sickness is something you will have to decide for yourself. You know your own sensitivity to it. In any event, there is no reason to fear a delightful trip by train, ship or plane when ways exist for you to prevent motion sickness.

At Christian Assemblies

WELCOMED BACK

In Winston-Salem, North Carolina, Jehovah's witnesses recently used a high school for holding a Christian assembly. The school board had been somewhat reluctant to grant permission for use of the school facilities because they had been improperly cared for by other religious groups. The facilities included a cafeteria equipped with the latest machinery. What did the school officials say about the Witnesses' use of the facilities? "This building is cleaner than it has been for eight years," and, "If you ever want to use these facilities again, you are welcome." The principal, impressed with the cafeteria organization, called his wife to come and see for herself. The county manager of cafeterias was likewise impressed with the cleanliness, so much so that he offered the head cook a job supervising one of the county school cafeterias. This Witness had come to serve where the need is great for Kingdom ministers and needed a job. The superintendent of the county school was so pleased with the report from the cafeteria manager and the principal that he welcomed the Witnesses to come back anytime.

CLERGY OPPOSITION

In Mexia, Texas, the efforts of the clergy's Ministerial Alliance to prevent Jehovah's witnesses from holding an assembly in the city failed. Public reaction showed disapproval of the clergy's action. Many businessmen remarked that they did not favor the efforts of the clergy. Almost every business place that had a window display accepted a sign advertising the public talk. Though the contract for the auditorium was rent free, there was to be a charge if it was necessary to turn on the heat for the three days. Saturday evening it got chilly and a man from the fire department came over, turned on the heat and said: "This is on the fire department. There will not be any charge for this service for you people." The public lecture was broadcast over the local radio station, the manager being most cooperative. He said he did not like the way the clergy went about things, and he went on the air with an editorial stating that the Ministerial Alliance was out of place in trying to pressure the city commissioners into denying a minority group the freedom to assemble.

After the assembly, the Watchtower Society's representatives in charge of the assembly were approached by one of the city commissioners. He stated that he attended all the program Sunday and enjoyed it very much. He said that the conduct of the Witnesses in the city was very good and that he would certainly recommend to the city commissioners that they be invited back anytime. Attendance at the assembly was 10 percent over the total number of Witnesses in the area, indicating that many local people were present to hear the public talk, plus the many who listened to the broadcast.

NATIONAL ASSEMBLY IN COLOMBIA

Colombia's national assembly was set for March 23-25, 1962, in Barranquilla, and how the Christian witnesses of Jehovah appreciated the privilege of coming together! Some came from mountainous regions where they had to travel on foot or by horse or burro for great distances, then by bus, train or riverboat to the assembly city. Some buses filled with Witnesses traveled upward of thirty hours and over some roads that were thick with dust.

To provide for the arrival of the delegates a unique arrangement was made in some cases: A special busload of delegates would arrive. The rooming department had already made arrangements for the entire group to be assigned in the same section of town. So they would drive to the Kingdom Hall in that section, unload and then be guided to their rooms by local brothers. Some thirteen special buses were handled in this way.

Baptism, which had been a problem due to the distance from the beach, was handled easily: The brothers dug a small pool about ten feet long, four feet wide and five feet deep in the sandy patio of the branch office of the Society. They then lined this with less than $4 worth of plastic, and there the baptism of 179 persons was held.

SUPERHIGHWAYS OF THE SEA

By Awake! correspondent in Chile

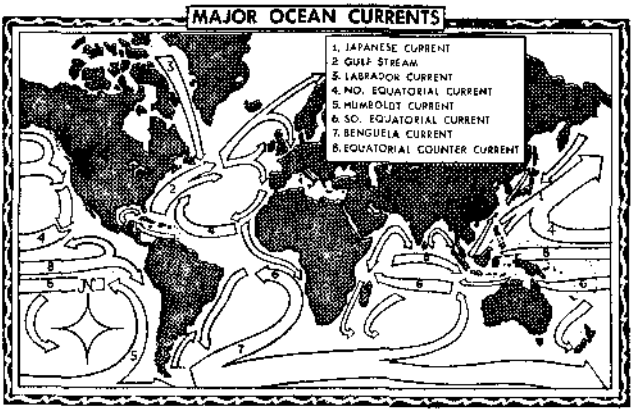
OCEAN currents, the superhighways of the sea, play a fascinating role in our lives. They are a vast air-conditioning system that helps to maintain a balance of heat and cold throughout the globe, at the same time influencing the work and play of millions of people.

You may have wondered why the climate of England is mild, while Labrador, in the same latitude, has a climate that is far more rigorous. And why is it that Norway, located largely above 60° latitude, has ice-free harbors into the Arctic Circle while Greenland and Siberia are so forbiddingly cold? How do you explain the fact that tiny Uruguay is famous for its beautiful Atlantic beaches, while Chile with nearly 3,000 miles of Pacific coastline has nothing to boast about in that regard? These are some of the results produced by millions of tons of warm and frigid water spiraling along the superhighways of the sea.

Japanese, Gulf and Labrador Currents

Californians who glory in their agreeable climate could not do so were it not for the Kuroshio (Japanese) Current. After flowing across the North Pacific to the "Panhandle" of Alaska, where it provides a growing season of 164 days, this warm stream turns south, giving California its perpetual springtime in almost the same latitude as Vladivostok, Siberia! Because of its identical summer and winter temperatures, the Kuroshio Current has been called the fraternal twin of the Gulf Stream.

From outer space astronaut John Glenn saw the Gulf Stream as "a river of blue." This current is fed by the north equatorial current that crosses the Atlantic and piles up water in the Gulf of Mexico. The high water level finds an outlet through the Straits of Florida, where it flows northward as the Gulf Stream with summer temperatures as high as 80° until cooled by northern water.



For centuries the warm Gulf Stream has supplied northern Europe with tropical warmth, stimulating the fertility of England, Ireland and all the North Sea countries. Without it England

probably would be icebound in winter. If warm Gulf Stream waters meander and fail to reach Norway there is a noticeable dearth of fish and the vegetable harvest is inferior. Thanks to the Gulf Stream, Norway's year-round open harbors enable her to place among the four leading countries in merchant tonnage. Long before Benjamin Franklin charted part of this "river" by means of its color and temperature, Nantucket skippers were using it to speed their vessels toward Europe.

When the eastward stream is intersected by the cold Labrador Current, however, problems are created. The eddy of the two currents not only creates heavy fog, but forms a melting pot for dangerous icebergs such as the one that sank the Titanic before the days of the International Ice Patrol. Fish coming down toward New England on the cold Labrador Current back up when encountering the Gulf Stream's warm water. The result is rich fishing grounds known as the Grand Banks.

The Humboldt Current

Coming up from the icy Antarctic is the influential Humboldt or Peru Current that flows from southern Chile up the coast to Peru, almost to Ecuador. Before reaching the Galapagos Islands it swerves westward across the Pacific. This frigid stream induces many ocean bathers to content themselves merely with sunbathing. While it is named after Alexander von Humboldt, the famous German biologist and naturalist, it cannot be said that he discovered it. In 1520 Fernando Magellan, the Portuguese navigator, on his round-the-world trip was startled to see the Indians traveling rapidly on their rafts and canoes while others nearer the shore moved at a more leisurely pace. In modern times the Humboldt Current has performed similar service.

On April 28, 1947, Thor Heyerdahl, a Norwegian adventurer, built a raft and embarked from Callao, Peru, with five companions to demonstrate his theory of how the Pacific Islands were originally populated. After many thrilling experiences they arrived at the Marquesas Archipelago 4,000 miles away in the Pacific. Their raft, the Kon-Tiki, became famous through book and film. However, not everyone was convinced that the Peruvian Indians had populated the Pacific Islands.

To prove the opposite theory, Eric de Bisschop, another European adventurer, and four companions set out from the island of Tahiti ten years later on a similar craft. Bisschop's crew made use of a warm current that drops down toward the Antarctic and completes the counterclockwise circuit of South Pacific currents. Beset by many difficulties, the voyagers finally had to be rescued by the Chilean navy about 200 miles south of Easter Island. Nevertheless, enough of the trip was accomplished to illustrate Bisschop's theory.

You can take your pick of current theories as to who populated what. This much is certain, the effect of the Humboldt Current on the west coast of South America is very great. A notable result is the fabulous coastal fishing grounds. From the mineral-rich Andes the rivers of northern Chile carry many elements such as iron, copper, iodine, nitrates and phosphates down to the sea. There the Humboldt Current picks them up and carries them along. A great variety of minute plant and animal life called plankton draws on these elements for nutrition. The plankton, in turn, attracts some 200 varieties of fish, which, in turn, attract millions of sea birds. Man, of course, is attracted by the fisherman's paradise. That explains why Chile, Peru and Ecuador have struggled so tenaciously to secure a two-hundred-mile sea limit for fishing rights, while the

United States and other countries have been willing to accept a mere twelve-mile limit.

In the arid northern section of Chile, where there are few inhabitants to eat the fish, little by little canning factories are springing up to preserve the fish for export. Neighboring Peru has built up a flourishing industry by transforming billions of tiny anchovies into fish meal pellets that are exported as livestock-poultry feed. "Guano," the nitrogen-rich droppings of the guanay birds along the coastal islands, is also a big business for Peru, since she exports it as fertilizer.

Occasionally these industries are sabotaged by the meandering of the Humboldt Current, as occurred in 1957-8. When the cool Humboldt drifts out to sea the temperature of the coastal waters rises. Down from the north comes "El Niño," a warm current with 68° water. Millions of fish and enormous quantities of plankton die. Some fish depart in search of cool water where plankton thrives. With the fish gone or dead, the guanay birds starve and abandon their fledglings. Soon the air along the coast is befouled by the odor of rotting fish and birds. Sulphurated hydrogen created by this condition blackens the paint on ships in harbor, giving them what is called a "Callao painting." Temporarily ruined is a fishing industry and a fertilizer business by the meandering of the Humboldt Current.

At times this struggle between the tropical and frigid currents is accompanied by thunderstorms and tropical rains that produce a miracle of life in the parched earth of Chile's Atacama Desert. Within fifteen to twenty days after the heavy rain a carpet of beautiful flowers blankets the valley. Years may pass between one torrential rain and the next, but the seeds, bulbs and tubers wait below the surface for their opportunity. To botanists studying the phenomena the enduring vitality of the tiny seeds and roots is amazing.

Brazil and Benguela Currents

On the eastern side of South America conditions are just the reverse. The south equatorial (Brazil) current branches down the Atlantic coast south of Recife to maintain the humid heat of Brazil and nourish her fabulous fertility. As a special gift, the year-round temperature of the Copacabana Beach at Rio de Janeiro makes it one of the most enticing beaches to swimmers of many countries. There winter practically never exists.

In the same latitude on the opposite side of the Atlantic the heat of southern Africa is tempered by the cold Benguela Current that flows up from the Antarctic to complete the circuit of moving water in the South Atlantic.

Oceanographers have discovered that the superhighways of the sea are more complex than previously supposed. The old concept that ocean currents are "rivers" in the sea is undergoing modification. The frequent meanderings of the ocean highways show that they have no clear-cut channel. There is also evidence that the Gulf Stream, for example, is not so much one stream as a series of currents interspersed with countercurrents. Along its route one current starts up, goes a distance and then expires. Meanwhile a short distance away a parallel current starts up and goes farther before running out. This overlapping of currents within the Gulf Stream has been called the "shingle effect." It is one of the oddities of the sea that has aroused much curiosity.

The discovery of mighty countercurrents running below the well-known ocean streams took oceanographers by surprise. In the Pacific the eastward moving Cromwell Current was found several hundred feet under the westward flowing south

equatorial current. At still greater depths a third current was found moving westward again. Likewise tremendous countercurrents were found flowing southward beneath the Gulf Stream and the Humboldt Current. There is also evidence of an equatorial subsurface countercurrent. It is believed that these undercurrents are a principal means of maintaining earth's heat balance and regulating our climate.

Secret of Motion

Several factors cause the ocean water to circulate. When water cools or the salt in it is concentrated, its density becomes greater and it sinks below the light surface waters. In the Arctic and Antarctic frigid water drops to the ocean floor and slowly creeps toward the equator, where the water wells up from below to make way for the continued influx from the poles.

The chief cause of ocean circulation, however, is the winds produced by solar radiation. At the equator the hot sun causes the air to rise, creating a vacuum. Into this vacuum rushes air from the northeast and southeast, producing the steady trade winds so long used by ship captains. At the same time the fiery sun expands the equatorial waters, causing them to move. The steady winds propel this expanding water westward in currents that flow to the north and south of the equator. The revolving motion of the earth causes these currents to flow clockwise in the Northern Hemisphere and counterclockwise in the Southern Hemisphere.

This welling up of deep water combined with the circulating currents aerates the oceans with the oxygen that sustains sea life. That is why the superhighways of the sea have been called the ocean's "lifeblood." Reverent men see in this complicated interplay of sun, air, water and planetary motion a wisdom and power that far exceeds man's. Scientists expect that it will take decades to unravel the many mysteries still buried in the deep.

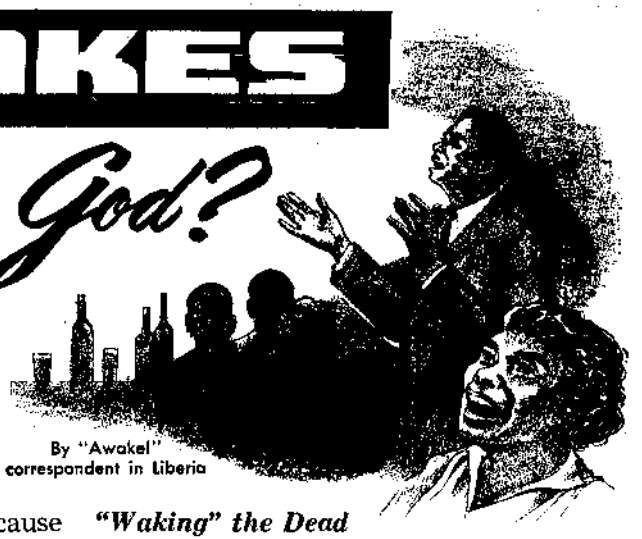
A Scientist's Disappointment

WHEN Dr. Albert Einstein granted an interview to a Japanese journalist named Takada, the famed scientist said: "In the whole history of science the manufacture of the hydrogen bomb is the most appalling mistake the scientists have ever made." But scientist Einstein had been disappointed long before the development of the hydrogen bomb. Telling about this, Fernand Gigon wrote in his book *Formula for Death:*

"Einstein's secretary has told us how the scientist progressively lost his faith in mankind as his strength waned. During the war, when he wrote to the U. S. Government that his calculations were such as to make an atomic bomb a possibility, and that he visualised the uses to which such a bomb could be put, he made one stipulation when offering his help. Once the first bomb was made and ready for trial, he said, representatives of Germany and Japan, observers from neutral countries, and, of course, the chiefs of staff of the principal allied powers, should meet on a desert island in the Pacific. The atomic bomb would be exploded before this gathering of experts, and the explosion would be such that the immediate capitulation of the enemy would surely follow. Thus vast numbers of human lives would be saved. . . .

"The Government gave Einstein this promise, voted credits of more than two thousand million dollars to the laboratories, and then President Roosevelt died. The Pentagon, anxious to see the war ended, neglected the promises made to the great scientist and looked for a target in the centre of Japan. Einstein felt extremely strongly about this betrayal. His peace of mind disappeared. . . One day, surveying his life's work, he said: 'If I had only known, I would have been a locksmith.'"

Do WAKES Honor God?



By "Awake!" correspondent in Liberia

THIS funeral service was different. Instead of eulogizing the deceased or offering many prayers for the repose of the soul, the speaker had taken the opportunity to focus attention on the God of all comfort. In a simple and straightforward manner an explanation was given to satisfy meditative minds as to the cause of death and the solid hope of a new world of righteousness where many dead ones would be restored to life. Attenders fearing horrible sufferings for the deceased were relieved with the Scriptural evidence that the dead are not in torments. The genuine hope of a resurrection impressed all hearers with the wondrous power of the Almighty and drew minds away from the God-dishonoring pagan concept of an immortal soul hovering about somewhere.

At the conclusion of the short discourse given by one of Jehovah's witnesses, no one blamed the merciful and long-suffering Creator for death. The talk had honored God as worthy of our worship and service, splendidly testifying to his loving will and purpose.

The motive behind most funeral rites is not to bear witness to and honor God. Mystery and superstition as to where the dead are have led to various rites designed either to assist the deceased to a new abode, to secure his welfare, or to protect the living from the dead. The deceased and his "spirit" have been the all-important concern of such ceremonies, including the custom known as

"Waking" the Dead

From the pagan Celts of England "Christians" there adopted the ancient custom of staying with the dead from death to burial, or keeping a "wake." *The Encyclopædia Britannica* states regarding this practice: "Doubtless it had a superstitious origin, the fear of evil spirits hurting or even removing the body. . . . With the introduction of Christianity the offering of prayer was added to the vigil. As a rule the corpse, with a plate of salt on its breast, was placed under the table, on which was liquor for the watchers. These private wakes soon tended to become drinking orgies. With the Reformation and the consequent disuse of prayers for the dead the custom of 'waking' became obsolete in England, but survived in Ireland."

Customs equivalent to "waking" are still found among many peoples of the earth, including present-day inhabitants of West Africa. Among the latter the corpse is put in a casket, not under a table. It is not essentially the fear of "spirits" that prompts members of Christendom to keep wakes. The reason generally put forth is that friends and relatives wish to share

the grief of the family, and pay a last tribute to the deceased.

Except among the Muslim Mandingos, who bury their dead very quickly, keeping wakes is the popular rule in West Africa and is seldom melancholy, especially if there is much to eat and drink. Because sympathizers are losing a night's sleep in order to comfort the bereaved, it is incumbent on the family to provide refreshments. If the family is too poor to prepare food and provide drinks, then friends will make donations so that the wake will be a success. Coffee, biscuits and sandwiches may be served, but more important is the liquor, without which no wake can be a success. In fact, few, if any, will attend a wake if no liquor is provided. If nothing better can be procured, at least plenty of cane juice will be supplied by poorer families. At wakes people turn up who have hardly known the deceased, but who never miss an opportunity to drink at someone else's expense.

Church Wakes

Wherever the wake may be kept, whether in a home or a church, religious hymns are sung over the body until daylight. If the wake is in a church the drinking is done at a nearby home, with groups alternating so that the church is never empty. Not all may imbibe intoxicating spirits at a church wake, but boisterousness is generally present among many who do partake. Actual fighting too is not uncommon.

The West African regards it as highly important that a wake be kept over his dead body. Perhaps the individual may not receive any undue attention during his lifetime, but he wants to be sure that he is properly honored at his death. He desires to have as many prayers said and hymns sung over him as possible. The size of the wake also indicates the deceased's social status, so that the thought of a wake-less demise horrifies him.

For these reasons belonging to a church is considered to be important, for church members are assured of a church wake if they have paid their dues. Jehovah's witnesses, who do not adopt pagan customs and so do not keep wakes, are at times accused of not burying their dead. Those who wish to associate with them may be discouraged by remarks such as, "If you die, Jehovah's witnesses will not do anything for you." But the truth is that Jehovah's witnesses conduct a dignified funeral service honoring God, and not man, and that is satisfying to those who seek to please God rather than pursuing personal glory.

Wakes and the Supernatural

Wakes among the more civilized are mild affairs compared to what tribal peoples put on. At tribal wakes drummers, singers and dancers all compete in what turns out to be somewhat of a free-for-all. The din does not abate until the sun rises, yet, if there is sufficient liquor on hand, festivities may be carried on day and night for a week or more even though the body may be buried within two days. A great feast follows the burial, either immediately or after some weeks.

At some wakes a definite effort is made to communicate with supernatural powers. Fortune-telling by means of mirrors may be practiced. A plate containing "medicine," perhaps in a horn, is placed under the corpse. Applying this "medicine" is thought to make one able to see visions. Some persons gash their lips and cheeks with razors and then apply "medicine" to heal the wounds, reminding one of the Baal worshipers in Elijah's day who cut themselves in an effort to get a response from their god. Certain manifestations that do occur appear to be caused by the

operation of occult powers. Incidentally, the wake is viewed as the appropriate time to make "confessions" to the corpse of secret matters withheld from the deceased during his lifetime. This doubtless is done to forestall any retribution from the spirit world.

"Crossing the River"

To prevent the deceased's "spirit" from feeling slighted, music and dancers are provided in the same way as was done at the death of previously deceased family members. Another curious provision for keeping a wake, regarded as necessary by the Kisi tribe inhabiting Liberia, Sierra Leone and Guinea, is the "joke-mate," a friend of the deceased who will joke about his death and thus provide entertainment that is assumed to be pleasing to the "spirit." In a good humor now, the "spirit," it is thought, is willing to "cross the river."

This "river" crossing is part of the ceremony of the Kisis called "scattering the grave." If the deceased is a man, this will take place on the fourth day after his burial; three days in the case of a woman. During these days the dead are regarded as not yet having "crossed the river," which supposedly separates the spirit realm from that of humankind. "Scattering" the grave means removing the earthen mound and dousing the grave with water. Thereupon a chicken is sacrificed, thus permitting the "spirit" to join his people in the other world. Failure to "scatter" the grave is thought to keep the "spirit" on this side of the "river," where it would bring harm to the living.

Christian View

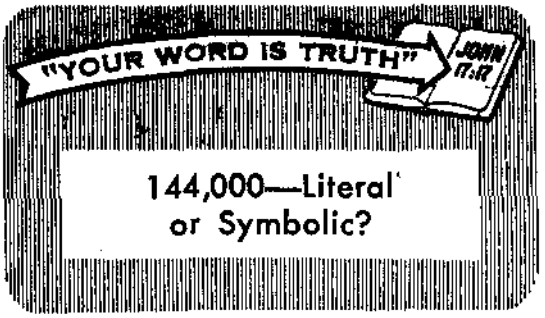
A number of Christian principles are violated by such wake-keeping. Christians were instructed by the apostle Paul to "quit being fashioned after this system of things," just as ancient Israel was warned not to adopt the religious customs of pagan nations. Accordingly, early Christians kept no wakes. There was no wake kept over the body of Jesus.—Rom. 12:2; Jer. 10:3.

While it is a fine thing to visit those who are bereaved, to comfort them and to be of help in other ways, extended periods of mourning and all-night vigils are not appropriate among true Christians, who, because they have faith in God's promise of a resurrection, do "not sorrow just as the rest also do who have no hope." —1 Thess. 4:13.

Rather than support functions that may turn out to be drinking orgies, Christians heed the advice of the apostle Paul: "As in the daytime let us walk decently, not in revelries and drunken bouts." Tribal wakes often lead to excesses and fights, and are avoided by those who heed the Bible's good counsel.—Rom. 13:13.

Nor does a Christian wish to entertain and pacify the "spirit" of a deceased person, knowing that man does not possess such an immortal intelligent "spirit." Such ideas of deathlessness are contrary to the Scriptural hope of the resurrection and engender an unwholesome fear of the dead, but they are part of wake-keeping. —Ezek. 18:4; Ps. 146:4.

In harmony with righteous principles, true Christians who devote their lives to honoring God do not at death want others to make them the object of honor. They do not want the occasion of their death to be attended by unchristian customs. Rather, they would prefer that Scriptural comfort be given to the bereaved and that honor go to the great Life-Restorer, Jehovah God.



144,000—Literal or Symbolic?

MUCH controversy revolves around the words of the apostle John at Revelation 7:4-8 and 14:1-5. There he writes that 144,000 sealed ones are bought from among mankind and taken to heaven. Some say the number is literal and reveals how many literal Jews are converted to Christ and called to heaven. Catholic and Protestant leaders declare that this number must be symbolic and advance several arguments to support their claim. Let us consider the various viewpoints.

Does the number 144,000 refer to the literal number of natural Jews converted to Christ and taken to heaven along with untold numbers of other Christians? It should be noted that the list of names of the twelve tribes in Revelation 7:4-8 does not fully agree with the names of the twelve tribes of natural Israel. Dan is omitted and Manasseh is added. The Revelation account is not dealing with natural Israel; it is discussing spiritual Israel, and simply using natural Israel as an illustration. (Gal. 6:15, 16; Rom. 2:28, 29) These 144,000 spiritual Israelites are called not only from natural Jews, but from many nations, as Revelation 5:9, 10 indicates: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation, and you made them to be a kingdom and priests to our God, and they will rule as kings over the earth." Those who are kings and priests with Christ, those who are with him on heavenly Mount Zion, are limited to 144,000 but they are taken from all nations.

Even before the Jewish family records were destroyed A.D. 70, Paul had declared: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one person in union with Christ Jesus." (Gal. 3:28) If John were identifying the literal Jews taken into the Kingdom, he would be violating the principle that there is neither Jew nor Greek identified as such after coming into union with Christ.

Those who allege that 144,000 is a symbolic number point out that it appears in the Revelation, a book of signs and symbols. However, this argument is not conclusive, because the Revelation actually contains both literal and symbolic numbers. Whether a number is to be taken literally or symbolically depends upon its background and setting. Examples of literal numbers found in the Revelation are the twelve apostles and the thousand years of Christ's reign. (Rev. 21:14; 20:2, 3, 6, 7) That the number 144,000 is literal is indicated by John's contrasting it with a great crowd, "which no man was able to number." (Rev. 7:9) The force of his contrast is lost if the 144,000 is symbolic and also is a crowd that no man can number.

Some contend that if 144,000 is taken literally, then to be consistent one must take the unreasonable view that these sealed ones are all males, since Revelation 14:4 declares: "These are the ones that did not defile themselves with women." It is asserted that if the use of "women" is symbolic, then the use of "144,000" also must be symbolic. However, this argument lacks foundation. When the Revelation gives a literal number, what immediately follows it is not necessarily literal. For instance, Revelation 21:14 mentions

"the twelve apostles of the Lamb." We automatically take the number twelve literally because we know there were twelve apostles. We cannot argue that the twelve must be symbolic just because the word "Lamb" does not refer to a literal animal. In the same manner the literal 144,000 are spoken of as being with the symbolic "Lamb" on the symbolic "Mount Zion" and, symbolically speaking, not defiled with women.

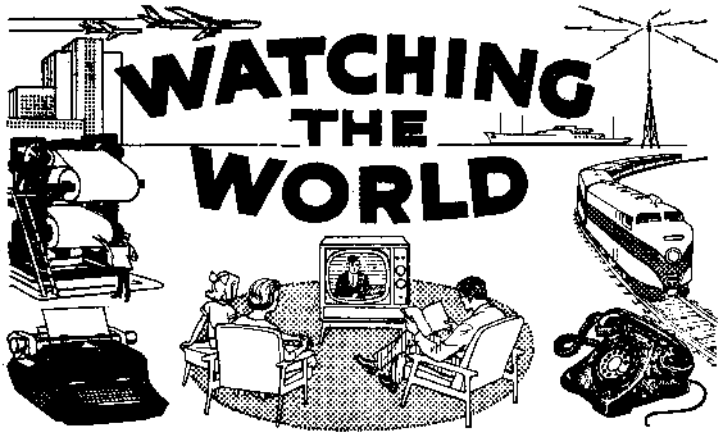
Those who maintain that 144,000 is a symbolic number do not answer the question, Symbolic of what? Does it represent one hundred and forty-four million, for example? Millions of churchgoers have been told that they are on different roads, all heading for heaven, regardless of conflicting creeds, religious wars, religious illiteracy and material preoccupation. But is it Scriptural to say that millions are traveling on many roads to heaven?

Jesus taught: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and *few* are the ones finding it. Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." (Matt. 7:13, 14, 21) Doing the Father's will requires diligent and regular Bible study to learn that will. (John 17:3) Heavenly life is won only by proving faithful to that will, even to death. (Rev. 2:10) Because many would fail to endure, Jesus said: "There are many invited, but few chosen." (Matt. 22:14) He left no doubt that relatively few are taken to heaven when he said: "Have no fear, *little flock,* because your Father has approved of giving you the kingdom." More than 144,000 would not be "few" or a "little flock." —Luke 12:32.

Does this mean that only 144,000 are saved? Not at all. The Revelation contrasts the 144,000 heavenly heirs with "a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb." (Rev. 7:9) Jesus indicated that such are not of his "little flock" when he said: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) But does not their "standing before the throne" mean that they are in heaven?

It is possible to stand before the throne without being in heaven. Matthew 25:31, 32 indicates that "all the nations" are gathered before Christ, who is seated on his glorious throne. That does not mean that the nations are in heaven. The "great crowd" have listened to Jesus' voice through the preaching of the good news of God's kingdom. (Matt. 24:14; Rev. 14:6, 7) Obeying it in faith, "they have washed their robes and made them white in the blood of the Lamb. That is why they are before the throne of God." (Rev. 7:14, 15) Continuing faithfully to serve God and his kingdom under Christ, this great crowd will survive the war of Armageddon into God's new world with prospects of everlasting life on a paradise earth. Reigning over them will be Christ the King and his 144,000 associate priests and kings.—Matt. 6:9, 10; 2 Pet. 3:13; Rev. 21:1-5.

We have seen that the number 144,000 does not refer to literal Jews or to millions of churchgoers supposedly taking broad parallel roads to heaven. Clear understanding of God's provision of salvation for the "little flock" and the "other sheep" removes the temptation to say that the number 144,000 is symbolic. The Scriptural facts prove that it is a literal number referring to spiritual Israel.



Deep-Sea Dive

◈ On July 15 two Frenchmen descended into the watery deep farther than the world's tallest mountain is high. They made the descent into the Japan Trench, east of Japan, in the seventy-foot-long French bathyscaphe Archimede, and rested on the bottom for three hours. They reported "intensive life" at that depth, 31,350 feet below the surface of the water. It was the second-deepest dive ever made, the deepest being a descent of 37,800 feet, over seven miles, into the Marianas Trench off Guam by two United States Navy men in 1960.

Child Beatings

◈ On July 13 the American Medical Association reported that a nationwide survey revealed a deplorable situation —that beatings by parents may be a major cause of death of young children, usually under three years of age. A recent issue of the association's journal said that "it is likely that it will be found to be a more frequent cause of death than such well recognized and thoroughly studied diseases as leukemia, cystic fibrosis, and muscular dystrophy."

Nation's Fifth Astronaut

◈ On July 17 Major Robert M. White zoomed 314,750 feet into space in an X-15 rocket ship, over fifty-nine miles up and more than ten miles higher than man had ever gone before in a winged aircraft. According to Air Force regulations, this altitude qualified him as the United States' fifth astronaut and the first one in a plane with wings.

Crime in the U.S.

◈ The Federal Bureau of Investigation reports that during 1961 major crimes in the United States increased by 3 percent, to a new peak. Of particular concern was the fact that of every 100 police officers in the country eight were assaulted while on duty, and many of these were seriously injured.

Statement on Gambling

◈ On July 12 the Vatican City weekly *Osservatore Della Domenica* answered readers who had been asking whether lotteries or soccer pools were immoral. The paper answered that such gambling in itself was not immoral, but that if money was risked in gambling that was needed for more important things, such as the upkeep of the family, then it would be wrong. At least, that is the Roman Catholic view.

School Vandalism

◈ On July 13 the New York city Board of Education issued a report revealing that damage to city schools in 1961 cost an estimated $1,000,000, enough money to build a new elementary school every two years or hire 200 additional teachers. The major cost was $818,680 for replacing 163,736 window panes maliciously smashed by young vandals. The worst, however, has not been reached, as vandalism is still on the increase. During the first five months of this year 6,767 more window panes were broken, 122 more unlawful entries were reported and three more fires were started than during the same period last year. Thus, despite increased efforts to prevent vandalism, there has been an increase in damages of $43,000 for the first five months of this year over the same period last year.

Samoan Liquor Craze

◈ Western Samoa, a country that became independent on January 1, 1962, is having trouble with more and more young Samoans who are drinking methylated spirits (wood alcohol). Some cases of blindness have resulted, and although it is a well-known fact that liquor is being illegally manufactured throughout the islands, police are unable to give the matter full attention because of transportation and personnel shortage. Additives previously introduced to make the spirits unpalatable had no affect on Samoan addicts who strained and drank it anyway.

Church Bell Ringing

◈ When the new St. Philip's Anglican Church was built at St. Heliers Bay, Auckland, New Zealand, some people found the increased volume of the new bell disturbing early in the morning. It was tolled 21 times at 6:30 am during the week and at 7:45 am on Sundays. Injunction proceedings to restrain early-morning ringing of the bell were instituted, but when the case came up for

hearing it was revealed that the plaintiffs had agreed to withdraw their lawsuit because of a private settlement. It was agreed that the bell's volume would be reduced for early hours, tolled three times instead of 21, and at 15 minutes later than customary. In view of the wide publicity given this incident, the terms of settlement were read in open court, whereupon Mr. Justice Woodhouse of the Supreme Court expressed his gladness over the private agreement and said: "I have no doubt that, in spite of the fact that the tolls of the bell have been reduced from 21 to three, the congregation of the church will not suffer."

Japanese Bible Publishing

◈ Last year the Japanese Bible Society published two million Bibles or parts of the Bible, to raise the total to more than 20 million that have been published in Japan since the second world war. Considering that less than one percent of the population professes Christianity, it indicates considerable interest in the Bible among non-Christian Japanese.

Profit in Narcotics

◈ On July 17 James Brown, considered by the Federal Bureau of Narcotics as the "major narcotics operator in the Harlem area [New York] for the past five years," was arrested. He was said to be the leader of fifteen narcotics sellers who served at least 300 Harlem addicts daily and grossed $2,000,000 a year. According to Assistant United States Attorney James B. White each of the peddlers sold a minimum of twenty packets of heroin a day at $20 each. He said that they received 25 percent of the take, which means they each made at least $100 a day.

On the same day as Brown's arrest narcotics worth $1,350,000 on the underground market were burned under the supervision of the police. They had been seized by detectives in raids in recent years. The drugs were unsuitable for legitimate medical purposes since they had passed through the hands of numerous persons who had diluted them, thus making them of unknown quality.

Smoking and Premature Birth

◈ Preliminary findings obtained from tests on more than 23,000 expectant mothers and 17,000 children reveal that among mothers who smoke there are more premature births than among nonsmokers. The United States Public Health Service said that the findings "confirm the results of previous studies which have shown a relationship between cigarette smoking during pregnancy and prematurity."

High Dive

◈ On July 18 Miss Lois N. Frotten made a striking debut as a parachute jumper; she plunged 2,000 feet through the air and when her chute failed to open she plunged into Mystic Lake feet first. Finally, she emerged, frightened, but apparently not seriously injured. Later, she asked: "What did I do wrong?"

Sunday School Lessons

◈ A *UPI* dispatch from Little Rock, Arkansas, reports that after a five-block chase police sergeant Frank Moore caught a shoplifter. When he asked the thief the names of his two accomplices who got away, he asserted: "I don't know their names. I just know them when I see them in Sunday School."

Honesty

◈ The Boston *Record* of July 3, 1962, reported on the decision two men had to make when they found a pouch containing $11,685 in cash and checks lying on the sidewalk. Unhesitatingly they took the money to the police. They happened to arrive at the same time that Jim Cohen, manager of Robert Lawrence Clothing, Boston, was reporting the loss of the weekend receipts to the police. When the men refused to take a reward, Cohen made a donation to their religious organization. The men were Jehovah's witnesses.

More Cars Increase Danger

◈ A pamphlet published by the British Road Federation said that in 1960 Britain had 36.1 vehicles of four wheels or more for every mile of her 195,000 miles of roads. West Germany's roads were the second most crowded, with 31.8 cars for every mile, followed by the Netherlands, Sweden and the United States. Such crowded road conditions present a hazard. Dr. L. G. Norman, chief medical officer of the London Transport Executive, indicated how much of a hazard when he wrote in a paper for the World Health Organization that more than 100,000 persons are killed every year in road accidents. In some countries, he said, the death toll exceeds the number that die from tuberculosis, polio, typhoid fever, diphtheria and diabetes put together.

Working Girls and Marriage

◈ In Italy the general procedure has been to dismiss a working girl from her job if she got married. Women have attacked this practice as "forced spinsterhood" and "incitement to concubinage." A typical working girl's lament was this: "The firm where I work has informed me that they will fire me if I get married. All right, then, since my wages are necessary, I am going to live with my fiance without getting married." In May it was reported that to cope with the problem a draft law was approved by the cabinet which provides that no girl may be dismissed for

getting married. As a safeguard, the law was understood to stipulate that dismissal of a girl within a year of her marriage would be presumed to be because of it. It was said that the law was assured of clear passage through Parliament.

High-Cost Penny

◈ On June 28 at an auction of rare coins conducted by the New Netherlands Coin Company, a Long Island, New York, man paid $10,500 for a 1799-over-1798 United States cent. It was said to be the highest price ever paid for a coin of that denomination.

He Loved to Be Cut Up

◈ What most people dread Maurice Hatt loved—to go to hospitals to be operated on. In the past ten years he has bluffed his way into 100 hospitals and faked symptoms so successfully that he received fourteen abdominal operations —all unnecessary. Now, a judge pointed out, "he is in the type of hospital where they are unlikely to oblige him by operating unnecessarily."

Mile-and-a-Half-Thick Ice

◈ University of Wisconsin scientists, who recently have returned from Antarctica, reported that seismic measurements showed the ice at the South Pole to be 8,400 feet thick, and the ground level to be 600 feet below sea level. In previously unexplored Antarctica areas, extensive mountains were found to exist.

Beer-drinking Habits

◈ A report by the British Brewers' society in May gives an insight into the beer-drinking habits of people in various countries. Belgians are reported to like their beer more than anyone else, drinking 28.6 gallons a person each year. Next follows Australia with 22.6 gallons, New Zealand and West Germany with 22.3 gallons, and Britain with 19.5. Farther down the list are Canadians, who consume 13.2 gallons a person per year, and Americans with 12.5, the report said.

Toe Replaces Thumb

◈ Dr. Bromley Freeman, associate professor of plastic surgery at Baylor University, reported to the American Academy of Orthopedic Surgeons in Chicago earlier this year concerning a Texas child who had the second toe of his right foot successfully transplanted to replace his lost thumb. The child, now ten years old, can grip a baseball bat, pick up pins, play the piano "and pinches so hard it hurts," said Dr. Freeman. The new thumb bends, wiggles and rotates, but it still looks like a toe.

Do you hope for the future?

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NOW AVAILABLE are the principal talks delivered at the Courageous Ministers District Assemblies this summer. So great has been the interest manifested in these stimulating Scriptural discussions that they are being scheduled as feature articles in forthcoming issues of *The Watchtower*. To obtain the entire number as they appear, simply mail the coupon below. You need send only 7/- (for Australia, 8/-; for South Africa, 70c). Hundreds of thousands of persons are eagerly awaiting these spiritual blessings. Share with them! Act now!

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Awake!

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SEPTEMBER 22, 1962

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIII | London, England, September 22, 1962 | Number 18

Gratitude CAN MEAN SO MUCH

IT APPEARS such a little thing. One might hardly think it would matter—merely to give a sincere expression of thanks for kindnesses or favors rendered. Yet it matters so much. Just as a pinch of salt or spice may be all that is needed to turn a tasteless meal into a delectable feast, so genuine warmth and friendliness expressed to one that does you a favor can make for a relationship more precious than any meal.

Because it appears such a small thing it is so easy to forget or neglect to voice appreciation. Such negligence is ingratitude. If persisted in, it can eventually ruin pleasant relations between individuals, and, in the end, lead to disaster. It can make one abhorrent to others. Shakespeare said: "I hate ingratitude more in a man than lying, vainness, babbling drunkenness, or any taint of vice whose strong corruption inhabits our frail blood."

Ingratitude can also make one abhorrent to God. Writing to the Romans, the apostle Paul described such ungrateful ones: "Although they knew God, they did not glorify him as God *nor did they thank him,* but they became empty-headed in their reasonings and their unintelligent heart became darkened." This unthankful attitude was forecast as a feature to mark this world in these last days, and it is because of this attitude that this world faces a disastrous end at God's hands. So in order to assure pleasant relations with others, especially with God, one will want to develop an appreciative and thankful attitude. —Rom. 1:21; 2 Tim. 3:2.

It will take effort to develop such an attitude, for gratitude, like love, is a fruit of great cultivation. Oh, it may be natural to express thanks and appreciation when obvious gifts or kindnesses are extended, but if one will stop and think he will realize that there are many things that are received from others every day. Do you express appreciation for these? Gratitude for such things can do much to strengthen ties of friendship.

Marriages could be so much more pleasant, and there would be fewer difficulties, if the partners would remember to express gratitude. Daily each in some way serves the interests of the other. Because of the frequency of the service, or perhaps because of having the feeling that one's partner is only doing what he is obligated to do, neither may let the other know how much he appreciates the efforts of the other. But how pleasant it is to hear words

of appreciation and thanks from a loved one! What a stimulation it is to continue to be pleasing in that one's sight! Frequent expressions of gratitude will make life so much more meaningful and pleasant.

However, it takes cultivation to develop such an attitude of appreciation and thankfulness. It is so easy to forget benefits received from others, and therefore fail to acknowledge them. W. H. Hudson, the naturalist, once told how he was moved to remember the efforts of his wife: "One evening I brought home a friend to share our usual evening repast. Afterward he said to me, 'You are fortunate to have a wife who, despite ill health and children to look after, cooks such excellent meals.' That tribute opened my eyes and taught me to show gratitude for my wife's day-to-day heroism, which I had hitherto taken for granted."

Especially when favors are repeated many times is there a tendency to lose appreciation for them and take them for granted. Some regularly receive transportation in another's car, repeatedly use the equipment of someone else, such as the telephone, or have their children looked after by others. Ingratitude for such services, even though the one receiving them may be in need, can result in ill feelings and eventually ruin friendships. The Israelites in the wilderness, for example, lost appreciation for the miraculously provided manna, which they received from God regularly. Their ingratitude ruined their relations with God.—Num. 11:4-6; 21:5.

So guard against ingratitude by seeking opportunities to express your gratefulness. Let it be a heartfelt expression, not perfunctory, not said merely because it is good etiquette, but because you really do appreciate the other person's consideration, even though it may be small. Every-time someone passes the food, pours your coffee, opens the door for you, or does any of the many other little kindnesses, there is an opportunity to express your gratefulness. It will make others feel that they are appreciated and will encourage them to continue to show consideration, which may be for your lasting welfare.

On one occasion a young man was interviewed by the vice-president of a large corporation. Afterward he took the time to write an expression of thanks for the time and consideration shown him. The impressed vice-president remarked: "It's so rare these days for anyone to acknowledge a little time and interest shown that I decided so courteous and thoughtful a young man was worth hiring."

A person who is alert to express gratitude will not only win the favor of his fellowman but be pleasing to God. When he breathes the tangy air, eats the wide variety of delicious foods, is stimulated by a gorgeous sunset, or enjoys any of the other multitudinous benefits proceeding from the hand of God, he will not unappreciatively take them for granted as so many do today, but with heartfelt thanks will daily express appreciation to his Creator. His prayerful attitude will be the same as that of faithful David: "Bless Jehovah, O my soul, and do not forget all his doings."—Ps. 103:2.

Cultivate such a thankful attitude. It will be to your everlasting welfare, for not only will it make life more pleasant now, but it will assure you survival when God brings this world of ingrates to a disastrous end. "The one offering thanksgiving as his sacrifice is the one that glorifies" God; and Jehovah assures, "I will cause him to see salvation."—Ps. 50:23.

THE TRINITY
MYSTERY OR FALSEHOOD?

PIERRE and his little son Jeannot passed the church in a typical French town. Pierre pointed to the image of Jesus over the church's door, and said to his son: "Look, Jeannot, that's the *Good God.*" Was Pierre right?

For centuries a black crucifix in the cathedral at Saint Flour, in France's Haute Auvergne, has been called "The Good Black God."

Is it correct to call Jesus *God,* instead of God's *Son?*

From their earliest youth faithful Catholics remember definitions like the one from a booklet for six-year-olds, which says "that there are three persons in God . . . but that they make only one God. . . . The Father is not greater than the Son. . . . The Father is not older than the Son. The Father, the Son and the Holy Spirit do not have an age because they have always existed."[1]

Protestants often are much less conscious of the Trinity doctrine, yet this is a basic doctrine of Protestant confessions too.

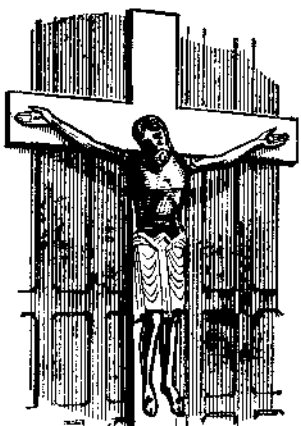
Could such a widely accepted doctrine possibly be wrong?

The answer is of utmost importance to you. The Holy Scriptures say that the Father, who reveals himself in the Bible by the name Jehovah, does not approve of any created thing's being put before Him or made equal with him. This is only logical. We owe Him our very existence, and he has the right to demand the "exclusive devotion" of which the Bible so frequently speaks. —Ex. 20:5; Deut. 5:9; 6:15.

Satan, however, set about to turn all men away from this simple, pure worship of the only true God. He wanted to turn men toward the worship of any other thing. He persuaded some men to worship the sun and the stars. He turned some toward the worship of idols. In other places (as in Communist lands today) he replaced the worship of the true God with the worship of the political state.

How subtle it would be if he could also persuade those who thought they were worshiping the true God to give a part of their worship to a created thing! Is it possible that such a thing happened in Christendom's churches?

Probably your first thought is that such a thing is not possible. But ask yourself: "How much do I hear about 'God the *Father*'? Have I heard more about him during the past month than about the Son?" Yet the very word "son" implies someone who came after and owes his life to the Father.



Le Bon Dieu Noir

The Holy Scriptures, read in all of Christendom's churches, do not at all say that "the Father, the Son, and the Holy Spirit do not have an age because they have always existed." Instead, they call Jesus "the beginning of

the creation by God," and "the first-born of all creation." If the idea that the spirit creature who became Jesus was the first one that God created sounds strange to you, read it in your *own* Bible at Revelation chapter 3, verse 14, and Colossians chapter 1, verse 15.

Those words were written under the inspiration of God by two of Jesus' own apostles. They are basic truths that must be accepted by anyone who claims to follow Christ. Since they say Jesus was the "beginning" of God's creation, he had an origin, a time when he came into being, when he was created or begotten. Thus, those who accept the Holy Scriptures must reject the idea that "the Father is not older than the Son" as being absolutely false.

Jesus in Second Position

Though it may amaze you, the early Christians did *not* teach that Jesus was equal with his Father. A French Jesuit, Th. de Regnon, explained in a long study on the Trinity doctrine: "The first Christians attributed the name of God especially to the first person."[2] Thus, when they said "God" they meant the *Father,* not the Son.

This Catholic authority added: "In pronouncing the great word 'God,' if the sentence did not change the meaning, one directed his thought toward the first person of the Holy Trinity. Where one reads the most accurate writers, an Irenæus or a Hilary, one constantly recognizes this process."[3] Thus, among early writers, as in the Bible, the word "God" meant, not a Trinity, but the *Father,* as distinguished from the Son.

You can find specific examples of this in many places. Justin Martyr referred to the Word, who became Jesus, as "another God and Lord under the Creator of all things; he also is called angel because he announces to men all that the Creator of all things, over whom there is no other God, wants to announce to them."[4]

This is not the only time this early Catholic "father" spoke of Jesus as being *"under,"* and thus inferior to, the Creator of all things. In his first *Apology* Justin referred to "Jesus Christ who was crucified under Pontius Pilate, governor of Judea, in the time of Tiberius Caesar, in whom we see the son of the true God and whom we put in the second position, and, in third position the prophetic spirit."[5]

Justin saw no equality between Jesus and his Father, or between the two and the holy spirit. To him Jesus was the *"son* of the true God" and in "second position." How different were his statements, which harmonize with those in the Gospels and other inspired Bible writings, from the Trinity doctrine, taught by modern religions, that "these three persons are equal in all things, because each one is God."[6]

A. W. F. Blunt commented on this in the Cambridge edition of Justin's *Apologies.* His summary of Justin's view conforms to the Biblical truth that the Logos, who became Jesus, is superior to all other creatures, yet inferior to the One Unique GOD. He says:

"The *Logos* therefore, according to Justin's theology, is God's Creative Word and the Divine Reason, the first-begotten of God, God's agent in creation and His instrument in pre-Christian theophanies, the source of all human truth and goodness; He is quantitatively diverse from the Father [therefore not of the same 'substance' as God, as trinitarians claim], and is sometimes represented as subordinate to Him; but at the same time he is regarded as the only and absolute Son of God, in a sense in which that title can be applied to no other person, for He is begotten, not created."[7]

Trinity Unknown in Holy Scriptures

Further, Antoine Dupin wrote in the *Revue d'Histoire et de Littérature Religieuses* (Review of Religious History and Literature) that in the early days of Christianity "one believed in the Father, in the Son and in the Holy Spirit, but no tie was available to unite them together. They were mentioned separately. Prayers were addressed, for example, to the Father who 'alone,' according to the statement of Clement of Rome, 'was God.' "[8]

Louis Réau, professor of the history of the art of the Middle Ages at the Sorbonne, France's leading university, wrote that not only is there no question of the Trinity doctrine in the part of the Sacred Scriptures that were written before Jesus' time, but that "one can even say that it is a conception foreign to primitive Christianity."[9]

Perhaps you had assumed that this doctrine was taught by Jesus Christ, and that he is the one who explained it—but not so. The word "trinity" does not exist in the Holy Scriptures—it is not found even once in any part of the Bible, nor does Jesus or any of his apostles make any explanation of it. *The Catholic Encyclopedia,* Volume 15, page 47, says the Greek word for *trinity* "is first found in Theophilus of Antioch about A.D. 180," or nearly a century and a half after Jesus' death!

It is impossible to believe that, if such a doctrine were true, Jesus would not have explained, discussed, or even *mentioned* it. This is especially true in view of the fact that his preaching was to Jews, who would have considered any such doctrine a denial of their proper belief in *one* God, as is evidenced by their rejection of the Trinity doctrine to this very day.

The striking lack of any reference to, or explanation of this doctrine in the words of Jesus—or for that matter, in the Gospels and letters of Jesus' apostles and disciples—is a strong evidence that this doctrine, which was known in pagan religions, is a false and flagrant addition to his teachings.

Futile Search for Scriptural Support

"But," you protest, "there must be *some* Scriptural support for such a widely accepted doctrine."

In an attempt to find Biblical support for it trinitarians seize upon any use of the words Father, Son and holy spirit in the same text—as if the mere mention of three names together proves that the three compose only one God.

The Catholic Encyclopedia, for example, says: "The evidence from the Gospels culminates in the baptismal commission" of Matthew 28:19, 20. That text says: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit."

Do you see the "culmination" there of the Scriptural "evidence" of the Trinity? There is nothing in that verse that says the three compose God, or that they are coequal, or that they are coeternal. Nothing there says the Father is not older than the Son, or that the holy spirit is equal with the Father, or that any other part of the Trinity doctrine is true. Yet this text is presented as the *"culmination"* of the Scriptural "evidence" in support of this doctrine!

The French Roman Catholic *Encyclopédie Théologique* (Theological Encyclopedia), Volume 35, cites 1 John 5:7 as a further argument for the Trinity. This text does say, "These three are one," but both Catholic and Protestant translators now recognize those words as being spurious. They are an addition a copyist inserted long after John's time. Thus the Catholic translation by the École Biblique (Biblical School) of Jerusalem omits this verse as being no part of the inspired

Scriptures, and explains in a footnote: It is "absent from the ancient Greek manuscripts, from the old versions and the best manuscripts of the Vulgate, and that seems to be a marginal note later inserted in the text."

"And the Word Was God"

One text remains, John 1:1, 2: "In the beginning was the Word: and the Word was with God: and the Word was God. The same was in the beginning with God." —Catholic *Douay Version.*

The *Word* here refers to Jesus in his prehuman existence. Thus, on first reading —at least in the translation given here —this verse seems clearly to say that the spirit creature who became Jesus was God.

But not all translators agree with this rendering of the original Greek text in which the apostle John wrote those words. The Greek has an article before the word "God" when it refers to the Father, and does not have the article when it refers to Jesus. In Greek this difference is very important, and translators who put accuracy of translation ahead of their preconceived ideas about the Trinity recognize that this difference changes the entire meaning.

Thus, translators of *La Bible du Centenaire* (The Centenary Bible) render this passage: "In the beginning was the Word. The Word was near God, and the Word was a divine being. He was in the beginning near God." No one would argue that this more accurate translation supports the Trinity doctrine. In fact, it does just the opposite. It shows the distinction that exists between the Word, who was "near God," and GOD himself.*

Jesus Inferior to GOD

So, the image to which Pierre pointed and the crucifix at Saint Flour do not represent the Almighty God, who is almost a forgotten person in Christendom due to the doctrine of the Trinity. Instead, they represent His first creation, called the Word, or, in Greek, *Logos,* who became the man Jesus. Further, the children who are told that the 'Son does not have an age because he has always existed' are being taught a doctrine that is exactly the opposite of what the Holy Scriptures say.

The Holy Scriptures, the inspired Word of God, do *not* say Jesus was, or is, a part of the Almighty. Instead, they call him God's "only-begotten Son."—John 3:16.

They do not say Jesus was "the Supreme God made man." Instead, they say he called his Father "my God and your God." —John 20:17.

They do not say that the "Father is not greater than the Son," but, instead, they say "the head of Christ is God."—1 Cor. 11:3.

The apostles, entirely unlike modern trinitarians, regularly made this specific distinction between GOD, the *Father,* and the Son. Dupin says: "When one reads Saint Paul, one is struck with the care he took to reserve for the Father the title of God."[10] An outstanding example is found in the apostle's first letter to the Corinthians, chapter 8, verse 6: "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him."

Who is GOD? Read that verse again carefully. It says God is the *Father.*

The Word, or Logos, the spirit creature who became the man Jesus, was the first one God created. He was God's master

* A footnote on the words "divine being" says: "Literally: *God* (the word, used without an article, has the value of an attribute)." That this distinction between the use of the word "God" with an article and without the article is correct is shown by the vigorously trinitarian Th. de Regnon, who admits: "It is necessary only to skim through the New Testament to subscribe to the following statement that Petau took from a Greek theologian of the Middle Ages: 'The apostles and almost always the Holy Scripture, when they say ὁ Θεός [*the* God, with the article], in an absolute and indeterminate manner, especially with the article and without a personal characteristic, mean the Father.' "—*Études,* first series, page 445.

workman in the creation of all other things. He now holds the highest position in the universe, next only to his Father. But he is not of the same "substance" as the Father, nor is he equal with the Father.

Thus, it is important to study the Holy Scriptures to learn about God, the Father, about his relationship with the Son, and about our responsibility toward both of them.

Only by doing so can you expect to gain everlasting life. Jesus himself said this when he prayed to his Father: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) A part of that knowledge includes understanding that, as Jesus said in that prayer, the Father is "the only true God."

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3 *Ibid.*, page 445.
4 Justin's *Dialogue with Trypho*, LVI, 4, as published in *Textes et Documents*, Volume 8.
5 Justin's first *Apology*, XIII, 3, as published in *Textes et Documents*, Volume I.
6 *Études*, first series, page 53.
7 *The Apologies of Justin Martyr*, Cambridge Patristic Texts, page xxiv.
8 *Revue d'Histoire et de Littérature Religieuses*, May-June, 1906, pages 222, 223.
9 *Iconographie de l'Art Chrétien*, by Louis Réau, Volume II, book 1, page 14.
10 *Revue*, November-December, 1906, page 516.

African Nature Notes

MUD BATHS

◆ Wild-animal collector Joseph Delmont tells, in *Catching Wild Beasts Alive*, how he once discovered a herd of African buffaloes that were suffering from the scab. Curious, he followed them. For ten days they traveled until they came to a muddy lake. Here they wallowed in the mud most of the time and went on a partial fast. After the buffaloes had taken a month's "treatment," Delmont shot one in order to examine it. The mites had almost disappeared, and the afflicted areas were beginning to grow hair again. Only when they were fully cured did the animals return to their usual diet and quit taking mud baths.

FOOD FROM THE SKY

◆ African traveler Jens Bjerre, on a trip to study the habits of the Bushmen of the Kalahari desert, tells in his book *Kalahari* about the afternoon a few girls of the tribe produced some grasshoppers: "They explained that a whole swarm of these creatures had settled on the plain where they were digging for *Uintjies*—onions. As soon as the news was known the whole camp rushed off with their leather bags and wooden bowls, and even the old ones who had been asleep woke up and staggered along. Here was manna from the sky! I jumped into the car, taking a few of the children along. When we reached the spot everyone began trampling upon as many grasshoppers as possible. I caught the excitement and found myself jumping around, squashing insects under my boots. The Bushmen quickly collected the grasshoppers, and some of them, unable to wait, began to tear off the heads and wings and legs and devour the tasty morsels. . . . At last the vast swarm of grasshoppers took off, and men, women and children strolled home munching and chattering with well-filled stomachs; and in the evening they celebrated the feast with song and dance. For the next few days the menu consisted mainly of roast grasshopper and grasshopper soup."

UNUSUAL ESCAPE

◆ "A man in Africa, on leaving his house one day, put an orange into his pocket," relates Frank Lane in *Nature Parade*. "As he was walking through the bush he was suddenly attacked by a mamba. The snake struck, injected its poison and then made off. By the laws of probability that man should have been dead in five minutes. Yet he lived by a million to one chance. When the mamba struck, it injected its poison into the orange which the man had providentially put into his pocket!"

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the ROAD to DEGRADATION

IT COULD never happen in my family. Is that your reaction when reading about the dangers of drug addiction? Many parents in well-to-do communities north of New York city felt that way when they read newspaper reports about the spreading epidemic of drug addiction among youth. What a shock when these unsuspecting parents were told to report with their teen-age sons to the district attorney's office, there to be informed that their children were drug addicts! Some 151 youngsters between the ages of thirteen and nineteen had been discovered by county authorities to be marijuana or heroin users.

But why? How? Where did they get the drugs? Finally Howard, one of the youths mentioned above, broke down and told his father how he got started. One evening, while he was hanging around a neighborhood ice-cream parlor, a friend offered him a marijuana cigarette. He refused. "Ah, don't be chicken," his friend chided. "It don't hurt. I've done it before. It's no worse than your ma's happy pills. It will send you, man, send you."

Rather than appear a sissy, Howard accepted, even though he knew it was wrong. Under the influence of the narcotic all his troubles vanished; it was a pleasant *sensation, nothing* bothered him. Soon the experience was a regular practice. Then one day, while he was under the spell of marijuana, his friend suggested a shot of heroin to "wake you up, make you sharp so you'll pass your exams."

Ordinarily he might have refused, but with his senses numbed by the marijuana Howard thought it might be a good idea. So they went to the basement of a vacant house and dissolved the yellowish-white powder in water in a spoon, and hastened the solution by heating the spoon with some matches. The heroin was then injected with a syringe directly into a vein in the arm. Howard said he felt a tremendous kick of some kind for about twenty minutes, followed by a floating sensation. Nothing seemed to matter. The exams were no longer a problem; he did not care whether he passed them or not. A few such experiences with heroin and he was "hooked," addicted. He craved it and could not live without it.

Youth Is the Target

Similar cases are repeated thousands of *times over throughout the world. A wom*an addict convicted of prostitution testified that there are thousands of New York city teen-agers taking dope. "I know a couple of hundred of them myself," she said. "I know girls twelve and thirteen years old who are smoking marijuana, taking benzedrine, smoking hashish and opium, and sniffing heroin and cocaine." Dr. H. J. Anslinger, for thirty-two years head of the U.S. Bureau of Narcotics, said that narcotics addiction "is increasing all over the world in every country," and that "it is decidedly a teen-age problem." Although drug addiction is reported throughout the world, it is especially a problem in the United States, where half of the addicts are under twenty-five years of age.

Teen-agers report being able to secure drugs with astonishing ease. A New York city girl addict, only sixteen years of age,

are produced. Turkey has long supplied the legitimate needs for the United States, but, unfortunately, racketeers are responsible for much more of it being smuggled in illegally. According to the Turkish law, farmers are required to sell all their opium to the government, but many will produce more than the government wants and will sell their surplus to Syrian and Lebanese dealers. These may pay $500 for ten kilos (22 pounds), but after successfully smuggling it into Syria or Lebanon they may get $700 for it.

The illicit dealer, in, say, Beirut, Lebanon, who receives the opium will put it through a purification process, reducing the ten kilos of opium to one kilo (2.2 pounds) of a crude morphine. This is a relatively simple process, and whereas it would not be difficult to turn this morphine base into pure morphine, it takes a great deal of know-how to convert it to the much more valuable and more potent heroin. So in the convenient 2.2-pound size, the morphine base, now worth some $1,500, may be shipped to France, where in both Paris and Marseilles there are said to be secret laboratories for converting it to heroin. There is very little trouble with drug addiction in either France or Italy, where the heroin is often next sent, thus the authorities there are not so prone to exert themselves to ferret out this illegal activity.

After the kilo of crude morphine has been converted to a kilo of heroin in France, it is smuggled into Italy, where it is now worth around $5,000. As one can see, a good profit is being made along the way, but when it comes under the big-time operators in Italy real profits begin to be realized. These racketeers have close connections with their brotherhood in the United States, to whom the heroin is next sent; however, its cost rises to some $16,000 on delivery in New York.

The big-time racketeers who mastermind the smuggling of these kilos of heroin are known as kilo-men. Beneath them are the quarter-kilo-men, ounce-men and deck-men. The heroin passes down from the hands of one to the other, each of whom, in turn, adulterates it until it finally reaches street peddlers all over the country. The original one kilo of heroin may eventually make as many as 70,000 "fixes," sold at a cost of five dollars apiece. Thus the twenty-two pounds of opium sold illegally by the Turkish farmer for $500 may ultimately reach a market value of $350,000. One agent of the Federal Bureau of Narcotics testified that a kilo of heroin may at times even bring as much as $2,000,000. No wonder narcotics is the most lucrative racket aside from illegal gambling!

"They're not only the world's filthiest racketeers," a police officer once said, "but the biggest gyps as well. And they sell their stinking poison in cold blood." These lowest of criminals grow rich at the expense of indescribable suffering on the part of both the addicts and their loved ones. They know full well the harm done by their illegal merchandise, for it is interesting to note that drug addiction among their members—aside from the street peddlers, who are often addicts—is an offense that calls for immediate dismissal from the brotherhood.

Drugs That Enslave

Centuries ago Moslem desperadoes used to chew resin from the Indian hemp plant, called hashish (a form of marijuana), to nerve themselves for surprise attacks on the crusaders, and it is from these "hashish-eaters," the *hashshashin,* that we get our word assassin. What a fitting word to describe the peddlers of marijuana! Because of the viciousness this drug arouses in some persons it has been called

said she obtained her heroin supply from a seller right across the street from the school. One seventeen-year-old boy was picked up who was selling fifty dollars' worth of narcotics a day to high-school students. He said his ambition was to "save enough money to buy a Cadillac and be a big shot." Earlier this year a New York city reporter found an envelope on his desk containing two yellow pills. Two hours later a girl called on the telephone and asked him if he got the "goofballs"; they were selling for a quarter apiece at Bushwick High School in Brooklyn. "I just thought you'd like to see what kids can get around a school," she said.

The pills were turned over to a sergeant from the Police Bureau of Narcotics. An examination revealed that they contained a very strong barbiturate—"strong enough to make a child look like a staggering drunk," according to the sergeant. The next day the high-school girl called again and supplied five names and descriptions of students who were peddling the drugs.

When persons get addicted to drugs they will stop at nothing to obtain them: cheating, begging, stealing, prostitution, anything—even murder. Addicts breed more addicts, for once addicted many get their money for dope by peddling it to others. They are very cunning in getting others started, softening them up by telling them how nice it feels, and that they are "chicken" if they will not try it. They will even give the narcotics away at first, for they know that if once a person starts, he will be a steady customer.

Traffic in Narcotics

Behind all this are the big racketeers, who reap in the profits. Aside from illegal gambling, narcotics is the underworld's most lucrative racket. In the United States addicts spend some 300 million dollars a year for heroin alone; it being the drug that approximately 90 percent of them use. Heroin, incidentally, is illegal in the United States, and in almost all other countries of the world, but, nevertheless, a steady supply is smuggled in underneath the noses of the authorities. This, of course, is a crime, but, worse yet, it leads to more crime, because addicts usually have to steal or resort to prostitution to pay for their expensive habit, which may cost up to forty dollars a day and more.

In New York city, where about 40 percent of the approximately 60,000 known addicts in the United States live, direct and indirect cost of drug addiction is estimated at $200,000,000 a year. Some 30 percent of all robbers, burglars and other dangerous offenders in the City are drug addicts, and they rob New Yorkers of $150,000 a day. Police authorities in other cities, such as Los Angeles, Philadelphia, Chicago and Washington, have reported similar situations. A few years ago the police chief of Houston said that addicts were responsible for 75 percent of the serious burglaries in his city. It is estimated that approximately 25 percent of all crimes committed in the United States are directly attributable to drug addiction.

The source of all this trouble has a strange and very unlikely beginning—in the beautiful poppy fields on a remote Turkish hillside. There four-foot-tall plants, related to the familiar garden poppies, wave their blossomed white heads beneath the burning summer sun. When the blossoms fall off, moderate-sized green pods remain, and when they are slit, a milky juice exudes in drops. It is allowed to dry for a day and then is scraped off —a brownish, jellylike substance. It is next pressed into small cakes of pure opium.

Cultivation of opium is forbidden in many countries but is regulated by the government in others, since it is from opium that valuable drugs used in medicine

are produced. Turkey has long supplied the legitimate needs for the United States, but, unfortunately, racketeers are responsible for much more of it being smuggled in illegally. According to the Turkish law, farmers are required to sell all their opium to the government, but many will produce more than the government wants and will sell their surplus to Syrian and Lebanese dealers. These may pay $500 for ten kilos (22 pounds), but after successfully smuggling it into Syria or Lebanon they may get $700 for it.

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the "killer drug." To this day many brutal crimes have been traced to its use.

Marijuana cigarettes are formed from the broken-up leaves and stems of the Indian hemp plant. Their effect on individuals is unpredictable; some feel unnaturally lighthearted and gay so that they laugh at anything, while others become violent. The willpower of marijuana users is broken down and often they lose complete control of themselves, doing obscene things that they would never think of doing while in their right mind; and when coming to their senses they may not even remember the things they did. "Marijuana," wrote one user, makes a person "forget caution and common sense, as well as the difference between right and wrong." Although marijuana can be discontinued without physical discomfort, it often leads to the use of the more powerful drugs. Therein lies one of its greatest dangers.

Opium and the drugs derived from it, especially morphine and heroin, are the chief cause of addiction. Down through the centuries there have been millions of opium users, and it is said that its effect on the people has been a deterrent to the progress of civilization in many countries of the Orient. Down until as late as 1948 nearly 60 percent of the adult population of Iran were reported to be opium smokers. The traffic in opium was even responsible for war between China and England in 1840-1842; the conflict being known as the Opium War.

Opium was the only narcotic derived from the poppy until morphine was first separated from opium in 1803. In the course of time many other narcotics were developed from opium. Morphine became valuable in medicine as a pain-killer, but during the Civil War physicians used it so frequently that many soldiers became addicted to it. As a result drug addiction came to be known as the "army's disease." Due to fear that opium supplies might be cut off during the second world war substitute pain-killing drugs were sought to take the place of morphine. Of those discovered, Demerol, Metopon, and Methadone are the most common, and they are just as addicting as morphine.

Effect on Mind and Body

These drugs enslave their subjects. They are the cruelest of taskmasters, driving their slaves down the road to the depths of degradation. When they are taken into the blood stream by injection with a hypodermic needle, or indirectly through the digestive tract or by inhalation of smoke, normal body functions are disturbed. There is a decrease in the secretions of the nose, mouth, throat and of perspiration. In order for the glands to produce normal secretions, they require stronger nervous impulses to stimulate them. When the body is kept supplied with sufficient quantities of drugs its various functions will be restored to their accustomed level and balance. This, however, is an unnatural balance that can be maintained only by keeping the body supplied with drugs. In cases of severe addiction injections may be needed every eight hours or less.

What happens if the drugs are not supplied? It is impossible to describe with words the agony and torture the addict goes through as the body seeks to adjust itself to its normal balance. His eyes discharge enormous amounts of water. He perspires, shivers, and yawns simultaneously. In fact, his yawning may become so violent that he might dislocate his jaw! His arms and legs twitch and kick involuntarily, giving rise to the expression "kicking the habit." Sleep is virtually impossible. Every fiber of the body cries out for a "fix."

With the passing of time the addict sinks to lower depths of agony. He vomits freely and at the same time is plagued with diarrhea. He tries to cover his body with every blanket he can find even though it may be a warm day. His skin becomes cold and develops gooseflesh so that it resembles the skin of a plucked turkey; it is because of this appearance that abrupt withdrawal from drugs is called the "cold turkey" treatment. In just twenty-four hours he may lose up to fifteen pounds! His pitiful cries are unforgettable. After several days, however, balance of bodily processes is reestablished and the agony ceases.

Is the addict cured so that he can now lead a normal life? Apparently his body is back to normal, or practically so. No longer does it drive him to desperation—to prostitution and crime—to satisfy its craving. Ah, but the mind is still enslaved. What an insidious, unexplainable grip the drugs have upon the mind! Almost without exception, those "cured" go right back to using drugs again, as soon as some problem or frustration comes up in their life. When addicts are taking drugs they invariably say they wish they could give them up, but after withdrawal they say they wish they were taking them again. Why? Nobody seems to know for sure.

With more than three decades of experience in dealing with this dilemma, Dr. Anslinger warned: "Those who fight drug addiction are fighting uphill with the odds very much against them. There is no sure cure, no complete knowledge, and the chances of winning are definitely not too good. It may very well be the beginning of the end—a short and horrible existence. The best cure for addiction? Never let it happen!"

THE UNITED NATIONS OR THE KINGDOM OF GOD?

That is the topic for discussion in the October 8 special issue of "Awake!" Included in its consideration are these enlightening articles:

- Man's Quest for Peace.
- What Was Hoped for in the U.N.
- How Is the U.N. Constructed?
- Checking the Record of the U.N.
- How the Nations View the U.N.
- The U.N.—as Viewed by the Clergy.
- Conflict with the Kingdom of God.
- Uniting All Men Under the Kingdom.
- Where Will You Place Your Confidence?

Be sure to get your copy!

Protect Youth from Addiction

"I didn't know what I was getting into. Why didn't somebody warn me?" cried an eighteen-year-old girl addict. From behind prison bars, another addict asserted: "I wouldn't have taken the stuff if I had known the aftermath—if I could have seen the agony behind it which I have experienced since." Youth ought to know the grave danger involved in the use of narcotics. It is more dangerous than taking fire into the bosom—one is sure to get burned.

But words of warning are not sufficient. Youths need guidance and direction; they need to be made to feel they are wanted and loved, that they are an integral part of the home. Parents need to let them know that their help and companionship are wanted and enjoyed. They should have the confidence of their children so that they always feel at ease to come to them with their problems, just as the parents go to their heavenly Father in prayer with theirs.

Examine now your relationship with your children. Are you a closely knit family? Do you know where your son and daughter are tonight? where they go after school? who their friends and companions are? Do you often play and work together? Do you show them love and affection, which includes training and disciplining? If you do, you will never have to fear that your child will become a drug addict.

Extract the Rafter First!

CURRENTLY the American Medical Association is engaged in a campaign to discredit chiropractic as well as other types of therapy of which it does not approve. Typical is the recent declaration by the College of American Pathologists about what they call "lay" or "Non-MD" laboratories: "These people are not bound by medical ethics. Many have been engaged in rebates and kickbacks, and have done contract work on a set fee basis."

But judging by the following reports, culled from the public press during the first five months of 1962, it would seem that politically powerful organized medicine would do better to concentrate on first picking the rafter out of its own eye.

Thus the New York *Times*, January 13, 1962, told of 1,500 doctors being charged with fee frauds in connection with insurance claims, and of thirty doctors having already been found guilty. The State officials trying to clean up the mess were said to be in a quandary, not only because of the large number of doctors involved, but also because this would require the testimony of other doctors, which testimony doctors are most reluctant to give.

Then on March 4, 1962, the New York *Times Magazine* contained an article exposing and condemning the widespread practice of fee-splitting. It also revealed that there were bitter disagreements between the various professional bodies affected, such as between the general practitioners and the surgeons.

Shortly after that the New York *Times* on March 12, 1962, published a story about six babies dying and four being made seriously ill because of having been fed salt instead of sugar at a Binghamton, New York, hospital. Weeks later county officials ruled that no charges of criminal negligence would be pressed.

Time magazine, March 30, 1962, told of a California woman receiving $334,046 in damages because physician-prescribed chloromycetin had changed her from a comely woman to a scarred, red-faced woman that needs to shave continually and whose muscles now are those of a male athlete. This report also told of the harm and doubtful nature of other drugs prescribed by physicians.

On April 6, 1962, the New York *Times* told of the reported falsification of some thirty Doctors' Regents Examination papers by students applying for licenses as physicians.

Within a week the same paper published what a noted pediatrician reported on the certainty of some 5,000 malformed babies being born to European mothers because doctors prescribed to pregnant women a drug containing thalidomide, which interfered with the proper development of the fetus. The medical profession was nonplussed, as it believed the drug to be wholly innocuous.

When the recommendation was made that in view of this tragedy all drugs should henceforth be proved to be without such effects as a result of experiments made on pregnant animals, one of the leaders of United States medicine, Dr. Morris Fishbein, complained that such would entail unnecessary expense. Apparently thousands of malformed babies is not too large a price to pay to find out whether just one drug will harm the unborn!

Further, the New York *Herald-Tribune*, April 16, 1962, told of medical research showing that both the dead and the live polio vaccines, the Salk and the Sabin, have been found to cause cancer in hamsters, mouselike experimental animals; and that further research is being made to settle the question as to whether these will also cause cancer in humans or not, there being some evidence to that effect.

Then on May 11, 1962, the New York *Times* reported that, of sixty operations, hysterectomies, performed at a certain hospital, twenty were unnecessary, six were questionable and twelve were poorly done. Seven of thirteen Caesarian sections performed were said to have been questionable. The findings were made by a panel in which seven widely known physicians participated.

And finally, on May 27, 1962, the New York *Daily News* told of two youngsters, thirteen and seventeen months old, being taken to a hospital, the one for hernia and the other to have his tonsils removed, but each received the operation the other was to get.

When one profession wants to crush out another on the charge of poor results and ethics, and yet itself has such a lamentable record, Jesus' words apply: "Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:5.

Insect Architects at Work

DID you know that insects build some of the most remarkable houses in the animal world? Some are architectural wonders. Amazing, too, is the array of building materials. Certain insect architects use plants, wood, sand, stones and mud. Others produce their own building materials, such as wax, silk, bubbles, cement and paper.

A paper house might seem most flimsy, especially in wet weather. But this does not disturb those paper-housebuilders, the wasps, whose paper houses seem to withstand rain. In the tropics where it really pours, wasps add certain refinements such as a flood-control system. Undaunted by rain, they lap up water and then regurgitate it away from their house.

How do these paper-housebuilders make their paper? From old or decayed wood. Yes, many wasps and hornets were making paper from wood long before man began doing this in the nineteenth century of our Common Era. Man, in fact, seems to have got the idea from these energetic paper-housebuilders, the wasps. These insect architects search out bits of soft wood, perhaps from twigs or weather-beaten fence boards. The mouthful of weathered wood is then mixed with saliva and the mass rolled into a pasty pulp. This ball of papery substance is held by the insect's jaw and feet and carried back to the construction site by air freight. Now the insect architect lays the wet ball against the wall, presses it until it sticks and then rolls or smears it out into a long, curved streak. To put on the finishing touch, the insect artisan walks along it to thin it out and make it fast to its growing paper house.

What about the designs of these paper houses? They come in great variety. One species of hornet constructs a paper house that looks something like a Chinese lantern; the huge oval nest hangs from a low bush or tree and can accommodate more than 10,000 hornets. Other wasps make only a single saucer-sized comb, with the open ends of the cells pointing downward. The largest paper apartment houses are found in the tropics, where the skyscrapers of waspdom may reach several feet in length. One wasp skyscraper found in Brazil contained some forty-odd stories. Each floor of the skyscraper was securely anchored to the strong outer wall and all were connected by passageways in lieu of stairs and elevators.

The tropical architects make some amazing edifices. One wasp in South America builds a nest of reddish-brown paper, then ornaments it with curious stripes, figures and masses of white, pink and green. The finished house looks like a decorated "cup cake."

Another species of wasp seems to build windows in its paper home. Under certain conditions they insert in the outer covering of their home small transparent specks, apparently of mica, up to one-eighth of an inch across. These are quite evenly distributed over the house, each one being framed in a mouthful of pulp.

Some paper-house-building wasps live solitary lives, but even these construct well-designed homes for raising their young. Skilled artisans indeed are the potter wasps. They build out of paper symmetrical little urns with a narrow neck expanding into a broad, thin flangelike lip. These small jug-like homes are set on the upper side of a twig or leaf. Paralyzed cankerworms are stored inside the jug, so when the wasp eggs hatch, the young will have a food supply. The home is then fitted with a clay lid over the mouth of the jug to protect the eggs.

Mud- and Wax-Housebuilders

Like the jug makers, the mud daubers are solitary wasps and each female builds her own home. The raw material comes from nature and is simply mud. These industrious insect architects may be seen in a number of muddy spots in summer. Each one stands on her head, digging out a ball of mud. When she has gathered a sufficient load, about the size of her head, she flies away to the scene of her architectural operations. Each load of mud is flattened out into a thin band that reaches halfway around the cell. These bands are added first on one side, then on the other, so that the cell, when finished, has a sort of herringbone pattern. After the cells are finished, this insect architect brings more mud and plasters the whole structure on the outside, sometimes studding the surface with little pills of mud as a kind of ornament.

The pipe-organ wasp uses clay so expertly that the cells of the nest are as thin as paper yet sturdy enough to shed rain and hold together in the extreme weather of the tropics.

Using mud may seem to the honey bees a crude way to build a house; these busy insect architects distill, by a chemical process still unexplained, the wax they use for building a house. The wax cells are specially constructed with six sides, found to be the ideal shape for housing the developing larvae. Another substance called propolis is gathered by the bees from buds of trees, and this resinlike substance is used to seal all the crevices in a new building, strengthen weak places and varnish the walls. The wax cells of the honey bee's dwelling are also storehouses for bee bread and honey.

Leaf and Living Plant Houses

A house of leaves is what the leaf-cutter bee builds for its family. These insect architects, usually green in color, cut out circular pieces of leaves. They use the leaves to make cells in the stems of pithy plants or other small openings. The final result often is a house that looks something like a loosely rolled cigar.

Other insect architects do not bother to cut out parts of leaves for house building; they simply build a living plant house. These homes are called galls. They are the unusual swellings that occur on many kinds of plants. These swellings do not come about accidentally; insect architects are at work. Each species of insect, whether they be gallflies, gall gnats or certain aphids and mites, makes a different shape of gall, so that they vary greatly in shape. Man does not know a great deal about how these houses are built nor whether the gall-forming stimulus is mechanical or chemical in nature. Some secretion of the insect appears to be involved. Naturalists also

say that the extreme complexity of galls adds greatly to the difficulty of explanation.

Inside the gall the larvae feed on plant juices so that their home has a built-in food supply. These living plant homes, which may be solid or spongy, offer considerable protection to the growing young. In fact, because of these houses, a woodpecker may find himself in a very galling situation. A hungry woodpecker may try to pierce an oak gall for the tasty, tender larvae inside; but his beak may become stuck. If he cannot pull back his beak, he is in real trouble and may starve in spite of the food that is almost within reach.

The Silk-Housebuilders

A house of plants may be fine for the gall makers, but some insect architects prefer plants merely for the location of their silk homes. These silk-housebuilders have special glands that secrete a clear, viscous fluid that hardens as it comes in contact with air. With this material they build houses called cocoons. So fine are the cocoon houses built by the larvae of the silkworm moth that man appropriates them for himself, kills the insects inside by the heat treatment and uses the silk. The length of the individual fiber composing the cocoon house varies from 1,000 to 3,000 feet. Thanks to the handiwork of these insect architects, silk is one of the oldest textile fibers known to man.

Some of the largest silk homes are built by those insect architects called tent caterpillars. As they grow they enlarge their silk house till it becomes a veritable tent, perhaps two or three feet across. A symmetrical tent of silk is really a beautiful object. Half hidden among the leaves of a tree, the tent's silvery whiteness pleasingly contrasts with the green of the foliage.

Unlike the tent caterpillar, the bagworm or basketworm is not satisfied with a pure-silk house. After spinning a protective silken bag, it weaves into it pieces of leaves and bark. This no doubt helps camouflage the tiny dwelling, which at first is carried about like a house trailer, attached to the worm's abdomen. The growing worm gradually enlarges its house and, when ready to pupate, makes its home secure to a tree branch. One species of bagworm in the United States builds itself a "log cabin" by weaving small pieces of twigs into the bag. Another species, found chiefly in Ceylon, is called the fagot worm; it builds its house like a bundle of small sticks, whence its name.

Outdoing the bagworms for strange houses are the spittlebugs, whose architectural endeavors result in houses of bubbles. Such a house would hardly seem practical. What if it rained? Or would not the hot sun dry up the bubble? The secret is to make long-lasting bubbles, and these insects have the secret formula. Where does the spittlebug get its building material? Partly from the sap sucked from a plant that serves as the building site. The spittlebug's secret ingredient is a gluey substance secreted from glands near the end of its abdomen. Then the spittlebug architect pumps air into this sticky mass by means of a curious bellowslike apparatus in its abdomen. As the bubbles are formed, the insect pulls and pushes them over itself in an orderly fashion until its soft body is completely covered by a bubble house. These persistent bubbles are just fine for providing a moist environment on a hot, sunny day, and the bubble house also holds its form even when washed with light rain.

Fantastic Castle-Builders

Other insect architects go in for more elaborate and sturdy structures, and few creatures make more durable dwellings than certain species of termites. These structures are towering cement castles

The younger the children the more play will cause their temperature to rise. Often such will have 100 degrees simply from playing, which is something for mothers to bear in mind lest they get unduly excited by such rises of temperature. When the increase in temperature is due to exercise, usually a half hour of rest will cause it to become normal again. All of this underscores the reason why a fever is defined as a rise in the temperature *due to disease.*

As for extremes, the lowest on record of a person's body having been chilled and recovered appears to have been 61 degrees. And the highest without irreversible damage to the brain appears to be 114.8. We are told that a number of persons have had fevers as high as 112 to 114 and have recovered completely from them.

Basis for Body Temperature

From where does the body get its heat? Primarily from the combustion of food within the body. The various systems of the body contribute amounts that vary according to circumstances. In the healthy body, when at rest, the activity of the lungs and the circulatory system together contribute about 10 percent; the metabolic activity of the brain and of the muscles each 20 percent and the internal organs of the abdomen and chiefly the liver account for the remaining 50 percent. Especially during exercise do muscles contribute much heat. The body may also get some of its heat from its environment, such as from the sun, a hot radiator or even a hot-water bottle or a heating pad.

But why do all these factors not raise the temperature of the body above 98.6? Because the body has a thermostat, a heat regulator in the hypothalamus. It is a small part of the brain about the size of a walnut and lies just back of and above the bridge of the nose. Ordinarily three factors account for the loss of heat from the body: radiation, that is, by electromagnetic waves; vaporization, through the skin and the lungs; and by cold air or cold objects touching the body, as when one would walk barefoot on a cold floor, which latter process is termed "convection."

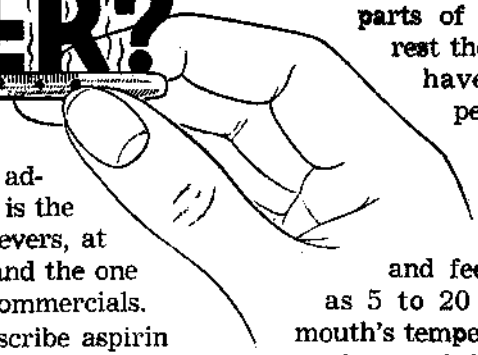
When the body is producing too much heat or there is great heat in the environment, then the heat-control center triggers the autonomic or involuntary nervous system to send more blood to the surface of the body, allowing for loss of heat by means of radiation, vaporization and convection. When there is need to conserve the body's heat the opposite activity is triggered: the blood is withdrawn from the surface of the body and pooled internally. At the same time muscular activity is set up to produce more heat, an example of which is shivering.

The Cause

What causes a fever? It may be any of a number of different things: infections, apparently the most common cause, drugs, poisons, accidents or some malfunction of the brain. Some hold that a fever is due to a failure of the body's heat-regulating system. However, except in very high fevers where such may be the case, a more reasonable explanation is that adverse bodily conditions, either chemical, due to waste products or bacteria in the blood, or excess nerve activity, cause the heat-regulating system to adjust to a higher temperature for the purpose of dealing with the situation.

In keeping with this explanation, the ancients held that a fever was nature's method of purging by fire. High temperatures do play havoc with infections. Thus Pasteur challenged members of the French Academy of Medicine to inoculate a chicken with a fatal dose of anthrax. They could not do it, because a chicken has a normal temperature of 107 degrees, which

Why a FEVER?



"DO YOU have a fever? Do as your doctor advises. Take an aspirin." That is the most common approach to fevers, at least in the Western world, and the one recommended in television commercials.

But not all physicians prescribe aspirin or some other fever-reducing drug when a patient has a temperature. In fact, more and more general practitioners and specialists, such as internists and pediatricians, take exception to this approach toward fevers. *The Practitioner's Library of Medicine and Surgery* states: "While the question as to the value of fever is still open, the tendency is to combat it vigorously only when discomfort or danger seem to demand it." And as a leading authority on fever and one who made a lifetime study of it, Dubois says: "Fever is only a symptom, and we are not sure that it is an enemy. Perhaps it is a friend."

Fever has been known for a long time. Among the ills mentioned by Moses that would be the lot of the nation of Israel if it proved unfaithful was "burning fever." And in the Christian Greek Scriptures we read of Peter's mother having what the physician Luke called "a high fever." —Deut. 28:22; Luke 4:38.

What is a fever? A fever is an elevation of the body's temperature above what is normal, due to disease. And what is normal? By normal is meant 98.6 degrees Fahrenheit. This is the average normal temperature of the human body throughout the world regardless of race, climate, diet, occupation or sex.

However, it should be noted that this normal temperature is a relative thing because of ever so many factors. The temperature varies in different parts of the body. When at rest the liver and the brain have the highest temperature, and that of the rectum is 99.6, just one degree higher than the mouth. The hands and feet may be as much as 5 to 20 degrees below the mouth's temperature and the deeper tissues of the muscles from 5 to 10 degrees lower. Among the parts having the lowest temperature are the tip of the nose and the lower tip of the ear.

Then again, the temperature of the body may fluctuate as much as three degrees, depending upon the time of day. It is the lowest from four to six a.m., and the highest from eight to eleven in the evening. Those who work nights and have become accustomed to it find their high and low temperatures to be in reverse of that of others. Of course, there are exceptions.

Age is another factor accounting for variation in the body's temperature. Before a child is born it does not need a temperature-control mechanism, and upon birth it only gradually develops an efficient one. Therefore infants and young children must be protected against extremes of temperature in their environment. Then again, very old persons are likely to have a somewhat lower temperature. And a woman's menstrual cycle will cause her temperature to vary from .5 degree below to .5 degree above normal.

In particular does activity, both mental and physical, cause a change in one's temperature. Taking school exams may raise one's temperature as much as two degrees. Marching with knapsack may raise a soldier's temperature as much as four degrees, and the strenuous activity of an athlete may raise his up to 106 degrees.

The younger the children the more play will cause their temperature to rise. Often such will have 100 degrees simply from playing, which is something for mothers to bear in mind lest they get unduly excited by such rises of temperature. When the increase in temperature is due to exercise, usually a half hour of rest will cause it to become normal again. All of this underscores the reason why a fever is defined as a rise in the temperature *due to disease.*

As for extremes, the lowest on record of a person's body having been chilled and recovered appears to have been 61 degrees. And the highest without irreversible damage to the brain appears to be 114.8. We are told that a number of persons have had fevers as high as 112 to 114 and have recovered completely from them.

Basis for Body Temperature

From where does the body get its heat? Primarily from the combustion of food within the body. The various systems of the body contribute amounts that vary according to circumstances. In the healthy body, when at rest, the activity of the lungs and the circulatory system together contribute about 10 percent; the metabolic activity of the brain and of the muscles each 20 percent and the internal organs of the abdomen and chiefly the liver account for the remaining 50 percent. Especially during exercise do muscles contribute much heat. The body may also get some of its heat from its environment, such as from the sun, a hot radiator or even a hot-water bottle or a heating pad.

But why do all these factors not raise the temperature of the body above 98.6? Because the body has a thermostat, a heat regulator in the hypothalamus. It is a small part of the brain about the size of a walnut and lies just back of and above the bridge of the nose. Ordinarily three factors account for the loss of heat from the body: radiation, that is, by electromagnetic waves; vaporization, through the skin and the lungs; and by cold air or cold objects touching the body, as when one would walk barefoot on a cold floor, which latter process is termed "convection."

When the body is producing too much heat or there is great heat in the environment, then the heat-control center triggers the autonomic or involuntary nervous system to send more blood to the surface of the body, allowing for loss of heat by means of radiation, vaporization and convection. When there is need to conserve the body's heat the opposite activity is triggered: the blood is withdrawn from the surface of the body and pooled internally. At the same time muscular activity is set up to produce more heat, an example of which is shivering.

The Cause

What causes a fever? It may be any of a number of different things: infections, apparently the most common cause, drugs, poisons, accidents or some malfunction of the brain. Some hold that a fever is due to a failure of the body's heat-regulating system. However, except in very high fevers where such may be the case, a more reasonable explanation is that adverse bodily conditions, either chemical, due to waste products or bacteria in the blood, or excess nerve activity, cause the heat-regulating system to adjust to a higher temperature for the purpose of dealing with the situation.

In keeping with this explanation, the ancients held that a fever was nature's method of purging by fire. High temperatures do play havoc with infections. Thus Pasteur challenged members of the French Academy of Medicine to inoculate a chicken with a fatal dose of anthrax. They could not do it, because a chicken has a normal temperature of 107 degrees, which

will not permit the anthrax bacteria to live. But, as he pointed out, immerse a chicken in cold water so that its temperature comes down to that of a human and the anthrax will thrive. Because of this high temperature, poultrymen are generally not concerned about sterilizing their instruments when operating on chickens.

The fact is that the better the body responds to threatened danger with a fever the quicker and more certain the cure. Research has shown that in influenza cases those patients having fevers above 100 degrees fared much better than those whose fever hovered at or below that mark. As noted in *Applied Physiology,* by Best and Taylor: "Fever is frequently the herald of serious disease; nevertheless, unless of high degree and on this account endangering the functions of vital tissues, it should not be looked upon as a reaction detrimental in itself. On the contrary, there is every indication that its occurrence is an important aid to the body in its combat with disease. . . . It is well known, for instance, that in infections which overwhelm the individual the temperature reaction is depressed," that is, there is little fever.

Fever as a remedial agency has well been likened to vomiting. Ordinarily vomiting is a natural way for the stomach to get rid of something that does not agree with it or is harmful to the body. So there is no need to try to stop vomiting. But if the vomiting mechanism gets out of order, as it were, and one keeps on wanting to vomit but cannot, which is known as wretching, then, of course, he should be treated so as to stop this wretching. So also with the fever; unless it gets out of hand, say about 105 or 106 degrees, or is accompanied with convulsions or delirium, one may let it take its course.

Another argument in favor of doing so is that it has been found that artificially induced fevers get very good results in the treatment of certain diseases. Persons suffering from syphilis were greatly helped by being inoculated with malaria fever parasites; in one instance 83 percent of those so inoculated were cured of syphilis. Fever therapy is also being used in certain arthritic and chronic nervous diseases.

Routine Drugging Questionable

Striking at the custom, particularly of pediatricians, specialists in children's diseases, to give children drugs to bring down fevers, Dr. Alan K. Done, of the Department of Pediatrics, Stamford University School of Medicine, in the April, 1959, issue of *Pediatrics,* issued a strong warning against the use of antipyretics, that is, anti-fever drugs such as aspirin and the salicylates. According to him, there is "little doubt that these drugs are grossly overused, at times to the detriment of the patient. . . . Body temperature of greater than 106F rarely occurs except under highly anomalous circumstances, and this level is probably below the point at which temperature itself poses an immediate threat to the individual . . . It is doubtful whether body temperatures in the range of 104F are harmful even if prolonged for several days. Indeed, this is the temperature found in athletes during hard exercise."

Dr. Done points to the conflicting claims and evidence as to the relative toxicity or harmfulness of drugs widely advertised in medical journals to help cut down fevers and the contradictory claims as to the efficacy of these drugs. Far from being impressed by such claims, he goes on to show that "it is axiomatic that virtually any claim regarding a drug can be supported by published data, if the proper study is selected and interpretation is sufficiently influenced by conviction."

Among the arguments he presents against routine use of drugs in fever cases are these: The temperature helps indicate the seriousness of the illness and its progress; at times severe allergic reactions occur from the use of certain drugs; there is always the danger that children will take such drugs by mistake; taking such drugs may mask other conditions and suppress signs and symptoms that could be of diagnostic importance; treatment of fever by a drug all too frequently replaces or delays efforts to find out what really is wrong and to begin specific treatment. "A word of explanation to the mother as to why treatment is being withheld will usually be accepted and respected."

In similar vein writes Dr. H. F. Long in *GP*, September, 1961: "There is often much advantageous about a fever. . . . The thinking man's filter for the tremendous number of arguments, pro and con, concerning routine antipyretics might be the simple question, 'Why did God . . . give us fever in the first place?' . . . We are fortunate that our patients get well in spite of antipyretics, just as they did in spite of purges and bleedings. In my opinion antipyretics will go the same way."

What to Do

Generally, unless a fever goes above 104 and remains there it need not cause undue concern. When it does go higher, sponging the body with alcohol or cool baths may lower it, but if not, then some antipyretic might well be given. But at 104 or less, time, rest and suitable nourishment will usually take care of it. Some may find the suggestion of one popular M.D. helpful: "Bundling with extra covers at night will often drive the common cold temperatures up to a final healing peak and bring the cold to an end with a relieving sweat."

If baby has a high fever, dip a large towel in moderately warm water, wring it out and wrap it around the baby's bare body. Especially with infants does environment play a vital role. Often this treatment cures a baby's fever overnight.

Of course, where there is great discomfort something might be done to make the patient more comfortable. Since in fever heat production is greater than heat loss, the patient can be made comfortable by helping to increase the heat loss. This can be done by keeping down both the temperature and the humidity of the sickroom. Increasing the circulation of the air, so that cool air comes in touch with the body, will also be of help. Sweating increases heat loss and so will sponging the body with nothing more than lukewarm water. Effective at times is also a gentle massage or manipulative treatment such as an osteopath or a chiropractor may give.

A fever might be said to be a temporary running into debt as regards the Bank of Health. By simple methods that cooperate with the body's vital forces one can again achieve credit or a health balance.

VOICE RECOVERED

Walter Schmidt, age 55, of Bonn, Germany, lost his ability to speak ten years ago as the result of an accident. Recently, when a car nearly hit him at a busy intersection, he yelled at the driver. Realizing that he had recovered his ability to speak, he began dancing in the street and kissed the driver, who thought he had gone crazy.

MONEY, MONEY, MONEY

THE average man of today, whether he be a native of Brazil, France, Japan or the United States, knows mainly two things about money: either he has it or he does not. If he has it, he usually worries about holding on to it. If he does not have it, he worries about how to get it.

Mr. Webster defines money as any medium of exchange. However, Mr. Average Man thinks of money only in terms of dollars, francs, pounds, yen, lire, marks, and so on. Nevertheless, there was a time when all transactions were made, not with coinage or currency, but by barter (from the Middle French word *barater*, meaning to exchange).

Ancient Monies

Bread was the currency in Egypt, and all wages were paid in bread. For instance, the workers who built the fabulous pyramid of Cheops received a daily wage of two jugs of beer and three loaves of bread. As for the taxes imposed upon the Egyptians, these, too, were paid in bread. The temple priests and other piratical officials exacted their tribute in loaves. Today some of these actual loaves may still be seen by the visitor to the British Museum in London.

In many ancient communities, cattle was the standard of value. The English word "pecuniary," meaning of or pertaining to money, has its roots in the Latin *pecus*, meaning cattle.

The Code of Hammurabi (a system of laws), who was king of Babylonia early in the second millennium B.C., indicates that silver was the medium of exchange and their standard of value.

A word that well describes the monies used by man, both modern and ancient, is "variety." Nevertheless, unlike paper money, the things used as currency were valuable in their own right. Some of these commodities are furs, cattle, slaves, cocoa, dried fish, wampum (beads made from shells and formerly used by American Indians for money and ornamentation), pieces of copper, iron, bronze, silver and gold, oil and paper. Naturally, the precious metals, because of their durable qualities and high intrinsic value, have long been preferred.

Prior to the invention of coinage as a commercial convenience in Lydia in Asia Minor toward the end of the eighth century B.C., the Chinese were making barter money of copper and bronze in many fascinating shapes and with Oriental ingenuity. Some of the pieces were bronze arrowpoints, while copper was shaped into small fish, bells, rings and, of course, the inevitable dragons. It is obvious that they were trying to produce barter money that was both utilitarian and artistic. This also seems to have been the aim of those in the West.

Coinage

When the kings of Lydia and the Ionian merchant princes in

western Asia Minor first began to use coins commercially about 700 B.C., they used an alloy of gold and silver. However, they found one drawback—the variability in the gold and silver content of the ill-shaped lumps they were using. It was obvious that some form of guarantee would be needed, so they began to set the seal of the State upon the coins, and minting began.

Others began to see the advantages of minting coins and, since they had no gold to mine, they began to use silver. The Lydian kings used half a lion emblazoned on their coins, while the Ionians used heraldic animals.

By the year 550 B.C. the millionaire king Croesus stopped minting indeterminable "white" gold and introduced pure gold coinage.

Most of these coins were oddly shaped, due no doubt to the crude minting devices, and they were stamped upon one side only. However, by 566 B.C., Pisistratus, who became the dictator of the Athenian people, innovated the two-sided coin. His patron goddess, Athena, had her head emblazoned on one side of the fat silver coins of that day while the reverse side was stamped with an owl, the coat-of-arms of Athens.

Many times the coins were stamped with the symbols of the main trade of a particular city. For instance, if wines were the main source of the city's income, then a bunch of grapes would be on one side of the coin. If the trade was pottery, a vase would be emblazoned on one side.

So Western man is indebted to the Lydians and the Greeks, not only for the invention of coinage, but for the symbols on the modern coins he jingles in his pockets. What about coinage in the Far East? It originated in China about the same time as it did in the West, and independently. Moreover, in the Middle East it appears that coinage originated independently in India. Coins were in circulation there at least by the fourth century B.C., although they were soon much modified by Greek influence.

Paper Money

Many societies have discovered the fickleness of paper money, some of which has been arbitrarily issued by governments without anything of value to back it up. Such money is called fiat currency. Some, of course, has a standard unit of value such as gold or silver to back it up. The United States was on the gold standard until 1933, when it called in gold from general circulation.

One modern example of what can happen to paper money was seen in Germany in 1924, when inflation became such a problem that money was made virtually worthless.

For this reason and many others, such as income taxes, sales taxes and inflation, there have arisen today many articulate exponents for a return to the barter system.

Examples of Modern Barter

Actually, many places throughout the world still barter their possessions without the use of money as we know it. In the Bush country of New South Wales many tribes barter semiannually and make it an occasion for singing, dancing and swapping.

A good example is the Jaguary people who live on the coast and who regularly barter with the Wotjobaluks who live in the mountains. Each tribe has several commodities that are of use to the other. The Jaguary people make iron tomahawks, hard seashell knives, peculiarly-shaped glass to light fires, and many fishing accessories, such as hooks, lines and nets. These are things the Wotjobaluks need. On the other hand, the Wotjobaluks make pestles for grinding grain finely into flour,

and they prepare pelts, also hardwood for bows and spearheads. These are things the Jaguary people need. When the trading is done to the satisfaction of all parties, the traders return home with a sense of great achievement and contentment, knowing that their economic needs have been taken care of for many months.

In the United States many American Indians who live on reservations still barter their goods at the trading-post stores. Their beautiful homemade jewelry, yard goods, rugs, blankets and exquisite metal crafts are bartered for needed goods and food on the shelves of the trading post. The transactions are unhurried and take several days to complete. This is because the Indians like to study what is on the shelves so that they are enabled to make the best possible trades. Only in this way can they savor the sweet taste of trading shrewdly.

Many country stores in America, early in this century, did two-thirds of their annual trade in barter. Families living in the rurals often made one-half of their living through direct barter instead of using money. The goods they used for trading were the things they raised: eggs, pork sausage, hams, poultry, livestock, and so forth.

All this was made possible by the fabulous country store and its proprietor. He was the keyman in the bartering process. Of course, for his services, he profited.

In 1948 the groundwork for a new experiment was laid in Frankfort, Germany, by the occupation forces of the United States. It was known as the Oversea Barter Center, and it gave German citizens the opportunity of bartering household and personal effects to American army personnel and their dependents. In turn, they received commodities, such as food and clothing. A *hausfrau,* or housewife, might bring in a rare piece of Dresden china, some lace, a painting, and so forth, and in return she would receive a "barter points" slip, indicating just how many points she was entitled to, in exchange for the commodities she had delivered.

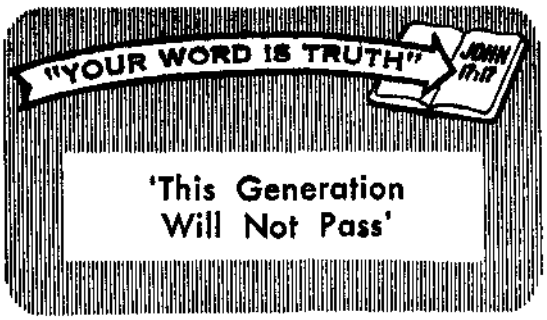
Some of the things she could get in return might possibly be one pound of butter (20 points), one quart of canned milk (20 points), or one pound of instant coffee (40 points).

The wives of the soldiers who had brought in food and clothing they did not need also received "barter points" slips. With these they could then "purchase" the rare and beautiful heirlooms of the Germans or something more practical.

The way in which different kinds of money came into use does make a fascinating investigation, but more important than that is having the proper view of money. It is not something to be squandered; it is something to be used wisely. Money facilitates the exchange of things that are of value. Regard it as a means to an end and not solely as the objective of daily endeavor, or as an end in itself. People are conscious enough of their need for money. Happy are we, Jesus Christ showed, if, above all, we are conscious of our spiritual need.—Matt. 5:3.

One Truly Educated

"Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute."—William Lyon Phelps, professor at Yale University.



'This Generation Will Not Pass'

NINETEEN centuries ago the disciples of Jesus Christ approached him and asked: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" In answer Christ pointed forward to his second presence. He foretold world wars, food shortages, earthquakes and kindred calamities, saying, too, that "this good news of the kingdom" would be preached in all the inhabited earth for a witness. Then the end of the wicked system of things would come. (Matt. 24:3-14) Continuing with this same theme, he declared: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34) But what "generation" did Christ have in mind?

Was Jesus using the word "generation" in a symbolic way? No, we should not say that the word "generation" here has a symbolic meaning and that it refers, for example, to persons of the spiritual body of Christ exclusively, or only to the true Christian organization itself.

The word "generation" at Matthew 24:34 is to be viewed in an ordinary sense, as at Acts 13:36 and Mark 8:12. Acts 13:36 speaks of David's very own generation, a literal generation. The generation of persons living in Jesus' time, persons who sought a sign, according to Mark 8:12, was a literal generation. That a symbolic application to a "generation" of wicked persons is not meant at Matthew 24:34 is apparent when we read the preceding verse: "Likewise also you, when you see all these things, know that he is near at the doors." It is the generation of persons who "see all these things" to whom Jesus refers in verse 34, irrespective of whether such persons are righteous or wicked. Since Jesus was foretelling conditions prevailing now at the world's time of the end, the generation now living is the one to which he pointed forward in his prophecy of the last days.

Bible prophecies indicate that Christ was installed as the King of God's heavenly kingdom in 1914. Without delay, the newly enthroned Potentate waged war against the Devil and his demons, resulting in their ouster from the heavens. (Rev. 12:7-9) The "generation" of Matthew 24:34 includes persons alive at the time that the war in heaven began in 1914. All who were living or who came on the scene around that time are part of that generation. Members of that generation will see the end of this world.

It should be noted, however, that the world's end does not come after the end of that generation. It comes within that generation. Jesus himself said that the generation would not pass away "until all these things occur." "Now learn from the fig tree as an illustration this point: Just as soon as its young branch grows tender and it puts forth leaves, you know that summer is near. Likewise also you, when you see all these things, know that he is near at the doors." (Matt. 24:32, 33) The happenings that he foretold do not indicate that the end would come in the next generation; they are 'the sign of his presence' and of the impending end of the old world. The generation living in 1914, millions of whom are still alive on earth, will be living when the end comes at Armageddon. Among these persons are many who will

survive the destruction of the wicked, many who will never experience death at all.—Rev. 16:14, 16; John 11:26.

As it is, it is difficult to assign any specific time period to a generation. This is so especially in view of the fact that more than one generation lives at a time on earth. There is no clear line of demarcation between one generation and the next. Children often associate with their grandparents and great-grandparents. The average life-span even varies from country to country. Then too, there have been changes over the years. Before the flood of Noah's day man's life-span was hundreds of years. Now it is much shorter. According to the inspired psalmist, man's days are seventy years, or, "because of special mightiness they are eighty years." (Ps. 90:10) Yet in saying this the Scriptures are not assigning a specific length of time or number of years to a generation.

Even if we were to use seventy or eighty years as the length of a generation, this would not enable us to determine the time for Armageddon's commencement. Why? Because this war of God is not scheduled to occur exactly at the end of this generation. It comes within the generation. Within the span of a generation, the generation experiencing the realization of the events foretold in Jesus' prophecy, the lives of the majority of persons will be cut short in Armageddon's destruction. When? The day and hour are unknown to man. —Matt. 24:36.

Yet, because we cannot be precise in assigning a number of years to a generation and because the time for Armageddon's occurrence is unknown to humans, that is no reason to delay or procrastinate in doing what is right. (Jas. 4:17) A young man or woman may look forward to a long life, but time and unforeseen occurrence befall all persons. (Eccl. 9:11) Even those young in years may die on the morrow. As in the case of the rich man of Jesus' illustration who planned to gather his crops and build larger storehouses, life may abruptly come to an end. (Luke 12: 16-21) So too, your own opportunity to benefit from God's provision for salvation may end tomorrow. The course of practical wisdom is to order your steps now in accord with the righteous principles of God's Word.—Prov. 3:19-22.

Centuries ago the need for proper conduct was emphasized by the apostle Peter. "The time that has passed by is sufficient for you to have worked out the will of the nations," he said. True, the world's end did not then occur, but the lives of those to whom Peter wrote were going to run out. Their chance to work for God's approval existed then. How much more urgent it is today! "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!" (1 Pet. 4:3; 2 Pet. 3:11, 12) In view of the coming destruction of the wicked, we should live with a constant awareness of the fact that the end is very near, that it will occur in this generation.

Happily, the last generation of this old world will not be the final generation of mankind. The earth abides to time indefinite, forever, and God has purposed that it shall ever be inhabited. (Eccl. 1:4; Ps. 104:5; Isa. 45:18) Before you is the prospect of blessed life in the new world of God's promise. (2 Pet. 3:13) Right conduct and deeds of godly devotion performed now during the closing days of this wicked world's final generation are vital if you are to have a place among those of earth's future generations, generations that will exist throughout eternity.

25 minutes of flight time Nikolayev was successfully returned to earth. During that time he had raced around the earth 64 times at some 18,000 miles an hour, covering 1,625,000 miles. Six minutes later Popovich also landed safely. He had made 48 orbits and covered 1,242,500 miles in 71 hours and 3 minutes. The altitude of the flights varied from 109.7 miles from the earth to 145.8 miles. The two men where reported to be in excellent condition on their return. They asserted that they had been comfortable in spite of experiencing the extended period of weightlessness.

Animal Oddity

◈ It is reported that a female zebra at the Manila zoo mated with a donkey and produced what some zoo officials have called a "zebronkey." The hybrid, perhaps the first of its kind in the world, has striped legs and a donkey's body and ears.

Sleeping on the Job

◈ According to an *AP* dispatch from Coral Gables, Florida, a doctor's office employee found Dennis Lee Corbett, 31, sleeping on the job. He was lying in front of an open safe with his burglar tools scattered around. Dennis told the arresting officer who awakened him: "I guess I just had too much out of that bottle."

Fined for Speeding

◈ An Italian court fined pedestrian Silvio Ferrante for speeding while taking a walk in downtown Rome. It seems a thunderstorm struck suddenly, and when Silvio scurried for shelter, he collided with Gine Yermini and knocked her to the ground. She sued Ferrante and the court fined him 15,000 lire ($24), ruling that the law requires a pedestrian to walk prudently.

Youthful Witnesses

◈ In the February 17 issue of the New Zealand Methodist pamphlet *The Link* a person tells of a Saturday-morning visit to their home. "There was a call to the front door. A girl of about 16 and a helper of about nine, selling literature for the Jehovah's Witnesses. She was able to discuss her faith sensibly and attractively. I wonder how many orthodox Protestant members—old or young—could do as well at her age, or at any age. It is up to us to know what we believe and to be able to speak convincingly of our Lord and our faith."

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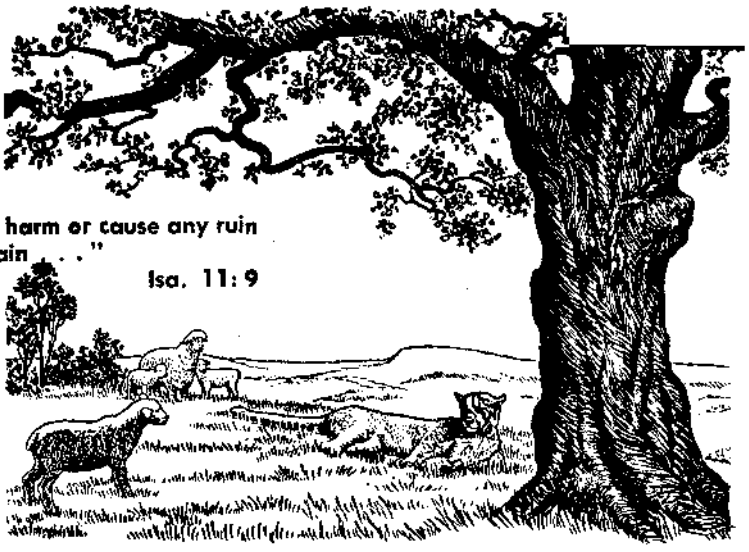

"They will not do any harm or cause any ruin in all my holy mountain . . ."

Isa. 11:9

Do you think you will live to see that day?

This is a prophecy from the Bible. That means it has God's guarantee that it will take place. He promised: "Surely just as I have figured, so it must occur; and just as I have counseled, that is what will come true."—Isa. 14:24.

What will make such peaceful conditions possible? The prophecy quoted first above supplies the answer. The rest of this same verse says: ". . . because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." To learn how the Almighty God will make his name known and how you can share with hundreds of thousands of persons who are already finding God's name to be a place of security, read

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Awake!

The UNITED NATIONS or The Kingdom of God?

OCTOBER 8, 1962

SPECIAL ISSUE

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Man's Quest For PEACE

WHAT blessings and enjoyment there are when people live together in peace! Yet, despite man's efforts, time and time again the dove of peace has eluded his grasp, and he has plunged into the depths of war, bloodshed and destruction. A writer for the New York *Times* noted that "in 3,361 years of recorded history there have been 3,134 years of war and only 227 years of peace." How sad it is that men have spent nearly fifteen years at war for every year they have lived in peace!

But times have changed. Now peace is absolutely necessary; war can no longer be tolerated. "The timeless message of 'Peace on earth good will toward men' is the only hope of mankind," noted Canadian Prime Minister Diefenbaker. "The alternative of nuclear war," he said, "will surely lead to the destruction of everything that we hold dear and the heritage that is ours."

That the survival of civilization depends upon the obtaining of world peace began to dawn upon men when they emerged from the depths of the second world war. On June 19, 1945, following his return from the Allied victory in Europe, General Dwight D. Eisenhower gave a speech, in New York city, entitled "Peace an Absolute Necessity." In it he warned that "civilization itself, in the face of another catastrophe such as we have faced in the last three years . . . would tremble, possibly decay and be destroyed."

Less than three months later, on September 2, 1945, aboard the "U.S.S. Missouri" in Tokyo Bay, Japan formally surrendered, officially bringing World War II to a close. On that memorable occasion General Douglas MacArthur described in eloquent terms man's need for peace. "A new era is upon us," he observed. "Even the lesson of victory itself brings with it profound concern, both for our future security and the survival of civilization. . . .

"Men since the beginning of time have sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations. . . . Military alliances, balances of power, League of Nations all in turn failed, leaving the only path to be by the crucible of war. The utter destructiveness of war now blots out this alternative. *We have had our last chance.* If we do not now devise some greater and more equitable system Armageddon will be at our door."

Statesmen recognize that a system that is to preserve the peace must be a world

arrangement, one to which the individual powers will surrender some degree of sovereignty, and whose decisions will be observed. In a speech before the House of Commons last year, former British prime minister Clement Attlee said that people need to recognize that "we live in a new world order. The old world order of absolute independence of national states is passing away." But thus far, what has been the success of the nations in working out difficulties among themselves on an international scale?

The year 1899 marked the first time that the nations had a general meeting to find a means to maintain peace. That was when twenty-six States assembled at The Hague Peace Conference. In 1907 the Second Peace Conference met at The Hague, and this time forty-four States—practically all the world's independent nations—were represented. Less than a decade later, despite their peace efforts, these nations were embroiled in the first world war.

Following the war an international peace organization, the League of Nations, was established, and in 1920 fifty-four nations agreed "not to resort to war." But in 1931 Japan moved into Manchuria and in 1935 Italy attacked Ethiopia to signal the breakdown of the League.

During the lifetime of the League of Nations scores of peace treaties were signed. By the Locarno Treaties of 1925, Germany covenanted with France, Belgium, Poland and Czechoslovakia, that they would "in no case attack or invade each other or resort to war against each other." However, in 1938, Germany took over Czechoslovakia. Later, all went to war. An Italo-Ethiopian nonaggression pact was signed in 1928. In 1935 Italy attacked. In the Kellogg-Briand peace treaty of 1929, sixty-two nations renounced war. Almost all were at war within fifteen years. Seven years after signing a nonaggression pact with Finland, Russia attacked in 1939. That same year Russia concluded a peace treaty with Latvia, Estonia and Lithuania, but within a year she annexed all three of those countries. The Hitler-Stalin pact of 1939 was broken two years after it was made, when Germany invaded. And so the record goes; man's efforts at peace have been one long string of failures.

Roman Catholic bishop Fulton J. Sheen indicated the extent of the failure when he reported in the New York *Times* of April 20, 1953: "Those who put too much trust in words alone should keep in mind that 4,500 treaties of peace were signed under League of Nations auspices between the first and second world wars. In the eleven months preceding the second World War, 211 treaties of peace were signed."

The Answer?

Despite man's failures in the past there is still the need for some agency that will unite the nations, for it is indeed a truism, 'a house divided against itself will not stand.' But where is there such an agency that can unite the peoples and bring peace? Just two years ago Britain's Prime Minister Harold Macmillan expressed the most popular opinion, when he said: "We all feel in our hearts that as the world grows smaller it must, if it is to survive, of necessity become more united. But as each crisis underlines the difficulty of maintaining side by side the two principles of peace and justice, there are periods when all of us must have doubts. Nevertheless, whatever its difficulties and shortcomings the United Nations is the best—indeed the only—organization which we have available."

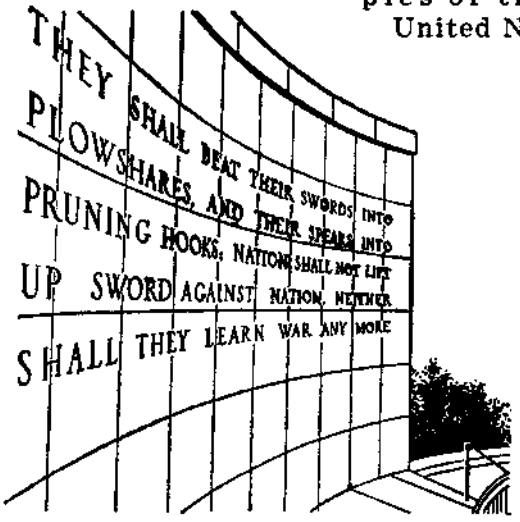
Is the United Nations the answer in man's quest for peace? Consider the evidence on the following pages.

What Was Hoped For in the United Nations

AS World War II came to a close the victorious nations again began to think in terms of a world organization that would be able to preserve the peace among all mankind. These nations, as early as January 1, 1942, had referred to themselves as the "United Nations," and on October 30, 1943, the need for such an international organization was formally recognized. It was meant to be a vast improvement over the League of Nations, in size, in scope of activities and in effectiveness.

The United Nations had an ambitious program. It hoped to eradicate man's basic enemies, such as hunger, disease, ignorance and injustice, and to this end many agencies were formed. Since an atmosphere of peace and goodwill is required to realize such cherished goals, the primary purpose of the United Nations, yes, what was hoped for in it, was the uniting of all peoples in peace, as good neighbors. How often the fond hopes expressed in the Charter of the U.N. have been upon the lips of people around the world!

"We the peoples of the United Nations," the preamble of the Charter affirms, are "determined to save succeeding generations from the scourge of war . . . to reaffirm faith in fundamental human rights . . . to promote social progress and better standards of life in larger freedom . . . to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security."


THEY SHALL BEAT THEIR SWORDS INTO
PLOWSHARES, AND THEIR SPEARS INTO
PRUNING HOOKS: NATION SHALL NOT LIFT
UP SWORD AGAINST NATION, NEITHER
SHALL THEY LEARN WAR ANY MORE

In the first of its 111 Articles, the Charter states that a primary purpose of the United Nations is "to develop friendly relations among nations . . . and to take other appropriate measures to strengthen universal peace." And in Article 26 it looks to "the establishment and maintenance of international peace and security with the least diversion for armaments of the world's human and economic resources."

Disarmament

In order to achieve the desired goal of peace the United Nations hoped to divert man's efforts from the manufacture of destructive weapons of war to constructive implements of peace. This is evidenced by the inscription cut in a stone wall just across from the United Nations' main building. Those words, taken from the Bible, though not credited to it, proclaim: "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4, *AV*.

Evidently leaders of the United Nations hoped that through their efforts this scripture would find fulfillment. Trygve Lie,

former secretary-general of the United Nations, and former president of the General Assembly Herbert V. Evatt apparently hoped that other Scriptural promises concerning peace would also be fulfilled through the United Nations, for in a joint message on December 23, 1948, they said: "Peace on earth and good will to men must be made living realities. We must make them living realities through the United Nations."—Luke 2:14.

After its birth in 1945, one of the United Nations' first steps toward achieving its goal of peace was to establish a commission, as authorized by Article 11 of its Charter, to consider "the principles governing disarmament and the regulation of armaments." As a result the Atomic Energy Commission was born during the first session of the General Assembly in January of 1946. In February the following year the Security Council appointed a Commission for Conventional Armaments, whose work was to deal with "all armaments and armed forces except atomic weapons and weapons of mass destruction." On January 11, 1952, during the sixth session of the General Assembly, these two commissions were replaced by the Disarmament Commission. Because the peace and security of the world depend upon it, it was hoped that disarmament would be achieved through the United Nations.

Hopes of the Rulers

Right through the years world leaders have looked to the United Nations as the best, and, in fact, the only hope for peace. At the laying of the cornerstone for the permanent headquarters of the United Nations former United States president Truman, among other things, stated: "These are the most important buildings in the world, for they are the center of man's hope for peace and a better life. This is the place where the nations of the world will work together to make that hope a reality." And on another occasion he said: "The United Nations is our *one hope* to which we may look for a peaceful world."

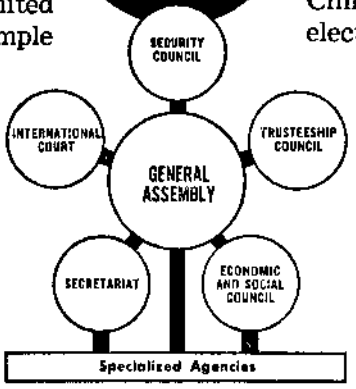
Across the ocean, King George VI of Great Britain was also optimistic, and when welcoming the U.N. delegates to London in 1946 he said: "It is for you to lay the foundation of a new world . . . To-night we stand—and stand together—on the threshold of immense possibilities."

In the words of former United States president Eisenhower, the United Nations has become "the living sign of all people's hope for peace." The late Secretary-General Dag Hammarskjöld asserted that the United Nations "remains the principal source of hope of a world without fear." And Kenneth B. Keating, a member of the United States Congress, hailed the United Nations as "the world's *best hope* for peace." Certainly such expressions by leaders of the world indicate that what they hoped for in the United Nations was exactly what its Charter looked to—all men living "together in peace with one another as good neighbors."

Down to the present time world leaders still center their hopes for peace in the United Nations. When John F. Kennedy assumed office last year as the head of the most powerful nation in the Western world, he said in his inaugural address: "To that world assembly of sovereign states, the United Nations, our *last best hope* in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support."

Has the United Nations lived up to the high hopes of its founders and the world's heads of state? Is it, indeed, proving itself to be a source of well-founded hope for mankind? It would be well to consider the facts.

HOW IS THE U.N. CONSTRUCTED?



AS A world organization of 104 member nations, the United Nations is more than a simple body of representatives who sit and discuss world problems. It is a complex organization made up of a great many parts, whose activities bring it in touch with common people the world over. Farmers in underdeveloped countries know it through FAO (Food and Agriculture Organization); refugees feel its presence through UNRWA (United Nations Relief and Works Agency); hungry and sick children see it represented in UNICEF (United Nations Children's Fund); and educators have become acquainted with it through UNESCO (United Nations Educational, Scientific and Cultural Organization). Because of these and its many other agencies the United Nations is no stranger to the people of the world.

Like the human body, the U.N. has many organs with functions to perform. The six principal ones are the General Assembly, Security Council, Secretariat, International Court of Justice, Trusteeship Council, and the Economic and Social Council. Linked with one or more of these organs are the many agencies that bring the U.N. in touch with the common people.

Security Council

The Security Council is the principal organ charged with the responsibility to maintain international peace and security. Of its eleven members, five are permanent —the United States, Great Britain, France, the Soviet Union and Nationalist China—and the other six are elected to terms of two years by the General Assembly. Normally, it is the only organ that can make decisions that are considered to be binding upon all member nations. However, for any decision to be adopted it must have the approval of seven members, including the five permanent ones. Any one of these latter nations can paralyze the Council's power to act by exercising its right of veto.

When the Charter of the United Nations was drawn up it was assumed that there would be postwar unity among the major powers, who make up the permanent members of the Security Council. Even before the end of the second world war Stalin observed that the United Nations would not be effective if this essential condition was violated. Iron curtains, bamboo curtains, the armaments race, and threats and counter-threats have all testified to how miserably this essential condition has failed to be maintained. Well over a hundred times the major powers have stifled the Council's capacity to act by using the veto; on June 22 this year Russia itself used it for the one-hundredth time. Disunity has virtually crippled the operation of the Security Council so that it can no longer carry out its purpose to maintain international peace and security.

On June 24, 1950, when North Korea invaded southward, this fact was impressed upon everyone concerned. At the time, Russia was boycotting the United

Nations and was not present to veto a resolution in the Security Council to take action against the aggressor, North Korea. If Russia had been present to veto the resolution, there would have been no further recourse within the framework of the United Nations. If the United States had wanted to prevent South Korea from being snatched behind the Iron Curtain its only alternative would have been to launch war against North Korea without the sanction of the U.N. This action, however, might well have brought global war.

The General Assembly

The weakness of the United Nations, caused by the disunity of the major powers, resulted in a shift of responsibility on security matters from the Security Council to the General Assembly. This latter organ is composed of all 104 member nations, each of which has one vote regardless of its size. Ordinarily, the General Assembly lacks the power to put decisions into action; it can only make recommendations to the members of the United Nations and to the Security Council and hope that they will be acted upon. However, following the outbreak of the Korean war an amendment was pushed through that enables the General Assembly to act on matters that threaten world peace if the Security Council is stalemated by the veto.

This "Uniting for Peace" resolution, adopted in November of 1950, provides that on the vote of any seven members of the Security Council, or a majority of the members of the United Nations, serious matters can be taken up within twenty-four hours before an emergency session of the General Assembly. This was done for the first time in 1956 when Britain and France vetoed the Security Council's decision regarding the Suez crisis. Empowered to act under the "Uniting for Peace" procedure, the General Assembly, by an overwhelming majority, called upon Britain, France and Israel to withdraw their forces from the area, which they did.

However, later in that same year, when Russia rolled into Hungary, and the "Uniting for Peace" resolution was again employed, the efforts of the General Assembly were a complete failure. Leslie Munro, who once served as president of the Assembly, explained: "If the more powerful members are unwilling to act, the United Nations can do nothing very effective." In this case the United States was afraid to take any action that might have precipitated a nuclear war.

Moreover, now that the nations within the U.N. are becoming more evenly divided between the East and the West it is doubtful whether the needed two-thirds majority vote could be obtained in the General Assembly on any issue that Russia or the United States did not favor. Thus, a similar dilemma faced in the Security Council is carried over to the General Assembly.

The Other Principal Organs

The Secretariat consists of the secretary-general and his staff, whose offices are located in the huge thirty-nine-story building overlooking the East River in New York city. This is the chief administrative office of the United Nations. During his five-year term, the secretary-general has many grave responsibilities to care for. He often plays a major role in trying to settle international differences that threaten world peace. The efforts of former Secretary-General Dag Hammarskjöld in this regard are well known.

Another main organ of the U.N. is the International Court of Justice, which meets in The Hague, Netherlands. It is the principal judicial body of the United Nations and it supplies the General Assembly and the Security Council with advisory opin-

ions when asked for them. Member countries can refer disputes to this fifteen-man body for consideration by its learned judges. This was done recently in a dispute between Cambodia and Thailand over a ruined temple located on their joint border. With reluctance Thailand agreed to abide by the decision of the court. In the past some countries have refused to do so.

The Trusteeship Council is a principal U.N. organ that operates in conjunction with the Trusteeship System, which has to do with the supervision of territories placed under the care of the United Nations. It considers the advancement of trust territories and the problems associated with them.

The Economic and Social Council wrestles with problems that affect not only the trust territories but countries throughout the world. It works at developing economic resources, educating people, improving housing, modernizing transportation and improving health services. Assisting it are a number of agencies that bring it into close touch with the common people.

The Specialized Agencies

Some of the specialized agencies that are linked with the Economic and Social Council are familiar to the common people of the world because of the nature of their activities. The agency known as WHO (World Health Organization), for instance, is busy throughout the world solving health problems. It aids in training health workers, in controlling major diseases, improving sanitation and water supply, and so on. These are immediate benefits from the U.N. that the people can see.

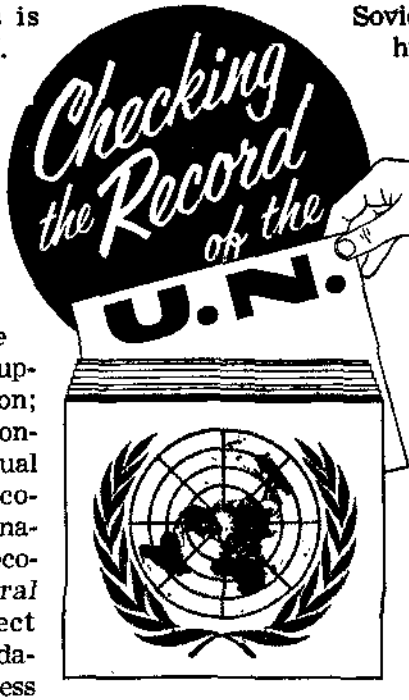
Another well-known agency is FAO. Its objective is to raise nutritional levels and standards of living by helping to improve efficiency in producing and distributing food and agricultural products. Its aid is especially valuable to hardworking farmers who are struggling to eke out a living from poor soil with poor farming methods. Another subsidiary agency that helps the workingman is ILO (International Labor Organization). It seeks to improve labor conditions and living standards on an international scale. In an effort to do this it brings together government, labor and management for the purpose of drafting international labor conventions on wages, hours of work, minimum ages for employment, social insurance, and so forth.

Less developed countries can get financial help through the specialized agency known as IDA (International Development Association). It makes loans on flexible terms for important development projects. Closely related to it is the IFC (International Finance Corporation), which provides economic assistance to a country through the investment of capital in private enterprises in that country. In this manner it seeks to further the country's economic development. But it is very difficult for a struggling country to develop economically, even with investments of foreign capital, unless the people in the country are educated.

Overcoming the educational problem is the objective of UNESCO. According to its estimations, 45 percent of the world's adults can neither read nor write, and more than 250 million children have never been to school. UNESCO is striving to do something for these people, and by its efforts it hopes to increase international understanding.

In theory the complex structure of the United Nations should function as a harmonious whole for the good of mankind, but in practice it is torn by dissension. Through its organs flows the spirit of disunity that seriously hampers it in fulfilling its primary function—the maintaining of world peace. This is a major factor disqualifying it as man's hope for the future.

Checking the Record of the U.N.



THE United Nations is seventeen years old. While it is not really an old organization, it is old enough for us to appraise fairly its degree of success in accomplishing its aims, namely, to maintain international peace and security by removing the threats to peace and by suppressing acts of aggression; develop friendly international relations based on equal rights for all peoples; cooperate in solving international problems of an economic, social and cultural nature; encourage respect for human rights and fundamental freedoms regardless of race, sex, language or religion; and to serve as a center of activity for the attainment of these goals.

First, in all fairness to the United Nations, some comment should be made on the gigantic obstacles that confronted the U.N. in its early stages and of their effects upon the growth and progress of the world organization. For example, the United Nations was projected on the assumption that the friendship achieved by the Soviet Union and the Western powers during World War II would continue indefinitely, that the veto would be used sparingly, that at the close of World War II the major nations would write peace treaties with the defeated nations, and that the U.N. would take over the peace thus made and maintain it.

But what happened? Friendship between the East and the West dissolved shortly after the signing of the Charter and, instead of sparing use of the veto, there was an almost habitual use of the veto by the Soviet Union, which has cast some hundred vetoes as compared to seven by all the other powers in the same period. These facts caused the U.N. to face a series of crises that left it bewildered, because it was ill-prepared to cope with the problems resulting therefrom.

Then, too, instead of there being many peace treaties to maintain, only one peace treaty was made and that was with Italy. In 1952 another treaty was signed with Japan, but Russia refused to honor it with her signature. No others materialized.

Another jolt was that the China of the U.N. Security Council was forced off the mainland. The new China in power turned out to be a Communist China.

Still another shock was the exploding of the atomic bomb shortly after the signing of the Charter in San Francisco. This explosion profoundly changed the security calculations upon which the Charter was based.

Therefore, only in the light of these and other events can we fully appreciate and more accurately evaluate the past seventeen-year record of the United Nations. What has its record been?

Achievements? Yes, But—

There have been United Nations achievements, but there have also been failures. On at least six occasions it is claimed that the U.N.'s actions have "reduced the threat of World War III," which is a commendable record in itself, if true. Kashmir, Palestine, Indonesia, Iran, Greece, Syria, Leb-

anon, Berlin, Suez Canal and the Congo have all been trouble spots. But in each instance the United Nations is credited to some degree with maneuvering disputing powers away from the battlefield to the conference room, where, by means of debate, power and sometimes reason, war has been averted.

But what kind of peace has it been? And has the U.N. been the maintainer of peace and security as generally believed? What do the facts show?

Less than a year after the United Nations Charter took effect, the U.N. prevailed on the Soviet Union to remove its troops from northern Iran, where a tense situation had developed. On March 24, 1946, five months after the U.N. resolution, the Soviet Union withdrew its forces from Iran. This was hailed as a United Nations victory for peace, law and order. However, according to Professor Alfred J. Hotz at Western Reserve University, "the actual withdrawal of Soviet troops was achieved by Western policies outside the United Nations" and not necessarily because of the United Nations.

Another United Nations peace effort was demonstrated when it ordered a halt to the full-scale war that raged between the Arabs and the Israelis. In 1949 separate armistices were signed and further outbreak of general hostilities was prevented. But there is no peace. The present situation is tense, with opposing armies facing each other across a patroled no-man's-land.

In 1956 Israel invaded Egypt's Sinai peninsula. When Egypt rejected a demand for a cease-fire made by France and Great Britain, the two nations bombed Egypt by air on October 31, 1956. The U.N. then stepped in and ordered a cease-fire, which was honored on November 7, 1956.

But please note what nations were involved in this incident—none other than France and Great Britain, permanent members of the U.N. Security Council, nations entrusted with keeping the peace! On other occasions, two other permanent members of the Security Council, namely, the United States and the Soviet Union, were also guilty of similar fractions of law and order. The United States became involved with the violent attempt to invade Cuba, and the Soviet Union employed its forces in Hungary. Nationalist China alone among the five-power permanent members of the Security Council remained relatively peaceful, but not without restraint.

Another example of United Nations peace is in Kashmir. A United Nations commission brought about a cease-fire agreement on January 1, 1949. The fighting between India and Pakistan over Kashmir stopped. The commission also recommended a plebiscite, which to date has not been held. Millions of Moslems have not been permitted to vote on whether they desire to be linked with Pakistan, because of the U.N. babble and India's doubletalk. Here, too, troops continue to face each other across the cease-fire line. True, there is no war, but neither is there peace.

On June 25, 1950, the North Korean armies attacked South Korea. The United Nations stepped in to repel the aggressors. After three years of bloody fighting, a truce was finally worked out. The U.N. settled for a split Korea, which, admittedly, is acceptable to no one, and least of all the Korean people. As a result, Korea remains an explosive powder keg, a threat to the peace of the whole world.

The U.N. tried its hand at preserving the independence and neutrality of Hungary after the Budapest revolt of 1956. It proved "a complete failure." Its action in the Congo is still debatable. And many are those who charge that the world's organization's behavior toward India's seizure

of Goa was disgraceful and scandalous.

The U.N. member nations promised at San Francisco to "practice tolerance and live together in peace with one another as good neighbors." This promise has not been kept. Some of their actions have been all but neighborly. According to the Charter, the U.N. is to be "a center for harmonizing the actions of nations." Has it been that? Have the Moslems and the Hindus in Kashmir, the Arabs and the Israelis in the Middle East, the Portuguese and the Indians, the British and the Egyptians, the Russians and the Americans, been drawn closer together or made friendlier as a result of U.N. actions? The answer is altogether too obvious for comment.

Perhaps nowhere has the U.N. proved a greater failure than in the field of disarmament. Where is the promised system for the regulation of armaments? There is none. The U.N. founders considered arms control the first step to world peace. Still, after seventeen years and countless committees and conferences, that first step has yet to be taken. And what could testify more eloquently to U.N. failure than the fact that 'the world in its overall arms race spends $14,000,000 an hour,' according to a recent Associated Press report. Yet President J. F. Kennedy, on February 16, 1961, called the United Nations "our best hope and perhaps only hope for world peace."

Other Achievements

Weapons alone do not breed war. Ignorance and oppression, famine and disease, however, if left unsolved, do provide a climate in which revolutions and wars are fostered. The U.N. has tried to attack these problems through its specialized agencies. For example, it has, since 1945, helped some 700 million people to get their own governments. But self-government does not always mean freedom or equal rights. Look at Spain, Portugal and the many other lands where dictators reign. The U.N. has been powerless to act in behalf of these people.

WHO, the World Health Organization, has helped to free over 280,000,000 people from the danger of malaria, brought a cholera epidemic under control in Egypt, has fought typhus in Afghanistan, infantile paralysis in India, yellow fever in South America and yaws in Haiti. But WHO also has its troubles. It is ailing for a lack of finances.

UNESCO has been trying to build a practical program in education, science and the humanities. It is providing the advice of experts in Africa and Latin America, helping nations to expand their school systems, train teachers and publish new textbooks. However, it is also accused of spreading political propaganda. Some view it with suspicion.

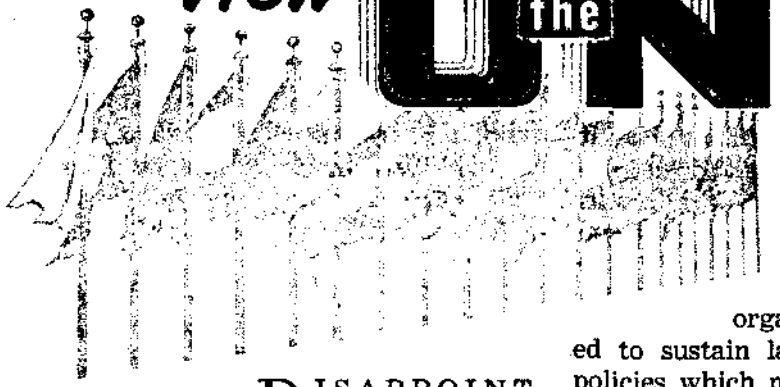
UNICEF, in 1960, aided 55,000,000 mothers and children with food, medical supplies and other necessities. But this is hardly skimming the surface, for there are 550,000,000 children alone who need attention, not only in one, but in many ways.

IRO, the International Refugee Organization, has aided 1,555,000 refugees with medical care, schooling and vocational training. It has resettled over 926,000 in new places and returned 72,000 to their homeland; 224,000 still need assistance.

FAO, the Food and Agriculture Organization, has introduced hybrid corn and other improved seeds, livestock, farm machinery and fertilizer in various places in an effort to increase food production and quality.

Achievements? Yes! But how much is all of this worth when the nations have ready for instant use enough weapons to destroy every human creature on earth many times over?

How the nations view the UN



DISAPPOINTMENT over the United Nations as an instrument for peace is steadily increasing. It has repeatedly been charged with failure to live up to the objectives of its Charter, thus shattering the trust that was initially placed in it when it was formed seventeen years ago. Britain's foreign secretary, Lord Home, expressed this disappointment after the United Nations failed to censure India for her armed invasion of Goa.

Reporting on Lord Home's statement, England's *Daily Telegraph and Morning Post* of December 29, 1961, said: "Britain has been placed in an 'appalling dilemma' because of a serious falling away from the principles of the United Nations Charter, said the Earl of Home, Foreign Secretary, at a United Nations Association meeting at Berwick-on-Tweed last night. He spoke of 'a crisis of confidence.' All our instincts and interests combined to urge support for the kind of United Nations for which the founders drew up the charter. 'The question which many sober and responsible observers of its practice are asking is whether we can continue to do so, and whether the United Nations of the authors of the charter has had its day.'

"Lord Home described India's use of force against Goa, whatever the provocations or excuses, as 'a direct breach of the charter and international law.' He added: 'When we have reached the stage when a large part of the organisation which is dedicated to peace openly condones aggression; when an organisation which was founded to sustain law and order encourages policies which must endanger it or when a refusal by many to carry their share of the cost brings a prospect of power without responsibility, it is an understatement to say there is cause for anxiety.' "

This anxiety over the direction that the United Nations is taking was echoed by *The Northern News* of Northern Rhodesia in its issue of June 14, 1962. After condemning the United Nations for deciding to debate on conditions in Southern Rhodesia, it said: "There have, as we all know, been other occasions on which the United Nations has veered from the course set by its Charter. It waged war in Katanga, for instance, and it turned a blind eye to India's act of aggression against Goa, not to mention Russian brutality in Budapest."

As might be expected after the seizure of the Portuguese territory of Goa, the opinion Prime Minister Salazar of Portugal expressed of the United Nations was extremely low. "On the one hand," he remarked, "our presence in the organization could hardly be understood if we were not ready to have recourse to it; on the other, the way in which it was bound to act would be one further revealing proof that, as it at present functions, it is not only

useless but is actively harmful." Canada's *The Globe and Mail* of January 5, 1962, quotes him as saying: "I do not yet know whether we shall be the first country to abandon the United Nations, but we shall surely be among the first."

Ineffective

Repeatedly the United Nations has been bypassed in favor of force. Some of its own members have ignored the provision of its Charter and have used military force for promoting national interests. Commenting on this, Sir Raymond Huish of Australia stated, as reported by *The Courier-Mail* of Brisbane in its issue of March 12, 1962: "The U.N. was formed in 1945 by 51 nations who pledged themselves never to use force and never to use aggression. But spotlight Hungary, Tibet, East Germany and Indo-China, and it is seen nations who signed the original charter in 1945 have approved force and aggression. Russia had condoned force and aggression; had added 700,000,000 people to its Empire and swollen its land Empire by 5,000,000 square miles since 1945, but it had not been attacked for this in the U.N."

The big powers are reluctant to submit their problems to this international body, especially since voting control of the General Assembly has shifted to the tiny countries that represent only a small percentage of the world's population. Of the 104 nations in the United Nations, about 50 are the Afro-Asian nations. When the dissenting vote of only one-third of the membership can block an important resolution, with each country having one vote, the big nations that pay most of the expenses and represent most of the people are not willing to let the vote of small and often inexperienced nations decide their relations.

Commenting on the voting problem, the *U.S. News & World Report* of April 16, 1962, stated: "Is there something basically wrong with an organization in which the vote of a nation with a population of less than 500,000—with no military or economic power—carries as much weight as the vote of the United States, which has 185 million people, with vast economic and military power?" With the voting advantage that the small nations have over the big ones because of their numbers, the big powers prefer to handle their problems privately rather than go to the United Nations.

Pointing out that the big nations have ignored the U.N. in this respect, Canada's *The Globe and Mail* said: "Summit meetings, conferences of Foreign Ministers, disarmament talks and the like, have been held outside the United Nations, and if we have enjoyed peace, it has been more due to a balance of terror than to any effective rule of law and order."

In a speech in London, L. S. Amery, a former statesman, flatly called the United Nations a sham. "The United Nations, I fear, is a sham, and a dangerous sham because it encourages the illusion that there is a world authority which can take action in preserving peace."

Abandonment

The failure of the U.N. to secure world peace has moved some politicians to consider seriously its abandonment. In the United States, Senator J. W. Fulbright, chairman of the Senate Foreign Relations Committee, advocated that the United States look elsewhere for a unifying force. "It is clear," he said, "that the United Nations . . . has fallen far short of the hopes which attended its creation; we must look elsewhere for a system that can unify the forces of freedom effectively."

An increasing number of United States senators are beginning to think seriously about the advisability of the United States'

staying in the U.N., especially when so many of the nations are failing to bear their load of the financial burden. Some of the questions they are considering were propounded by *Life* magazine in its issue of January 5, 1962. It asked: "If the U.N. cannot prevent or even censure aggression, what is its purpose? Is the U.N. useless? Is it time to cut our losses and make a spiritual, if not physical withdrawal from the U.N.?"

In an outspoken article that appeared in the British newspaper *The Sunday Express* of April 9, 1960, the Tory M.P. for Yarmouth, Anthony Fell, said: "The time has come for us to ask ourselves whether we should not leave UNO altogether. For we must not delude ourselves or the world any longer that UNO has any useful purpose to serve, either in the advancement of democracy and freedom or in the prevention of war. . . . The United Nations is as dead as the old League." This view is also held by Charles de Gaulle of France.

COMING IN THE NEXT ISSUE

- Are We Victims of Fate?
- Did Men Live a Million Years Ago?
- Big Business in Crime.
- Fathers, Enjoy Your Children.
- "Compac" Links Australia and New Zealand.

Only Hope

Despite its many weaknesses and failings, there are many persons who continue to advocate the United Nations as man's only hope for peace. This was the opinion of Alex Quaison-Sackey, Ambassador of Ghana to the United Nations. In 1960 he called the U.N. "the only hope in the world today for the preservation of peace. For us in Africa the United Nations is a great world forum where we feel that all differences can be ironed out." In the same year King Hussein of Jordan called the United Nations "the only hope of peace and freedom." The present United States delegate to the U.N., Adlai Stevenson, stated: "The United Nations is not dead. It is alive with the spirit of the age to come."

Acknowledging its defects, *The Auckland Star* of New Zealand nonetheless advocated the U.N. as a force for peace. In its issue of January 17, 1962, it said: "Britain and America cannot afford to desert or get tough with the U.N. With all its shortcomings, it has been a force making for peace. Its weakening today would increase the already powerful forces making for world war." The same opinion was expressed by *The Observer* of London in its issue of September 17, 1961. "In the last resort, the U.N. can be only what its member-countries choose to make it. At present, it is weak, inadequate and insolvent. But it is still the world's best hope for getting out of our intolerably dangerous jungle of thermo-nuclear sovereign States and for creating the beginnings of a civilised international community."

Viewpoints toward the United Nations differ, often depending upon whether a nation has been helped or feels that it has been hurt by the actions or inaction of the U.N. Highlighting the difficulty, the *Elseviers Weekblad* of the Netherlands said: "If those in the circles of the United Nations do not realize that peace is not a matter in itself, but is the result of righteousness, then we had better give up our second effort in this century to create an organization for peoples of equality."

Not all are ready to throw it over yet. They still hold to it, at least in name, but their stockpiling of weapons for war is unmistakable evidence that they lack confidence in its ability to guarantee world peace.

The UNITED NATIONS as viewed by The Clergy

THE attitude manifest by the politicians toward their League of Nations and now toward the United Nations is not surprising to most people. But what really commands our attention is the attitude of the clergy of Christendom toward these organizations.

After World War I the churches went all out in their support of the League of Nations. Say Hill and Lund in their book *If the Churches Want World Peace:* "Except for the Southern Baptists and the Lutheran groups, all of the major Protestant churches of America announced through their respective national organizations their determination to support the Wilsonian project; they sent words of encouragement to President Wilson and a shower of telegrams to the Senate Foreign Relations Committee and to individual senators. Typical of their stand was the statement adopted by the Board of Bishops of the Methodist Episcopal Church in 1919 that 'the League of Nations is an advance toward the period prophesied by the Hebrew prophet when men should not "learn war any more." ' . . . The Executive Committee of the Federal Council of Churches cabled President Wilson at Paris that the League is 'the political expression of the Kingdom of God on earth.' "

In a Declaration the Federal Council of Churches of Christ in America called upon all Christians and upon all believers in God and lovers of man to support the League, and said: The Church "can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. . . . The League of Nations is rooted in the Gospel. Like the Gospel, its objective is 'peace on earth, good-will toward men.' "

But the League did not endure. It did not preserve peace on earth. It withered and died along with the hopes of the clergy who so fervently supported it.

The Clergy and the United Nations

After World War II the clergy once again came boldly forward in support of a political scheme for world peace. Dr. Walter Van Kirk of the National Council of Churches, in his booklet *The Churches and the United Nations,* states: "In response to an invitation from the State Department, representatives of the churches, Protestant and Eastern Orthodox, Roman Catholic and Jewish, served as consultants to the United Nations delegation. Through them the churches demanded that a Charter be drafted that would bring peace to a war weary world. When the Charter was signed there was great rejoicing. The prayers of the faithful had been answered. Church bells were rung. Christians crowded into their churches. . . . Said the Federal Council of Churches: 'We are grateful to God that the prayers of the Christian peoples of the world for the success of the San Francisco Conference have been an-

swered with agreement to establish the United Nations.' This note of thanksgiving was echoed by the major religious bodies of the country."

Regarding religious support of the United Nations, writers Hill and Lund have this to say: "With unimpeachable consistency the churches have upheld the cause of the United Nations and what it stands for from its early formative period down to the present time. . . . At the San Francisco Conference of 1945, where the United Nations Charter took on its final form, there were among the forty-two private organizations represented by unofficial observers, several of a religious nature. Most conspicuous among them were the Federal Council of Churches, the Church Peace Union, the Catholic Association for International Peace, the National Catholic Welfare Conference, and two Jewish agencies."

After the Charter was signed the clergy immediately began to advocate strong backing by the people and by the government for the United Nations and its work. Resolutions to that effect were drawn up by church bodies and adopted. For example, "a Protestant Episcopal meeting at San Francisco in October, 1949, adopted a resolution calling upon the government to make a maximum use of the organization; again, during the Middle Eastern and Hungarian crises in 1956, the House of Bishops urged that 'with all its inadequacies and imperfections, we believe that Christians are called upon to give their support to the United Nations, the only semblance of world government we possess.' In like manner the Amsterdam Assembly of the World Council in 1948 declared that the United Nations 'deserves the support of Christians.' In 1953 the Fourth National Study Conference of the Churches at Cleveland made a similar plea."

In 1954, at the closing session of the 147th annual meeting of the Baptist Missionary Convention of New York State, a resolution was adopted that said: "In this day of world crisis and international tension we would reaffirm our faith in the United Nations as the collective expression of the will to peace throughout the world and would undergird its efforts with prayer and the intelligent support of its worthy aims." At the Tenth Baptist Congress in Rio de Janeiro, Brazil, held in 1960, a declaration was made that stated: "We recognize the importance of the United Nations Organization and we seek to uphold its efforts to examine the solution to the complex problems of the world."

In the 1958 report of the Lambeth Conference, a conference of the bishops of the worldwide Anglican communion, a similar statement in support of the United Nations is made, namely: "The Conference affirms the need for strengthening the United Nations and to this end . . . recommends that all Church people be asked to pray for God's blessing upon the officers and declared purposes of the United Nations."

The churches strongly approved and lauded the United Nations for its "prompt and vigorous action" in Korea. The World Council of Churches, on July 26, 1950, reportedly stated: "We commend the United Nations, an instrument of world order, for its prompt decision to meet this aggression and for authorizing a police measure which every member should support." On August 2, 1950, the American Federal Council of Churches did the same. The record to date leaves no doubt that the churches are strong backers of the United Nations.

Catholic View of the U.N.

Setting an example for Christendom's attitude toward the United Nations, Pope

Pius XII appealed to its member nations to "devote their sternest efforts to solving the problems of permanent peace and security at the next General Assembly," and said: "If ever an assembly of men, gathered at a critical crossroad in history, needed the help of prayer, it is this Assembly of the United Nations." (New York *Times,* September 2, 1948) Pope Pius XII reportedly stated to the minister of San Salvador, in 1947, that 'no sincere worker for peace can afford to renounce the world forum of the U.N.'

Regarding Pope John XXIII and the United Nations, editor John B. Sheerin, C.S.P., of the *Catholic World* said: "There is no question as to his attitude. He himself was Vatican observer to UNESCO at Paris and only recently he publicly thanked God that the U.N. Food and Agricultural Organization had come into existence." Every year when the General Assembly convenes in New York a special mass is held in St. Patrick's cathedral in honor of the United Nations. Monsignor Thomas A. Donnellan said (to quote the report in the New York *Times,* October 31, 1955): "Despite 'imperfections, vetoes and obstructionist tactics' the United Nations was, 'humanly speaking, the last, best hope for international peace.' Monsignor Donnellan is vice chancellor of the Roman Catholic Archdiocese of New York." Roman Catholic archbishop Robert E. Lucey of San Antonio, Texas, called the United Nations "our last hope for peace in the world." To illustrate to what extent Roman Catholic sentiment has gone toward the United Nations, a booklet has been published entitled "Mary of the United States, Mother of the United Nations," written by a Jesuit, Daniel A. Lord, and carrying the imprimatur, *Nihil obstat* and other endorsements of the Roman Catholic Hierarchy.

Protestant View of the U.N.

Protestant clergymen also bubble over with praise for the United Nations. Presbyterian minister Dr. J. S. Bonnell took his text from Jesus' sermon on the mount, "Blessed are the peacemakers," and said to the many United Nations delegates in his audience: "Blessed are you men of the United Nations, who devote your life to the understanding of the problems of other people." The New York *Times* report, April 21, 1952, closed with a paragraph stating that the minister held that "the peoples of the world must realize that the United Nations is the supreme hope for world peace."

Methodist minister Ralph W. Sockman, New York city, said that the United Nations offered the "best hope of peace," but added: "With all its organization and its new home now arising in our city, the United Nations lacks a soul—and this is what religion through the churches must give it." Bishop Nichols of the African Methodist Episcopal Church called upon "the entire membership of the First Episcopal District to give their utmost backing to the cause of Democracy and the United Nations." *A Christian's Primer of the United Nations,* published by the Methodist Church, says: "The world must have Christians with vision to see many of the activities of the United Nations as a means of accomplishing the things that Christianity has tried to do for centuries. If the United Nations can find enough Christians with that conviction to support it, it cannot fail."

In the small book *Social Statements of the United Lutheran Church in America 1918–1962,* produced by The Board of Social Missions of the United Lutheran Church in America, these statements appear: "We believe that at the governmental

level the best hope for peace lies in strengthening the United Nations as an instrument of collective security and of creative development in world health, agricultural and industrial life, and moral and political strength." "Christian people have a great opportunity and responsibility to follow Christ's command to help one another by supporting the United Nations' program of technical assistance." "The Christian Ought: . . . Recognize the United Nations as our existing instrument for world order. . . . We should seek, by every possible means, to uphold its hands in the hope that it may become a more effective world organization guided by Christian principles."

Dr. Thomas L. Crosby, minister of the Central Union Church in Honolulu, expressed like sentiments when he said: "It should be evident to all today that peace depends upon the United Nations."

Jewish View of the United Nations

What of the religious leaders of Judaism? "Rabbi" David B. Kahane at the East Fifty-first Street Synagogue in New York declared: "There is a very direct relation between religion and the United Nations. Members of all religious creeds must accept the promotion of world order through the United Nations as a personal responsibility and must seek to realize their religious ideals through this world organization."

"Senior Rabbi" Julius Mark of Temple Emanu-El advocated reliance on the United Nations, according to a New York *Times* report for November 26, 1961. Said the *Times:* "A plea for renewed confidence in the United Nations as the most effective force to achieve world peace was voiced yesterday in a sermon by the Rev. Julius Mark." Along a similar vein, Dr. Leo Baeck, president of the World Union for Progressive Judaism, told a congregation of refugees that without religious faith there can be no successful United Nations.

Other Views

This by no means exhausts the statements by clergymen who have come out in favor of the United Nations, neither do we mean to infer that all clergymen support the world organization, for a number do not.

Swiss theologian Karl Barth said: The world organization "cannot make a real peace, but only an approach." "The real peace will be made by God himself, in the end of all things, and not by man." Dr. Barth called the United Nations "a sign of hope," but added the caution: "Let us hope it is a true sign. . . . Neither faith, nor love, nor hope will do the real thing," he said. "All these activities can only be signs pointing to God's world." After Dr. Barth toured the United Nations, he looked up at the imposing glass structure and said: "I hope that this building will not have the fate of the tower of Babylon."

Yet there appears to be no question that the major church bodies of Christendom have come out in full support of the League of Nations and now the United Nations. They look to politicians to take the lead. When the politicians held forth a League of Nations, the clergy were there to support it. The politicians proposed a United Nations organization; again the clergy rally to the side of the political leaders and muster support for it. Dr. Walter Van Kirk of the National Council of Churches asks: Is the United Nations "deserving of the continuing support of the churches"? His answer: "Yes, a thousand times, yes. Why? Simply because the United Nations, on the political level, is mankind's best hope for peace."

Is that your view? Is that the attitude that is recommended by the Bible, the Word of God?

WITH THE KINGDOM OF GOD

MAN is dependent upon God. It is a wise person who takes that into consideration in all his undertakings. Such a person does not assume that because something appears to be good it must have God's approval. He does not foolishly conclude that, if the majority support a scheme, it must be right, or that, if his friends condemn it, it is wrong. Wisely, he seeks guidance from the Word of God.

There his attention is focused on the kingdom of the heavens, the kingdom of God. The Son of God, Jesus Christ, preached about it, and he taught his followers to pray for it. (Matt. 4:17; 6:9, 10) That kingdom cannot fail, because God, who is its Creator, is Almighty. It is also evident that nothing that is in conflict with that kingdom can meet with lasting success. Where does the United Nations stand in this regard?

To determine the answer to this question, we must first of all determine where the nations of this world stand in relation to God, because it is these nations that are members of the United Nations. The Bible makes it clear that the nations of this world do not enjoy a favorable standing with God. Pointedly it says: "The whole world is lying in the power of the wicked one." (1 John 5:19) Who is this wicked one?

He is the one referred to in the Scriptures at 2 Corinthians 4:4, where it says: "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." Take note that the one here referred to as "the god of this system of things" is not the God in whose image Christ is made. He is not the true God. He blinds the minds of men to the truth. In this he is misleading men. He is none other than the one identified at Revelation 12:9 as "the one called Devil and Satan, who is misleading the entire inhabited earth."

The fact that the "whole world," which lies in his power, refers to all the nations regardless of their political ideology is confirmed for us by an incident that is recorded at Luke 4:1-8. Here it tells us that while Jesus was a man on earth he was subjected to temptation by the Devil. The Devil "brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.' " Jesus decisively rejected the offer, although not denying that the Devil could give such worldly authority. This helps us to understand what Jesus meant when he said: "The ruler of the world is coming. And he has no hold on me."—John 14:30.

So it becomes evident that there is a great difference between the kingdoms of this world, all of which lie in the power of the wicked one, and the kingdom of God. This fact is emphasized by Jesus' statement to a political ruler of his day: "My kingdom is no part of this world." (John 18:36) How, then, do the kingdoms of this world stand with God?

The conclusion is inescapable that the nations stand in conflict with God and his kingdom. For that reason the disciple James wrote under divine inspiration: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) What, then, of the United Nations?

It is made up of the nations of this world. It is prominent among the nations. It seeks to be on friendly relations with all the nations. Its very existence is dependent on such friendship. Yet this friendship with the world makes it the enemy of God!

Symbolized in Revelation

This prominent role of the United Nations in the affairs of the governments of the world is well indicated when it is described in symbolic language as an "image." An image of what? The Holy Scriptures, at Revelation 13:15, respond: "The image of the wild beast." But in what way can it be said that the United Nations is an "image," and what is the "wild beast" of which it is an image?

Open your Bible to Revelation 12:9 and you will see that the Devil is described as "the great dragon." In the next chapter, verses 1, 2, we are told that this dragon, the Devil, gave power and a throne and great authority to a "wild beast." What is that "wild beast"? Well, what is it that we have learned lies in the power of Satan, the wicked one? The whole world. What is it over which Satan holds authority and that he offered to Jesus? All the kingdoms of the world. In harmony with this Revelation 13:7 says concerning the "wild beast" that "authority was given it over every tribe and people and tongue and nation." Therefore this "wild beast," which comes up out of the "sea" of unrighteous mankind, must represent the Devil's visible organization, made up of all the kingdoms of the world.—Isa. 57:20; Matt. 4: 8, 9.

In this same thirteenth chapter of Revelation another beast appears on the scene. Its one head has two horns. It performs signs, demonstrating great power in the sight of mankind, and then recommends making an image of the seven-headed wild beast for worship. (Rev. 13:11-15) What does this two-horned beast represent?

It can well be understood in the light of Daniel chapter 8, where it uses a two-horned ram to symbolize the dual power of Media and Persia. So, too, in modern times Britain and America, sharing a similar heritage and the same language, have been closely allied in world affairs, so much so that when any nation deals with one of them it knows it has to take into consideration the reactions of the other. Fittingly, therefore, it is symbolized as a two-horned beast. It was this Anglo-American combine that took the lead in recommending to the nations first the League of Nations and then its successor, the United Nations. It is these peace agencies that are described in the Bible as the "image of the wild beast." How so?

Just as an image is a likeness of something else, so the international peace organization is a reflection of the kingdoms of the world, at present including 104 of them in its own makeup. It is also an image in that mankind's leaders, yes, even clergymen who claim to represent God and his kingdom, extol the United Nations and set it up for adoration and praise on the part of the people.

In view of the fact that this organization is described as an image or reflection of Satan's entire visible organization, it should not surprise us to find that it is depicted in the seventeenth chapter of Revelation as a scarlet-colored wild beast, with seven heads and ten horns, thus bear-

ing a remarkable likeness to the original seven-headed wild beast. In the Biblical comments on this scarlet-colored wild beast there are certain facts that are particularly helpful in fixing its identity. For example, we are told that the seven heads of this beast represent seven kings, seven governments, corresponding to the seven world powers from the standpoint of Bible history. The scarlet-colored beast, the inspired prophecy shows, springs from those seven. So it was that, following World War I, the governments of the world, including the remnants of those world powers, gathered together to form the League of Nations to secure the world peace. But, says the apostle John, "the wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction." (Rev. 17:8, 11) So it is that the world's peace agency did come on the scene beginning in 1920, but went out of existence during World War II, and then came to life as the United Nations in 1945. The question is, How does this peace "beast" stand with God?

Revelation 17:3 answers that it is "full of blasphemous names." How so? It has irreverently been labeled by the clergy of Christendom as "the political expression of the Kingdom of God on earth," the means by which the goals of Christianity will be achieved, and "the final guardian of peace in the world." It should also be noted that the statesmen in the United Nations do nothing to discourage the use of such labels that show irreverence toward God by claiming for men prerogatives that He has reserved for Himself. To the contrary, they declare that the United Nations is the best means available for bringing peace to mankind, and in this connection they have assumed a religious role for the U.N. by inscribing in front of their world headquarters words taken from the Holy Bible, declaring: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4, *AV*) Thus they proclaim to the world that they will achieve what God declares can come to pass only 'when He judges among the nations.' In the light of these facts it is not difficult to understand why the United Nations, while apparently working for a laudable purpose, will "go off into destruction." It stands in conflict with God and his kingdom!

In spite of the overwhelming evidence from the Bible and from modern history testifying to the fact that the United Nations is no honor to God, one may find this fact difficult to accept. After all, statesmen have spoken highly of it, clergymen have lauded it and urged the people to pray for it. But is it not true that the U.N. is made up of nations whose people worship many gods? Some bow before idols; others indulge in witchcraft. Yet other member nations contend that there is no God. Why, even the present secretary-general of the United Nations does not profess to worship the God of the Bible; he is a Buddhist. How could an organization that is made up of nations that show utter disregard for the worship of the true God, who says, "You must not have any other gods against my face," possibly be one in which a true Christian would want to place his confidence?—Ex. 20:3.

Another reason why many find it difficult to accept the Biblical view of this world peace organization is the fact that it has brought benefits to many peoples through its various agencies. Certainly the United Nations is not anti-God because it educates people through UNESCO, or because it works for the betterment of health throughout the world through WHO, or because it provides help in matters of agriculture through FAO. Not at all! But when

the United Nations in its religious garb takes the place of God's kingdom in the hearts of men, is this not disgusting in God's sight?

Effect of Clergy Support

What men of the world think of the United Nations should not determine the attitude that Christians ought to take toward it, especially since the Lord Jesus declared: "What is lofty among men is a disgusting thing in God's sight." (Luke 16:15) Jesus Christ himself, foretelling the destruction of Jerusalem and using it as a pattern of what would happen at this time of the end of the wicked system of things, warned of a "disgusting thing that causes desolation." He said: "When you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. . . . for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24: 15, 16, 21.

Shortly after he stated this, a disgusting thing did occur right there in Jerusalem. The Jewish clergy rejected Jehovah's king, Jesus Christ, and demanded that he be impaled. While outwardly professing faith in the prophecies concerning the kingdom of God and the rulership of his Messiah, they disgustingly rejected God's own Son and allied themselves with the Roman government. "We have no king but Caesar," they shouted.—John 19:15.

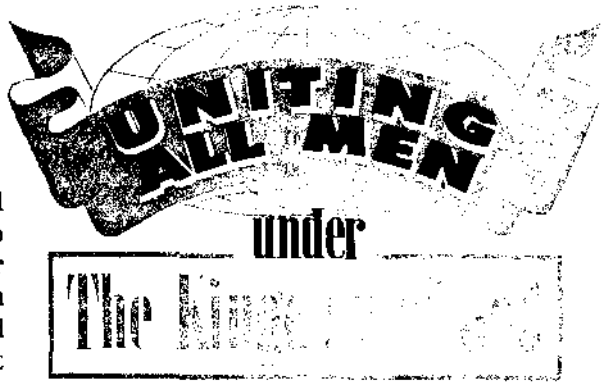
It must be borne in mind, however, that Jesus was only using what was to happen there in Jerusalem as a pattern of what would occur in this time of the end. And so it is that the clergy of Christendom have followed in the footsteps of their Jewish counterpart. While outwardly professing faith in the kingdom of God, they have allied themselves in friendship with the world and so made themselves His enemies. Though offering formal prayers for the kingdom of God, they shout to the world their support of the United Nations. They give lip service to God but active support to the United Nations.

As if God had nothing to offer, the Executive Committee of the Commission of the Churches on International Affairs, declared: "The United Nations offers the best means for coordinating the activities of the nations for human welfare." And, in effect, urging Christians to ignore the counsel of Christ that they must remain separate from the world and shoving aside the plain statement that his kingdom is no part of the world, it went on to say: "The United Nations needs and deserves the discerning and active support of Christians. . . . To aid in this task is a Christian duty." What a disgusting thing in the eyes of God!

To follow such counsel could only lead to calamity! For that reason Jesus spoke of the disgusting thing as causing desolation. Desolation of what? Not merely of faith. In Jerusalem's case it was a literal desolation that came upon it in A.D. 70. In the case of modern-day Christendom, it will be, as Jesus foretold, "great tribulation such as has not occurred since the world's beginning until now." That desolating tribulation will come at God's war of Armageddon.

In the light of these facts, is there anyone who can deny that the United Nations seeks to be on friendly relations with the nations of the world; that it has been praised by the statesmen of the world; that the political leaders have irreverently applied to it the promises of peace that God says will be fulfilled by means of his kingdom; that even the clergy hail the United Nations as man's best hope, as if God had nothing to offer? No! Therefore,

the Holy Scriptures dictate the conclusion that the United Nations is in conflict with the kingdom of God and for this reason is his enemy and a disgusting thing in his sight! Now, therefore, is the time to act with benefit to yourself by responding to the guidance of God's Word, which turns men of faith away from such human organizations and to the kingdom of God as man's only hope for lasting peace.



ELATED by modern scientific achievement and confident of his political insight, man thinks that he will show God how to create a better world. But can man really teach God anything about science or government? Is it not a fact that man's greatest ideas are imperfect imitations of the divine originals?

For instance, before Russia or the United States placed little satellites in space, God had already received credit for "hanging the earth upon nothing." (Job 26:7) When the Wright brothers were still trying to apply the principles of flight, God's flying creatures were expert fliers and navigators. While man sought a way to split the atom that he once believed to be indivisible, God's sun continued to heat the earth by the explosion of hydrogen atoms. Prior to man's discovery of the camera, electronic hearing devices, heatless light and air-conditioning, God had perfected the eye, the ear, the firefly and the control of earth's climate by use of mighty air and ocean currents. Not only have scientists imitated God, but human governments also have borrowed their noblest ideas from Him.

Before the Roman Empire and its system of law came into existence, God's law code to Israel spelled out the concept of justice and the right of fair trial. Before modern man thought to impose economic sanctions against offending governments, God had humbled haughty nations by cutting off their food and water supplies through plagues and drought. Ages before modern democracies established judicial, legislative and executive branches of government, God's chosen people were able to say: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King." (Isa. 33:22) What have statesmen to teach God about government?

On the contrary, Jehovah's prophet reminds the nations that they are nothing before God: "Who has taken the proportions of the spirit of Jehovah, and who

as his man of counsel can make him know anything? With whom did he consult together that one might make him understand, or who teaches him in the path of justice, or teaches him knowledge, or makes him know the very way of real understanding? Look! The nations are as a drop from a bucket; and as the film of dust on the scales they have been accounted."—Isa. 40:13-15.

Since all the nations are insignificant when compared to God, can he not unite mankind if he chooses to? There is no question of God's ability to do so, but there may be an inquiry into his purpose. Has the Creator ever expressed a desire to unite all men? It will surprise many people to learn that he has.

Vision of Mankind United

God gave his prophet Daniel a foreglimpse of a Kingdom that would unite all the families of the earth. Wrote Daniel: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

Jesus knew that Daniel's vision foretold Christ's own coronation in heaven sometime after his resurrection. Jesus also knew that God's kingdom would unite all mankind. He taught his followers to pray for it to come and for God's will to be done on earth as it is done in heaven. (Matt. 6:9, 10) Rightly you ask, What will God's answer to that prayer mean in terms of world peace, food, housing, health, justice, education and culture? The answer to your question is clearly set out in God's Word, the Bible.

Wars to Cease

No one knows better than God that man's wars have spilled the blood of the cream of manhood, made countless widows and orphans, ravaged millions of homes and cities, consumed earth's resources and left survivors to fear even deadlier holocausts. Since the earth belongs to Jehovah, he takes a dim view of all such ruining of it and the pollution of its atmosphere and seas. (Ps. 24:1) By means of his own war of Armageddon he has promised "to bring to ruin those ruining the earth." (Rev. 11:18) Those who say 'there always will be war' should note the invitation at Psalm 46:8, 9: "Come, you people, behold the activities of Jehovah, how he has set astonishing events on the earth. He is making wars to cease to the extremity of the earth." Unlike modern governments who have war departments, but no peace departments, God's kingdom is ruled by the one who bears the title, the "Prince of Peace." (Isa. 9:6) The Bible declares that "in his days the righteous one will sprout, and the abundance of peace until the moon is no more." (Ps. 72:7) Yes, "to the abundance of the princely rule and to peace there will be no end."—Isa. 9:7.

The serenity of that new world will not be interrupted by boundary disputes or other international squabbles, for national boundaries will be gone: "Jehovah is King to time indefinite, even forever. The nations have perished out of his earth." (Ps. 10:16) At Armageddon modern man will witness a fulfillment of Proverbs 2:21, 22: "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous,

they will be torn away from it." Armageddon survivors will be those who have proved their love for God and neighbor. This important quality of love will hold mankind together after Armageddon in a perfect bond of peaceful union.—Col. 3:14.

Food, Housing and Health

Under the united efforts of the Kingdom's subjects economic development will exceed anything man has yet seen. Instead of widespread food shortages as at present, "the earth itself will certainly give its produce; God, our God, will bless us." "There will come to be plenty of grain on the earth." (Ps. 67:6; 72:16) Slums, hovels and crowded housing will not mar the joy of the Kingdom, nor will there be a lack of employment. There will be ample housing and opportunity for enjoyable work, since paradise will be spread earth-wide. "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing, nor will they bring to birth for disturbance." (Isa. 65:21-23) Children will not starve then or die from childhood diseases. "No more will there come to be a suckling a few days old from that place, neither an old man that does not fulfill his days." (Isa. 65:20) God has outlined a health program for his new world that will excel anything the most progressive human government could institute.

In Bible times God often demonstrated his power to heal the sick and even to raise the dead. Under God's kingdom men will be brought to physical and mental perfection through faith in Christ's ransom sacrifice and its application in their behalf. Satan, who brought sin and death to man, will be destroyed and his influence removed. (Heb. 2:14, 15) The apostle John confirmed this when he wrote: "For this purpose the Son of God was made manifest, namely, to break up the works of the Devil." (1 John 3:8) By removing the effects of the sentence of death upon Adam's children the prophetic vision that God gave to John will come to pass: "I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' "—Rev. 21:3, 4.

Justice, Education and Culture

Also destined to pass from this earth are the many injustices that now cause much unhappiness. Before the highest court of ancient Athens the apostle Paul declared: God "has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." (Acts 17:31) No bribes will pervert justice in the new world, because the King will judge in the wisdom and fear of Jehovah: "Upon him the spirit of Jehovah must settle down, the spirit of wisdom and of understanding, the spirit of counsel and of mightiness, the spirit of knowledge and of the fear of Jehovah . . . And he will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. And he must strike the earth with the rod of his mouth; and with the spirit of his lips he will put

the wicked one to death. And righteousness must prove to be the belt of his hips, and faithfulness the belt of his loins."—Isa. 11:2-5.

Education and culture will not lag behind justice in that delightful new world. With healthy bodies and minds, subjects of the King will be capable of marvelous accomplishments in science, music and art. The Bible says that the fear of Jehovah is the beginning of wisdom. Scientist Anthony Standen once wrote: "The first purpose of science is to learn about God, and to admire Him, through His handiwork. If any usefulness comes in—as it does in large quantities—why, so much the better." With scientific inquiry based on the wise fear of Jehovah the useful benefits to mankind will be many. Man's education and standard of living will be the very highest attainable, for "the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." (Isa. 11:9) What word could describe it better than "paradise"?

A key factor in the happiness and unity of the new world will be the universal worship of Jehovah God. Gone will be the man-made religions that have divided men for so long. Says Jehovah: "By my own self I have sworn—out of my own mouth in righteousness the word has gone forth, so that it will not return—that to me every knee will bend down, every tongue will swear." (Isa. 45:23) Already the worship of Jehovah is proving its power to unite all kinds of men.

Nations Uniting Now

Out from the many tribes of Africa, the multiracial areas of North and South America, Europe and the islands of the Atlantic and Pacific a family of Christian men and women has united with a solidarity marvelous to behold. Differences in race, color, country, speech or custom do not keep them apart. They cannot be induced to war against each other. They are not nationalistic. From time to time they hold international conventions that blend delegates from scores of nations into one disciplined, united family. Well over nine hundred thousand of them have taken the name "Jehovah's witnesses." Another half million and more are taking regular Bible training to qualify as true worshipers of Jehovah God through Christ.

The Bible-educational work that has welded so many diverse peoples into one united family of Jehovah's worshipers was foretold in these words of the prophet Isaiah: "Many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, . . . and he will instruct us about his ways, and we will walk in his paths.' . . . And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."—Isa. 2:3, 4.

These united worshipers of Jehovah have the hope of surviving Armageddon into God's new world, where their unity will never end. You can share their Kingdom hope and their blessed unity right now if you heed the inspired counsel of David, who wrote this psalm about our day: "Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? Let me refer to the decree of Jehovah; he has said to me [Christ]: 'You are my son; I, today, I have become your father. Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces.' And now, O kings, exercise insight; let yourselves be

corrected, O judges of the earth. Serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish from the way, for his anger flares up easily. Happy are all those taking refuge in him."—Ps. 2:1, 7-12.

Happy indeed are all men today heeding that advice and uniting under the kingdom of God!

A WORLD battered and bleeding from six years of global war hailed the birth of the United Nations as good news. Today, after seventeen years of disappointment and costly "limited" wars, many statesmen and clergymen still urge the public to put confidence in the United Nations as man's last hope for peace. Is this organization really worthy of your confidence?

To be worthy of a Christian's confidence the United Nations would have to be of divine origin. But its history shows that it is not. Communist Russia was not inspired by God to join China, Britain and America in creating the United Nations. Nor did God fight for the United Nations in its biggest undertaking to date, for if he had, the Korean war would not have ended in a stalemate. God's spirit of love and unity is not manifested at U.N. sessions that are noted for boycotts, anger and even shoe-pounding on the table. God has not asked the United Nations and its worldly members to assist Jesus in his role as the Prince of Peace, for Jesus plainly declared: "My kingdom is no part of this world." (John 18:36) Those who hope in the United Nations will continue to find their confidence tragically misplaced.

This disappointment will not come to true Christians. They place their confidence in God's kingdom, just as Jesus did when he prayed for God's kingdom to come and for God's will to be done on earth as it is in heaven. (Matt. 6:9, 10) Christians recognize that the question before mankind today is really this: Will we uphold God's universal sovereignty by placing our confidence in his kingdom by his Son, or do we place our confidence in men? In this issue there is no neutral ground, for Jesus said: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30) You cannot be a friend of the world and still have the approval of God. You must choose to put your confidence in God or in men.—Jas. 4:4.

To place your confidence in the United Nations means that you look to it to answer your prayers for peace and security. It means that you expect the U.N. to unite all men in a peaceful world. If the United Nations is your confidence, you should expect it to do what is necessary for human happiness. Can you depend upon it to eliminate death by war, disease and other causes? Will it stop crime, delinquency, hunger, unemployment and prejudice? Can

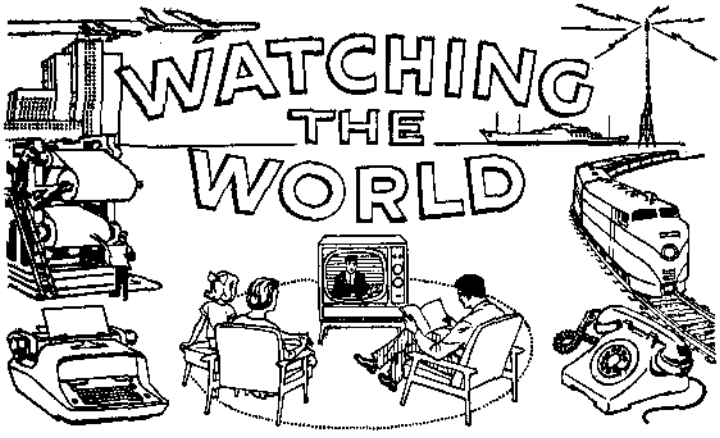
the U.N. destroy the hate and greed that turn a man's hand against his brother? Can the United Nations put Satan, the god of this world, under restraint or destroy him? Since this man-made organization cannot guarantee these basic requirements for a peaceful, happy world, it is not an evidence of wisdom to cast in your lot with it and so reject God and his kingdom.

To place your confidence in God means to believe his Word. It means that you hope in his written promises to create a righteous new world in which he will make all things new. (2 Pet. 3:13; Rev. 21:3-5) To have confidence in God means to have faith in his willingness and his ability to answer the prayer for his kingdom to come and for his will to be done on this earth. Putting confidence in God means to accept the righteous principles of his Word as a practical guide in your daily living. One of those principles is that true Christians "are no part of the world." (John 17:14) To be confident in God is to reject human schemes for world betterment and to keep on "seeking first the kingdom and his righteousness." (Matt. 6:33) Since your future depends on where you place your confidence, it is important to consider the consequences.

What is the destiny of those who make the United Nations their confidence? What will the future hold for the statesmen, clergymen and others who ignore God's kingdom and admire the U.N. as man's only hope? Of them the prophecy states: "Those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life." That means they do not gain life in God's new world. They share the fate of the international peace organization that "goes off into destruction." (Rev. 17:8, 11) This fate is confirmed by the prophecy recorded at Daniel 2:44: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." The United Nations and its supporters cannot evade the future outlined for them in God's Word. They will be crushed out of existence. If you place your confidence in that doomed organization, your hope will be cut short with them in God's war of Armageddon where all the nations are heading.—Rev. 16:14, 16.

On the other hand, by placing your confidence in God your future can be long and blessed. The grand God who makes known the good news of his kingdom invites you to study the Scriptures and take in knowledge of his purpose for man. (John 17:3) He assures the God-fearing man that "in the fear of Jehovah there is strong confidence, and for his sons there will come to be a refuge." (Prov. 14:26) Heed John's advice: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15, 17.

Would you like to remain forever on God's paradise earth, to enjoy the blessing of health, happiness and everlasting life? Then prove your love for God and his kingdom by obeying his command: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God." (Ps. 146:3, 5) Take steps now to align yourself publicly with Jehovah God and his kingdom under Christ. Recommend that kingdom to others. Then, as Proverbs 3:26 promises, "Jehovah himself will prove to be, in effect, your confidence."



'Only Hope for Peace'

◆ The United Nations is still looked to by some world leaders as mankind's only hope for peace. According to the Toronto *Daily Star* of April 23, 1962, shortly before his death last fall former U.N. secretary-general Dag Hammarskjöld said that "the world cannot live in peace without the United Nations." The newspaper further noted that "members and officials of the United Nations Association in Canada also believe the U.N. is the world's best—perhaps only—hope for peace." The prime minister of Burma, General Ne Win, expressed a similar view when he said: "Let us resolve to give our utmost and unqualified support to the United Nations, for without it mankind would have no future." And in the same vein, former prime minister of New Zealand Walter Nash said: "I have the same faith in the United Nations as I did in 1945 when its charter was agreed *to . . . I believe that the best* and only hope for world peace lies in this organisation."

Religion's Role

◆ Not only do heads of states advocate the United Nations as man's only hope for peace, but even religious leaders continue to urge its support, some acclaiming it as an instrument *of God. The Swiss Evangelical Press Service* of January 24, 1962, printed an appeal made by the World Council of Churches to all governments and peoples. Therein the churches claimed that peace institutions were essential to disarmament, and that "this makes it an obligation to strengthen the United Nations within the framework and in the spirit of its Charter." "This obligation is incumbent upon all countries whether they belong to the powerful political blocs, or are independent," the churches asserted.

Looking Elsewhere

◆ Disagreeing with the view held by others, there are many world leaders who no longer look to the United Nations as the best hope for a peaceful world, but advocate other schemes. For example, on August 10 former United States president Herbert Hoover proposed the forming of a "Council of Free Nations." This global alliance would not replace the impotent U.N., but would "step in" when the world body "fails to act to preserve peace" or "is prevented from taking action." Hoover claimed that "the United Nations has failed to give us even a remote hope of lasting peace. Instead, it adds to the dangers of wars which now surround us."

Impotent

◆ *Earlier this year* British prime minister Macmillan advocated a proposal similar to Hoover's. He called the peace-preserving efforts of the Security Council impotent, and urged direct East-West negotiations rather than action through the United Nations. He said that "the United Nations can never be made to work unless political conditions can be created in the world which allow the Security Council to operate, not for perpetual propaganda purposes, not as a body permanently divided, but gradually as a team."

Ineffective

◆ On May 27 former U.S. secretary of state James F. Byrnes also noted the ineffectiveness of the United Nations. He said: "As secretary of state I was an advocate of the United Nations and signed its charter on behalf of the United States. It was my hope that it would prove to be the in*strument of peace for which* men had striven through centuries—but we must be realistic." "The declared purpose of the U.N. is the maintenance of international peace, but we must realize that the United Nations cannot prevent a war between major powers—that its chief contribution is as a forum of debate which may clarify issues."

'Little Help to Peace'

◆ Professor Herbert Tingsten, a Swedish authority on political science, observed that the United Nations was contributing little toward world peace, and that "all these peace conferences are merely propaganda." He explained that "the people of the world naturally want peace, and the politicians realize this so they must give

some form of propaganda which satisfies the world."

Disunited and Disorderly

◈ In a press conference last year French president de Gaulle expressed some of his opinions and views of the United Nations. He said that its Charter "is an inconvenience to everyone, and no one is able to enforce its application. With regard to the hoped-for cooperation between East and West within the United Nations, one can readily see the results." "The meetings of the U.N.," he observed, "are no more than riotous, disgraceful sessions, without the means of organizing any objective debate. They are full of abuses and insults heaped, particularly by the Communists and those allied with them, on the Western nations."

What Delegates Think

◈ Many U.N. delegates themselves have become disgusted with the United Nations. According to *Newsweek's* chief correspondent Robert Massie, one of them replied to an inquiry: "The U.N. effort in the Congo has bankrupted the United Nations, killed a Secretary-General, split the Western Alliance, and set whites and blacks to fighting in the heart of Africa, and you ask me where the U.N. is going!" He answered using very strong language.

Financial Crisis

◈ The United Nations now faces a financial crisis, but, as noted by London's *Daily Telegraph and Morning Post*, "the financial crisis is only a reflection of the much deeper crisis of organisation. The Assembly is almost incapable of coherent action at the best." Lack of support and faith of U.N. action is represented by the fact that on June 30 only 18 of the 104 U.N. members had paid all their assessments for the regular budget, the Congo force and the Emergency Force. The two largest debtors, the Soviet Union and the United States, owed well over $100,000,000. On July 21 it was reported that the deficit from the Congo and Gaza operations was mounting by some $4,000,000 a month.

'No Impact on People'

◈ When religion directs people to makeshift man-made schemes for peace such as the United Nations it can be appreciated why people become disillusioned and the church has little effect on their lives. British minister G. A. K. Hervey recently said of religion in his country: "I should have to say that the great bulk of the population are very glad indeed that the church is in the background. They very much like to be married in the church. But as a way of life, it practically makes no impact on the people at all."

What determines the truth? Can it be said that what is truth to you is truth and what is truth to your neighbor is also truth although you may have opposite views? Only of God can it be said with certainty: "Your word is truth." Do you let God speak for himself?

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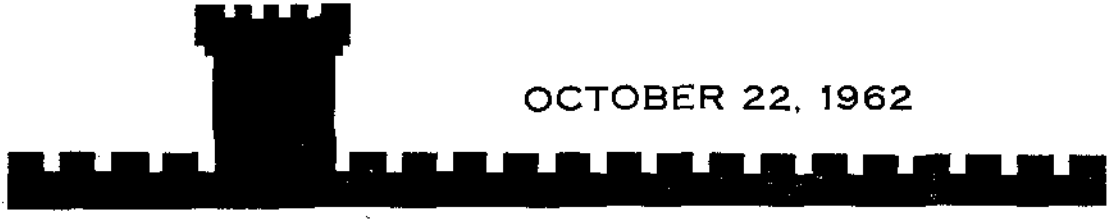

OCTOBER 22, 1962

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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A time to be CLEVER, A time to be Kind

LONG ago a wise king wrote: "For everything there is an appointed time, even a time for every affair under the heavens: . . . a time to break down and a time to build; a time to weep and a time to laugh; a time to wail and a time to skip about." And, it may be added: A time to be clever and a time to be kind.—Eccl. 3:1, 3, 4.

In this modern hurried age kindness is often crowded out, if not by greed then by thoughtlessness. Yet how much happiness even a little kindness can bring! Especially is it the time for kindness when there is need for an encouraging word, a helping hand or the proverbial "cup of cold water." He who is kind heeds Jesus' words: "Just as you want men to do to you, do the same way to them."—Matt. 10:42; Luke 6:31.

Instead of being kind, the tendency today is to be clever. Of course, the word "clever" has various connotations. Certain beasts of prey are spoken of as being especially clever, such as the coyote and the wolverine. An ingenious toy, tool, gadget or trap may be said to be clever. The quick response, the witty reply are also said to be clever. Clever, however, is a word of but limited praise. Thus if you wanted to compliment a lawyer, rather than telling him he had been clever you would use such expressions as resourceful, skillful or astute.

It should be noted that one of the definitions for "clever" given by Webster's *Third New International Dictionary* is, "Intelligent, quick, ingenious, and resourceful but *lacking in depth, soundness, wisdom, or morality.*" A clever lawyer may well be a tricky one, even as tricks are the stock in trade of the clever magician. Cleverness also often manifests itself by what is called, in modern American idiom, "wisecracks" or smart remarks.

Because of this, cleverness is often given an unfavorable connotation. As Rudyard Kipling once asked: "It's clever, but is it art?" And as another English writer years ago counseled young ladies: "Be good, sweet maid, and let who will be clever." Thus it has also been observed that time and again a "clever mist of words" serves to hide the lack of knowledge on the part of a speaker or writer.

In human relations cleverness might be likened to spice, not very substantial as food but still helpful to make things interesting. If used sparingly, at the right time or occasion, and, of course, without malice, there can be no objection to it.

However, when it becomes one's mark of identification, then invariably it betrays lack of "depth, soundness, wisdom and morality."

Illustrating this fact is the life of the French writer and infidel, Voltaire, who, while active in fighting political oppression and religious bigotry, at the same time was famed for his clever wit. *The Encyclopædia Britannica,* therefore, felt obliged to say about him, among other things: "His characteristic is for the most part an almost superhuman cleverness rather than positive genius. . . . His great fault was an inveterate superficiality. . . . He was inordinately vain, totally unscrupulous in gaining money, in attacking an enemy, or in protecting himself when threatened with danger." According to another encyclopedic authority, Voltaire "was a libertine; he lied without scruple."

He especially liked to use his cleverness on the Bible, distorting its record and magnifying the weaknesses of its characters. To this end he borrowed heavily from the English deists, whom he plagiarized, falsified, misquoted and miscredited—all typical of his unscrupulous methods.

Though usually credited with that famed epitome of tolerance: "I disapprove of what you say, but I will defend to the death your right to say it," the fact is that it was not made by him. But typical of his clever but shallow philosophy is his statement: "Clever tyrants never are punished." Of course, all tyrants as well as all other deliberate wrongdoers like to think that they are clever enough to escape punishment. But how many of them, from Hitler on down, have found out by bitter experience that Voltaire's philosophy was not sound! In fact, his own experience proved him false. He was a tyrant with the pen, and because of his unbridled and indiscriminate and unprincipled cleverness he was repeatedly set upon and beaten, sued, imprisoned, ostracized and at times exiled.

While there was only one Voltaire, he does have disciples or imitators among those gifted with a quick, sharp wit. Such, however, will do well to remember that there is a time and place for cleverness, but the temptation is to indulge it constantly for the petty triumphs it gives; that is not the way to win the hearts of others. Such a one might consider the words of Cowper in his poem "Friendship," which might be paraphrased:

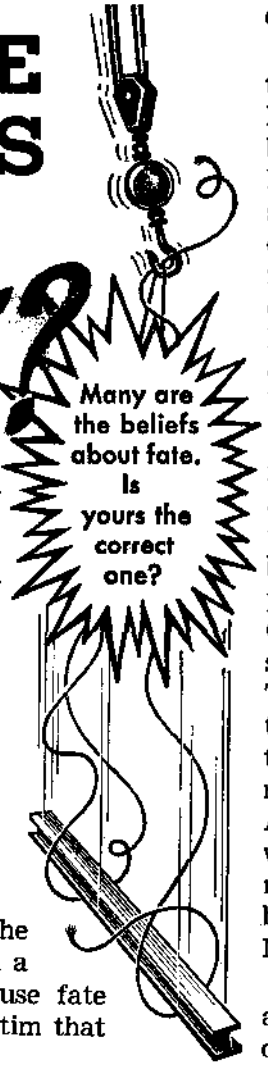
'The man who's clever as can be will seldom scruple to make free with friendship's finest feelings, will thrust a dagger at your breast and tell you 'twas a special jest by way of balm for healing.'

Among others who would do well to curb their cleverness is the practical joker. Often he is not nearly so bright as he thinks he is. As Solomon long ago wrote: "Just like someone mad that is shooting fiery missiles, . . . so is the man that has tricked his fellow man and has said: 'Was I not having fun?' "—Prov. 26:18, 19.

Clever is also what the modern youth often aspires to be, especially toward his parents and other elders, thereby betraying a glaring lack of respect, and usually as little sense. To note a recent true-life incident: When a ten-year-old was asked by an elderly guest, "Is that your dog?" the lad replied, "What did you think it was, a fish or a horse?" That was not the time nor the way to be clever. It showed lack of wisdom on the part of the boy.

Yes, there is a time for everything: A time to be clever and a time to be kind; a time to be clever and a time to be serious; a time to be clever and a time to be respectful. Wise and happy is he who knows when it is the time for each!

ARE WE VICTIMS of FATE?



A 5,000-pound steel beam recently fell seventeen stories from a building under construction in New York city, killing a man passing by. Was it fate? When a marriage goes bad, does it have to be that way? When a child turns out to be a delinquent, was it fate that made it that way? When a driver has an automobile accident, is he a victim of fate? When a person dies, is it because fate decreed him to be a victim that day?

To many persons the word "fate" means more than final outcome. This is evident from the many expressions one hears, such as: "It had to be this way." "It was in the stars." "Fate decreed it that way." "It was his unavoidable fate." "His time had come." "Whatever will be will be." Many persons who speak this way believe that one's actions are so controlled by other forces, such as the stars or a supernatural force, that the course of one's existence is determined for a person beforehand.

Some believe that it is primarily the time of death that is determined by fate. Because of such beliefs a soldier goes into battle with the belief that he will not meet his death a moment sooner than if he had stayed at home. Or a driver may drive his car overly fast, believing that he will not meet his end until his time is up. Still others believe that God is partial and that he predetermines certain individuals to get everlasting life, and that other persons have no hope no matter what they do.

What is the origin of these many views regarding fate? They find their origin in ancient pagan religions, such as that practiced by the stargazing Babylonians. They believed that their star gods more or less predestinated their lives. The ancient Greeks had a mythological belief in three sisters, Clotho, Lachesis and Atropos. These goddesses were supposed to control the destinies of gods and men. Clotho held the distaff and spun the thread, Lachesis rolled up the thread on the spindle and Atropos mercilessly cut the thread, which was supposed to measure the life of every mortal person. The Romans took over this belief and called their own fate goddesses Nona, Decuma and Morta.

What, now, does the Holy Bible show about the incidents in a person's life? What does it disclose as to one's destiny?

God-given Laws and Principles Govern

The Holy Bible shows that man was created a free moral agent; he can choose to do good or to do bad. Man will reap whatever he sows. The apostle Paul states this divine principle: "Whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is fine, for in

due season we shall reap if we do not tire out."—Gal. 6:7-9.

Here the Bible shows that what we reap is not the result of some blind fate, some force over which we have no control; but we reap what we have sown. Trees and plants each have seed according to their kind; what is sown will result in the production of something of the same family kind. So it is with us. It may take time, and there may be a long period between sowing and reaping; but in time each person will be shown up by what he has sown. God is not to be mocked. We cannot violate this principle and do bad things and then expect to avoid reaping the bad results. If we do what is in harmony with God's Word, if we cultivate the fruitage of his holy spirit and obey his commandments, then the result will be everlasting life in his new world.

Since we reap what we sow, it should be evident that we are responsible for the results of many things. Blind fate does not decide. A marriage does not have to go bad. If the marriage partners truly live by the principles given in the Bible, they have every reason for their marriage to be a successful one. Children do not need to turn out delinquent. Christians know that the Bible rule is: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) So when parents violate this rule and do not bring up their children "in the discipline and authoritative advice of Jehovah," then what can they expect but that their children will turn out delinquent?—Eph. 6:4.

Most auto accidents do not have to happen. Usually someone fails to abide by a law that has been set down by the community as necessary for safe driving. Or it may be just carelessness. People do not have to walk in front of trucks and be killed. They can stop and look both ways before they cross a street. When a person fails to look and is struck by a vehicle, it is not fate that brought about the disaster but carelessness.

Time and Unforeseen Occurrence

But what about the person killed in New York city when a steel beam fell seventeen stories? It could have been carelessness by workers in the building; or it could have been an unforeseen occurrence, something breaking. The time element also enters the picture. The man happened to be at a particular spot when the beam fell. The beam would have fallen whether the man was standing below or not. But the man just happened to be there at the time the beam fell.

Similarly a person can be standing at a curb, waiting to cross a street. A car in which the steering mechanism suddenly became defective strikes and kills the pedestrian. It was not the fault of the person, nor perhaps of the driver, who may have had no way of knowing the mechanism was near the breaking point.

When a tower in Jesus' day fell, killing eighteen persons, the Son of God did not ascribe it to fate nor did he say it was because they were more wicked than others. Some may have been very good persons. "Those eighteen upon whom the tower in Siloam fell, thereby killing them, do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? No, indeed, I tell you." Jesus thus shows that such an accident is not because of fate but rather is more in harmony with what the Bible calls "time and unforeseen occurrence."—Luke 13:4, 5.

Every one of us is subject to "time and unforeseen occurrence." This includes good persons as well as bad ones. It affects those who are most accomplished or skilled in their particular endeavors. Thus the inspired writer says: "I returned to see un-

der the sun that the swift do not have the race, nor the mighty ones the battle, nor do the wise also have the food, nor do the understanding ones also have the riches, nor do even those having knowledge have the favor; because time and unforeseen occurrence befall them all."—Eccl. 9:11.

Generally the race is won by the swift; but not always. The fastest runner may step on a stone and be thrown off balance at a critical moment, and a much slower runner might win the race. Or the swiftest runner might happen to be "out of trim" on a certain day. Time and unforeseen occurrence may thus affect the final result. The persons killed by the falling tower in Jesus' day and the man killed in New York city by the falling beam were not victims of a fate that decreed it had to be that way. It was simply "time and unforeseen occurrence," that which 'befalls them all.'

In God's new world, under the reign of the King Jesus Christ, obedient mankind will reach perfection. Then there will not be so much unforeseen occurrence. There will be perfection of judgment. Not only that, but there will be the direct blessing of God. He has promised that he will directly intervene, such as in the case of the wild animal creation. Many wild creatures might injure or kill man today; but in the new world it will not be so, for God has declared: "I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the flying creature of the heavens and the creeping thing of the ground, and the bow and the sword and war I shall break out of the land, and I will make them lie down in security."—Hos. 2:18.

Today man cannot control the dispositions of wild creatures; as God told Job, it was not man who gave the wild ass or the wild bull its disposition. (Job 39:5-12) But in the new world God will control the dispositions of wild creatures so that no injury results to man. Because of "time and unforeseen occurrence," today, a person might step on a poisonous serpent and be bitten; but in the new world "the sucking child will certainly play upon the hole of the cobra; and upon the light aperture of a poisonous snake will a weaned child actually put his own hand." In the new world God will do other things so that fatal accidents will not result to his people, for "they will not do any harm or cause any ruin in all my holy mountain." Today lightning may strike the earth and, because of "time and unforeseen occurrence," kill a person. In the new world divine blessing will prevent death-dealing "time and unforeseen occurrence," since God has promised everlasting life to those who faithfully serve him; and "it is impossible for God to lie."—Isa. 11:8, 9; Heb. 6:18.

Free Will and Self-chosen Destiny

Because of "time and unforeseen occurrence" many persons have believed that man is a victim of blind fate; but in actuality he is not a victim of fate when it comes to daily events in his life nor even as to his final destiny, which may be everlasting destruction or everlasting life.

God is impartial and judges a person according to his deeds or lack of proper deeds. "So, then," said the apostle Paul, "each of us will render an account for himself to God." (Rom. 14:12) Moreover, God cannot be accused of predestinating some persons to life and others to death, since the inspired apostle Peter declared: "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35.

God has given us free will. Though we do not have total freedom as God does, we have, to a great extent, freedom of choice. It is true that some limitations are placed

upon our freedom of choice by reason of heredity and environment. One might choose to be a musician or an artist, but if he has not inherited the qualities needed for the work, then to be successful he will need to choose that which is more in harmony with his endowments and abilities. Environment may prove to be a handicap. Yet despite ungodly teachings in Communist lands, some persons are serving the true God. Despite the materialism in many Western lands, there are people who are putting spiritual interests first. God has given us sufficient free will.

So people today can go to God's Word and they can choose to live by it or not, to make God's kingdom their hope or not, to honor God or not. One can choose today just as the Israelites could choose when Moses warned them: "I do take the heavens and the earth as witnesses against you today, that I have put life and death before you, the blessing and the malediction; and you must choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him."—Deut. 30:19, 20.

We should choose to do that which is in harmony with God's purpose, as revealed in his Holy Word, the Bible. Because we have free will we can work either with or against God's purpose. But there will not be success if one violates God's commandments or works in opposition to divine prophecy. Did Alexander the Great succeed in rebuilding the city of Babylon so as to make it his world capital? No; though it seemed a simple thing for him to rebuild the city, he was working against God's purpose, which was that Babylon must be a desolation. "Babylon . . . must become as when God overthrew Sodom and Gomorrah. She will never be inhabited." (Isa. 13:19, 20) We cannot work against God's purposes and succeed.

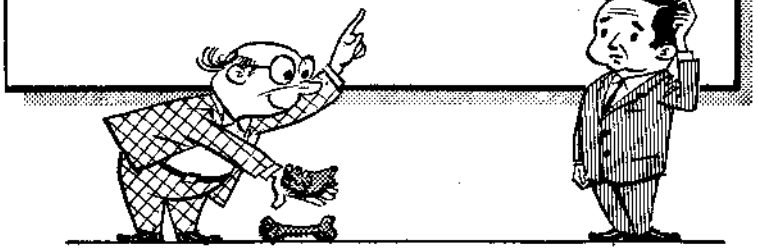
So for real success and to gain the hope of everlasting life we need to work with God and his revealed purposes. The Bible makes clear God's purpose to bring in a new world of enduring righteousness. (2 Pet. 3:13) Whether one will gain life in that new world is not a matter of blind fate; it is determined by one's decision now whether to act in harmony with God's will or not. Mere indecision or inaction can put us in opposition to God. Declared the Son of God: "He that is not on my side is against me, and he that does not gather with me scatters." So God-given principles, along with our free will, affect our destiny, not blind fate.—Matt. 12:30.

A person may refuse to take advantage of God's provision for gaining everlasting life because of fear of men or love of money, but this does not alter the fact that a choice is possible. We are not victims of a predetermined fate. It is with us the same as Joshua declared to the Israelites: "Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve . . . as for me and my household, we shall serve Jehovah." Far from being victims of fate, we have God-given free will. Use it to choose life by serving Jehovah.—Josh. 24:15.

MORALS IN CATHOLIC MEXICO

✔ According to an Associated Press dispatch of May 21, 1962, Roman Catholic Church officials report that 50 percent of the mothers in Mexico are without husbands; 20 percent of these have been abandoned or divorced and another 30 percent are unmarried. The Catholic officials blamed the situation on lack of religious and moral education.

Did Men Live A MILLION YEARS AGO?



A RECENT discovery in the Olduvai Gorge in Tanganyika, East Africa, has attracted worldwide attention. Bones of a petrified creature were dug up by a British anthropologist in a rock stratum that he believed was more than half a million years old. The find included the jawbone, and parts of the skull, hands and feet. From the teeth he inferred that the bones were those of a child, perhaps twelve years old when it was killed.

When the discovery was announced, the newspapers carried articles under headlines such as "The Oldest Human," and "Child Slain 600,000 Years Ago." They described the bones as belonging to "the oldest member of the human race known to science." The discoverer, Dr. L. S. B. Leakey, told reporters he believed the relics to be much older than 600,000 years, the age he had assigned to earlier fossil discoveries, which he calls Zinjanthropus.

Informed readers, knowing how much guesswork goes into age estimates by paleontologists, were inclined to regard such speculation with some skepticism. (See "Guesswork on Antiquity of Man," *Awake!* April 22, 1958.) But a few months later, even more sensational headlines announced that scientists at the University of California had measured the volcanic ash in which the fossils were imbedded, and had found that the bones were actually 1,750,000 years old. They used a radioactive clock that is based on the decay of potassium into argon. Here, it seemed, was convincing proof, obtained with the most modern tools of science, of the great antiquity of man. Would this finally silence those who support the Bible chronology of man's history, which limits him to a mere 6,000 years? Further developments were watched with interest.

Incidentally, it might be thought that the discoverer would be somewhat chagrined to learn that his guess at the age, as something over 600,000 years, had been wrong by more than a million years. But his frank, personal account of the Olduvai find discloses that he accepted the older date readily, even with elation. One wonders if he would have been as quick to welcome a correction that made his fossils much younger.

Claims Disputed

Since the publication of the age findings, several other scientists have stood up to challenge the results of the California team, and today the age of the Olduvai fossils is a very moot question. The daily press has made little or no mention of these arguments. Consequently, the lay public has been given no reason to disbe-

lieve that the Olduvai child continues to be "the oldest member of the human race known to science." But what has been going on backstage? Let us look into some more recent reports in scientific periodicals.

Nuclear physicists at Heidelberg University made a detailed study of various beds of the volcanic ash from Olduvai, using the same potassium-argon clock that the California scientists had used. They found disconcerting divergences from the ages previously given. The new ages were smaller, sometimes by as much as half a million years. Further, they found that the potassium-argon ages did not even fall in the proper sequence; that in some cases the bed lying underneath gave a younger age than the bed lying above it. They pointed out that the ages determined with this clock might all be too high, on account of "inherited argon."

Scientists at Johns Hopkins University have also attacked the 1.75-million-year figure. As well as citing the possibility of inherited contaminants, they suggested other possible errors in the age of the volcanic ash. It might have been mixed with ash from older falls. Or ground water seeping through the rocks might have transferred argon from older ash beds to the younger. They say the indicated ages must be taken "with a grain of salt."

The Potassium-Argon Clock

In order to weigh the critics' objections, it is necessary to understand the basic principle of the potassium-argon dating method. It is similar in principle to the uranium-lead clock. (See *Awake!*, February 8, 1952.) Potassium in its natural form is made up of three isotopes, with atomic weights 39, 40 and 41. Of these, isotopes 39 and 41 are stable. The rare isotope 40 breaks down by radioactive decay, very slowly, with a half-life of 1,300 million years. Argon-40, a gas that makes up about one percent of the air we breathe, is formed at a regular, predictable rate by this process. Although it is a very slow process, it is believed that most of the argon in the atmosphere has been formed in this way, in the many years since the earth's crust cooled.

When potassium is present in a mineral in a rock, the argon formed by its decay is trapped in the rock. But when the rock is heated hot enough, the argon escapes and can be measured with the delicate instruments of the California or Heidelberg scientists. They can compare the amount of argon collected from a mineral specimen with the amount of potassium in it, and then calculate how long it would take the argon to be formed. They call this time the age of the rock.

However, as in every radioactive dating method, the answer is correct only if certain assumptions are true. In this case, one must be sure, first, that none of the argon has escaped from the rock, and second, that there was no argon in the rock when it was formed.

In the first case, if argon gas diffuses out of the rock, be it ever so slowly, then when the physicist measures what is left, he calculates an age that is less than the true age of the mineral.

On the other hand, if argon was present in the rock when it was formed, then the clock was not set to zero, and this makes the rock look older than it really is.

Errors in Assumptions

Many rocks have been dated by the potassium-argon method. Ages from some hundreds of millions to several billion years have been found. The 1,300-million-year half-life of potassium-40 makes it quite suitable for rocks of such ages. But many cases have been found where the potassium-argon clock is defective in respect to the first assumption. This is most

clearly shown in cases where the different minerals that make up the rock contain potassium in different chemical forms. It may be found that for one mineral the potassium clock gives an age that checks other clocks quite well, but another mineral in the same rock appears much younger. Actually, of course, both minerals have the same age, but what has happened is that some of the argon has diffused out of one mineral but not from the other. Thus, an unreliable answer is found.

Now, what about the case where the newly formed rock already has argon in it? Where could such argon come from? We must remember that the rock that is melted by the volcanic activity has had a previous history. The potassium in that rock, as in every other, is as old as the earth itself, and it has been generating argon all the while. When the rock is melted, all this argon must be boiled out if the clock is to be set correctly. If any trace of argon remains, the clock is not set to zero, and ages measured with it will be too high. Suppose the rock was 100 million years old at the time of its melting. If only one percent of the argon formed in that period is left, the clock is set 1,000,000 years earlier than the true date. If the rock were older, as most of them are, an even smaller retention of argon could cause a million-year error. This is what the critics mean by "inherited argon."

Such an error would not be very serious if the rock were to lie another hundred million years before some geologist dug it up to measure its age. He could not tell 100 million from 101 million anyhow. But a young rock, such as the volcanic tuff at Olduvai, is highly vulnerable to such an error. The fact that the potassium clock has been shown accurate in older rocks is no proof that it is accurate for rocks that may be only 10 or 1,000,000 years old. Using the potassium clock on such young rocks is like trying to read seconds on a clock that has only an hour hand.

Speculation versus God's Word

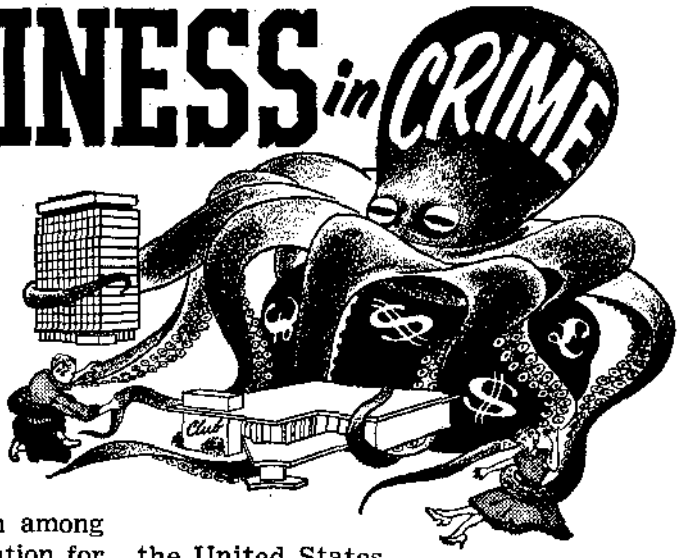
This explains why scientists are reluctant to accept the 1,750,000-year date for the Olduvai fossils. As one of them writes: "Because some of the Olduvai Gorge dates are inconsistent, some must be inaccurate; they may all be." It would take only the tiniest trace of argon inherited from the melted rock to make a 5,000-year-old ash bed look 1,750,000 years old.

What bearing does all this have on the 6,000-year span of man's existence? Does this argument about the age of the Olduvai bones make you feel that you must hide your Bible whenever someone starts out with the words, "Science has proved . . ."? Surely such speculations, challenged and disputed as they are even among scientists, will not be accepted by a reasonable person as of any weight whatever in overthrowing the historical record of man's 6,000 years given in the Bible. Remember that what is accepted as "proved scientific fact" today may be quite obsolete in the light of tomorrow's discoveries. On the other hand, the Genesis record has stood for thirty-five centuries against all challenges to its truthfulness and authenticity. The promise of Jehovah God is that his Word will endure forever.

Why Communism?

◆ Swiss theologist Emil Brunner in his book *The Misunderstanding of the Church* declares that "modern communism has arisen as a result of spiritual undernourishment because the Church has nearly always neglected creating true brotherhood in Christ."

BIG BUSINESS in CRIME



THIRTY years have passed since the immense bootlegging business of the infamous Scarface Capone collapsed. His subsequent imprisonment and death from the advanced stages of syphilis did not mark the end of big organized crime. The efforts he made to build a huge criminal organization and to establish a measure of cooperation among underworld gangs laid the foundation for the powerful crime syndicates existing today. Their evil tentacles reach out over the Western world, making crime a far bigger business than in the days of Capone.

From bootlegging alone the Capone organization received an estimated income of $50 million a year. In addition to this it took in about $25 million from gambling, close to $10 million from prostitution and another $10 million from the distribution of narcotics. This huge income from illegal activities fades into insignificance when compared with what the syndicates get today.

In 1958 J. Edgar Hoover of the United States Federal Bureau of Investigation estimated that the proceeds from crime amount to about $22 billion a year in the United States alone. This is nearly half of the American arms budget for 1962. The lion's share goes to the syndicates. The Kefauver committee that began an investigation of organized crime in the United States in 1950 revealed that a gambling syndicate in Miami, Florida, had at that time a gross income of from 30 to 40 million dollars a year. That was just one of several gambling syndicates. Throughout the United States, gambling pours into the underworld an annual sum of from 10 to 15 billion dollars. This is the principal source of revenue for the big crime syndicates. It helps to finance their many criminal ventures and to corrupt public officials. Regarding gambling operations, the Kefauver committee observed: "The tremendous profits to be made from these completely nonproductive operations offer obvious attractions to the lawless and parasitic elements in our society. . . . Wherever large-scale gambling has been carried on it has been the experience of law-enforcement officials that violence and crime increase in proportion to the size of the gambling operations."

Bootlegging is another big source of income for the syndicates. The repeal of prohibition in the United States in December, 1933, temporarily forced racketeers to turn to other rackets. Prohibition had made bootlegging a gold mine for them, but liquor ceased to be profitable after it was repealed. The situation changed, however, when the Government began raising the liquor tax.

The demand for bootleg liquor increased as the liquor tax gradually rose from $2.00

per gallon to $10.50. Unwittingly the Government made bootlegging a profitable undertaking again. The price of legal liquor is so high in the United States that illegal liquor can be sold at a much lower price and still make a tremendous profit for the bootlegger, as much as 1,000 percent. So much illegal liquor is sold by the underworld that the United States government loses about $1,500,000,000 a year in tax revenue. This means that bootlegging is big business.

Legitimate Business

As a cover for their illegal activities, the crime syndicates have invested in a number of legitimate businesses. These are operated by front men who usually have no criminal records. A bootlegging syndicate, for example, finds this very advantageous. A gangster-owned construction firm can obtain the materials needed for putting together the distillery equipment necessary for a big operation that might amount to as many as thirty strategically located stills. The construction firm or firms can get the needed materials without attracting the attention of the authorities. Construction laborers for building the stills can be supplied by a gangster-controlled union.

Since huge mash vats of about 10,000 gallons apiece might be used in a big operation, it is necessary for the syndicate to own laundries or a soft drink factory near the stills to cover up the tremendous quantities of water that the stills require. Gangster-owned yeast factories can divert some of their output to the bootlegging operation without government officials becoming suspicious. By owning companies that have a legitimate reason for buying large quantities of sugar the syndicate can hide their purchases of sugar. One bootlegging syndicate that operated in the New York metropolitan area a few years ago consumed so much sugar that it had to purchase eighteen bakeries, nine candy factories, six soft drink plants, three ice-cream plants, four fruit canning plants, three domestic sugar companies and two export sugar companies. This bootlegging syndicate was merely one of several that were operating in different parts of the United States at that time.

Other legitimate businesses in which gangsters invest money are hotels; night clubs; restaurants and bars; the distribution of Italian olive oil, cheese and tomato paste; wholesale fruit and vegetable produce markets; vending machines of all types; juke boxes; newspapers; shipping; bonding companies; loan companies; trucking; the garment industry; funeral homes; jewelry and furs; coal companies; automobile agencies; real estate; paper and wastepaper; taxicabs, and so on. They also are involved in the operation of many labor unions. Frequently the racketeers strive to establish monopolies in legitimate enterprises by means of extortion, bombing and other gangster tactics.

Mafia

Associated with most of the crime syndicates is an evil brotherhood known as the Mafia. It is a loosely knit association of Sicilian families for whom crime is a 200-year-old tradition. It had its beginning on the island of Sicily, where it is still strongly entrenched despite repeated efforts by the Italian police to crush it. From childhood the members are trained to make crime their profession and to become adept in every form of skulduggery. Their depredations in Italy, the United States and in nearly every prosperous city of the world have brought reproach upon the many honest people who live in Sicily or who have Sicilian ancestry.

Unlike secret societies that have a president, initiations and bylaws, the Mafia is a loose association of criminals who are held together by family relationships, nationality, common interests and Mafia traditions. Membership is gained, not by initiation, but by gradual recognition through criminal deeds and by introductions to Mafia members. Without exception the brotherhood is limited to persons of Sicilian extraction.

Those Mafia members who are good organizers, crafty, ruthless and exceptionally successful in underworld businesses are the ones who reach the top in the Mafia and become known as "dons." They are the elders of the brotherhood. A don may be the coordinator over a section of a metropolis such as New York, Chicago, Kansas City, Los Angeles, Montreal, Naples, Rome or some other city. The crime syndicate that he heads enforces his decrees by intimidation and violence. The infamous Murder Incorporated was a Mafia organization used for that purpose by Mafia dons. In less than ten years it murdered approximately 130 people. The crime syndicate under Scarface Capone, also a Mafia organization, murdered more than 500 people in less than five years.

At times a number of dons may find it advisable to meet together to coordinate their criminal enterprises, to settle disputes and to discuss the problems of operating big business in crime. A recent meeting of this sort that gained great notoriety was the one held at Apalachin, New York, in 1957. The well-dressed men who arrived there in late-model Cadillacs and with a total of $300,000 in pocket money were leaders of criminal syndicates in the United States, Cuba and Italy.

The Mafia brotherhood specializes in illicit narcotics, prostitution, counterfeiting, bootlegging, organized gambling and extortion. They control practically all the illegal narcotics distribution in the United States. In conducting their operations they make agreements with many gangs—Irish, Jewish, Polish, Greek, Mexican and Negro. Outside the United States they have working agreements with the French underworld as well as with criminals in the Near East.

The European head of their narcotics ring was, until recently, Charlie (Lucky) Luciano, who settled in Naples, Italy, after his deportation from the United States in 1946. In New York he had been a partner in Murder Incorporated. The narcotics syndicate he headed smuggled about $150 million worth of heroin into the United States in the last ten years. On January 26, 1962, Luciano died from a heart attack. Despite the frightful criminal record of this vicious mafioso, he was given a requiem mass by the Roman Catholic Church. As with the rest of the Mafia brotherhood, he was never excommunicated by the church for his criminal activities.

Like their father the Devil, the Mafia brotherhood strives to delude the public into thinking that it does not exist. When a mafioso is questioned about the brotherhood by investigators he usually denies any knowledge about it. Under no circumstances will he discuss its activities or give the name of a "brother." The code of *omertà* keeps him as well as most witnesses to Mafia crimes silent. *Omertà* means "conspiracy of silence." To violate this code of the Mafia means certain death by Mafia killers.

In the eyes of the community in which a mafioso lives he appears to be a respectable citizen. His home is little different from others in the community. As a conservatively dressed suburbanite he appears to be an affectionate family man and a faithful member of his church. Every effort is made by him to ingratiate himself to the community by being active in com-

munity and church affairs and by being a generous contributor to charity drives and philanthropic organizations. For his community services he is often praised by civic groups.

One of the men who attended the Apalachin meeting of the Mafia distributes hundreds of turkeys to needy people on such holidays as Thanksgiving and Christmas. The service of his many taxicabs and trucks are offered free to any organization in his city that wants to take orphans and crippled children on an outing during the summer. For four years this gangster served as a city councilman. He was even voted the city's man of the year in 1956.

Political Corruption

It is not possible for a crime syndicate to conduct its huge illegal enterprises without the cooperation of policemen, judges and high-ranking politicians. Capone's gang paid out $15 million a year to city and state officials and to the police to get that cooperation. Eliot Ness, the Federal agent who smashed Capone's bootlegging empire, was offered a bribe of $2,000 a week to lose interest in the gang's activities. Not many officials have the moral stamina to resist that much money.

During the investigations of the Kefauver committee, a Philadelphia policeman calculated that the lower echelon of the police in that city received more than $150,000 a month as protection money from the underworld. Bribery has caused some law-enforcement agencies to aid a crime syndicate to eliminate competitors. Commenting on this, the Kefauver committee observed: "Wherever organized criminal gangs are entrenched in a particular community and have been given the green light to operate, it is not unusual to see the forces of law enforcement being used against their competitors while protected operations are left severely alone."

The committee said that it found shocking evidence of "corruption and connivance at all levels of government—Federal, State and local." Corrupted political leaders forsake their obligation to serve the interests of the people in order to serve the interests of well-paying crime syndicates.

When the United States government was seeking to deport Niccolo Impastato, two senators introduced a bill before Congress to prevent his deportation. This they did despite the fact that this mafioso was second in command of the largest heroin syndicate operating in the United States in 1943, and that his evil reputation had earned him the underworld nickname of "Killer." The principal witness against him was murdered. This is the usual fate of a witness against a mafioso. Fortunately for the public, the senators failed in their effort.

In New York city Mafia dons have been so influential with political leaders that city and state officials have been known to seek consultations with them. This was commonplace when Lucky Luciano was established in New York. While head of a $12-million-a-year vice ring he held morning receptions at the Waldorf Astoria hotel that were attended, not only by fellow gangsters, but by judges and political leaders. A similar situation existed with another top Mafia man, Giuseppe (Joe) Adonis. In the book *Brotherhood of Evil,* Frederic Sondern, Jr., makes this remark about Adonis: "The list of the regular guests in his restaurant became increasingly impressive. There were an assistant attorney general of the state, the minority leader of the State Assembly, the Democratic leader of Brooklyn, judges ranging in rank from city magistrates to State Supreme Court justices, borough presidents, Tammany sachems and district leaders

both Democratic and Republican. . . . One of Don Giuseppe's most regular patrons was William O'Dwyer—as district attorney of New York County and later as the city's mayor." Small politicians who had the favor of Adonis often made surprisingly quick advancements to high political posts.

Former Mayor O'Dwyer also had close relationships with the notorious Frank Costello. The Kefauver committee found that he had appointed Costello friends to political offices, and it observed that O'Dwyer did not take any "effective action against the top echelons of the gambling, narcotics, waterfront, murder or bookmaking rackets. In fact, his actions impeded promising investigation of such rackets."

In many communities it is the gangsters' man rather than the people's man that is voted into office, but the people who vote for him must share a measure of responsibility for his dereliction.

Fighting the Syndicates

There are many uncorrupted officials, dedicated lawmen and indignant committees that are waging an admirable fight against big business in crime. Their diligent efforts are doing much to make such business a very risky undertaking. Cooperation among the law-enforcement agencies within the United States as well as with those in other countries is an important factor in this fight. The organization known as Interpol plays a major role in the international fight against crime syndicates. Its valuable records in Paris on 400,000 international criminals are available to the police forces of sixty-three nations.

More than dedicated lawmen and honest political leaders are needed in the fight against organized crime. There must also be the cooperation of the public. Without that it is a losing fight. In the days of Capone it was the public that supported his criminal organization. Barbers, manicurists, bartenders, hotel clerks, doormen, shoeshine boys and other common people gladly passed on to that band of cutthroats any information that might be of value to it. Why? Because they were rewarded handsomely for useful information. Their greedy love for money blinded them to the need for law and order.

It is public demand for gambling, prostitution, cheap liquor and narcotics that breeds organized crime. Supplying this demand keeps crime syndicates in business. Even the smallest amount of gambling by the public helps to finance the criminal organizations that prey upon it. The responsibility of the public for organized crime was pointed out by the Kefauver committee: "Ultimately success in the war against crime depends on the uplifting of standards of public and private morality, a rededication to basic spiritual values, which will entail righteous indignation over crime and corruption."

Public responsibility for crime was again pointed out ten years later by the United States attorney general, Robert Kennedy, who said in 1961: "Unless the basic attitude changes here in this country, the rackets will prosper and grow. Ninety percent of the major racketeers would be out of business by the end of this year if the ordinary citizen, the businessman, the union official and the public authority stood up to be counted and refused to be corrupted." Without the support of the public there would be no big business in crime.

SOUND CONTROL

The fly that buzzes the loudest usually gets swatted first.

FATHERS Enjoy Your Children

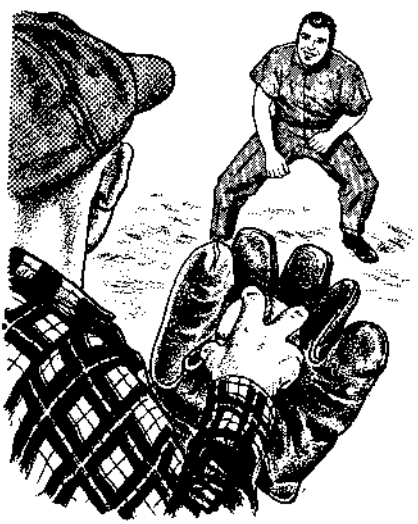
FATHERS are often completely surprised at the pleasure and enjoyment they receive from playing with their children. But why should they be? Is this not natural? Did not the Son of God say that Jehovah his Father was specially fond of him day by day? (Prov. 8:30) So there was a mutual enjoyment in the father-and-son relationship from the very beginning.

The value of such warm, close companionship and fun-sharing during a child's formative years should never be underestimated, for its contributions for good are great. Fatherhood not only calls for love, integrity, courage and knowledge, but also requires a sharing of these qualities daily with those who depend on the father for their future. Obviously, Dad cannot be a real father, unless, of course, he is at home in body and mind. When he is, it is then that he is happiest.

But what can fathers do to enjoy their children? And where will a hardworking father find the time for such activity?

There are 168 hours in a week for each of us. The average man spends about 40 of them at his secular work. Allow another 20 hours for traveling time and lunch. Then set aside 56 hours, eight each night, for sleep. That adds up to 116 hours, which leaves father 52 hours for eating, relaxing, or whatever else he wants to do. Surely in those 52 hours he should be able to set aside some time to be with his children. But how many do it? Not many.

Some fathers retort, "What can I do? I'm too old to play with children." But playing with children is the very thing that keeps a man's spirit from growing old. And as for things to do, there are aplenty. For example, there are games fathers can play with their children. These can be played during mealtime, at bedtime or on weekends. Some can be played while riding in a car, others while taking a walk. The game "Chain Geography," for instance, can be played using Bible names of places. A player begins by naming a country, territory, city, sea, river or something similar. The other player then has to come up with another name that starts with the last letter of the preceding word. Junior starts off by saying "Judea"; father calls out "Arad"; sister says "Dan"; brother remembers "Nod," and so on. The same can be done with names of persons mentioned in the Bible. Children and adults find this game great fun.



Another game is one in which a letter is called out and others add to the letter until a word is spelled or they add to it without spelling a word. For instance, father may say H, Junior O, mother L. Now if sister were to say Y or E or D that would spell a word and she would

either win or lose depending on how the game was played.

Quiz games are also enjoyable. Father starts off saying, "I'm thinking of someone," or, "I'm thinking of something." The children will try to find out what he is thinking, in twenty questions or less. Or son will say, "Dad, you're 'it.' " Now father must try to find out what "it" is. So he will ask, "Where do I live? Do I build nests? Can I swim?" The game continues until the "It" player guesses who he is or gives up.

There seems to be a game for every mood and moment. Children enjoy playing checkers and become very adept too. To turn checkers into a quick-moving romp try playing "give-away." The player tries to get rid of all his checkers as quickly as possible. The first to do so is the winner.

Scrabble and anagrams test spelling and vocabulary. Dominoes emphasize number adding and matching. Chinese checkers is a game of jumping but not taking. There are games to play with pencil and paper and games to play with other equipment.

Father may not think so, but when Junior is sick in bed, a few moments of Dad's attention is some of the best medicine in the world. When visiting with son bring along an old camera or clock and spend a few minutes tinkering with it together. It is always good to spring some new riddle or story or some mental teaser. Children never seem to get enough of these. And if sister is in bed, try putting a jigsaw puzzle together with her or work a simple crossword puzzle. These things mean a lot to children and parents.

Enjoying the Outdoors

Most children like to play outdoor games with father. Playing catch with a ball, hiking or climbing a hill are always great fun. If you live near the seashore, go shell hunting with your children. Teach them to listen to the surf roll in. Sit in the pitch darkness of the night and thrill at the sight of the moonrise. Observe its silvery reflections and dark shadows. Watch sunrises and sunsets with them. The memory of such scenes, photographed on the child's mind, will mean more to him in manhood than many hour lectures on creation and good behavior.

A child's world is fresh, new and exciting. Here is a father's chance to relive and recapture through the eyes of a growing child some of that excitement he once knew. For a child to appreciate and wonder at creation it needs the companionship of an adult who is willing to share his knowledge and experience. If a father allows himself this experience he will rediscover a joy often lost to men of age.

Exploring nature with your child is deeply rewarding. This is not a huge project; rather, it is a matter of becoming receptive to and aware of what lies around you. For no matter where you live there are clouds and stars, the beauties of the dawn and the twilight. If you train your child to appreciate things through all his senses, you will be keeping your own appreciation alive. The sand grains of the seashore mean more to him if he sees them run through his fingers or looks at them under a magnifying glass. He will not forget moss if he feels its velvety surface. Have him distinguish the different fragrances as he walks with you through the forest. Have him sniff seaweeds, fishes and salt water. Train him so he can tell their separate odors. Has he come to appreciate the haunting smell of new-mown hay or grass after a warm summer rain? Has he tasted clover blossoms, wild grapes and blackberries? To watch him thrill as you lead him through every new experience of life will bring joy to your heart.

Hearing too requires conscious cultivation. Some children pass through life with-

out hearing the dawn chorus of the birds in the spring. Never let this happen to your children. Wake them up some morning and have them watch with you the daybreak. The experiences of predawn are unforgettable. The soft sounds of the wind, the happy ripple of a brook and the songs of birds are some of the never-to-be-forgotten sounds. Someday hold your boy's hand as together you watch a thunderstorm. He will sense your fearlessness and learn courage thereby. When he is around, look at things and speak of them with appreciation and keen interest, and he will learn to wonder and appreciate the world he lives in. In such companionship your child will find joy and you will find inner contentment and a renewed excitement in living.

Then when you read to your child about the wonderful works of God in the Bible, he will have a deeper appreciation for what he hears for having tasted and felt, for having heard and seen some of the same things. He will come to delight in his God Jehovah and will be moved thereby to worship and serve him.

Enjoying Children Indoors

Fathers can enjoy their children indoors as well as outdoors. One way is by teaching them to become collectors of things. Persons who collect things are unusually happy, because they live in so many places; that is, their imagination sweeps the wide world wherever things are found. Some collect stamps and coins, others gather unusual shells, stones, leaves and flowers. Some enjoy collecting different Bible translations, Bible dictionaries and concordances. Collectors always have something in common to talk about. Can't you just see Junior's excitement when he sees father? "Dad! Guess what I have found!" And away they go happily engrossed in conversation, discussing Junior's recent find.

Collections mean display cases and labeling. The cases become filled with a variety of lovely flowers, shells and rocks. Theirs is a miniature family museum. These things will make them think of the places they have visited, things they have seen and the people they have met. The coins and stamps they collect will remind them of faraway people and strange customs.

Fathers find delight in teaching children how to grow plants and flowers inside the home. Children thrill in watching things grow. Home aquariums and terrariums never cease to amuse both father and son. Fish and underwater plantlife are fascinating to watch. In terrariums pet rabbits and turtles are kept. Vegetable gardens are fine if there is a backyard. Children will take a keen interest in gardening if parents will. Home-grown radishes, carrots, peas, beans and tomatoes always add new excitement to the dinner table.

Display cases, flower boxes, terrariums and aquariums may also make you want to have a workshop. Designing and creating things for home use are things children never forget. While the workshop is a place of serious business, it is a marvelous place to teach children the value of tools, the need to keep them clean and in their proper places. Junior can help in making snack trays or a bulletin board for the home. Let him observe and help you make a wastepaper basket for the kitchen, or shelves for your cases. Train him so he can make his own pencil holder and magazine rack. Have him assist you whenever possible. His joy will be your great reward.

According to your own abilities, you can teach him to work with wood, leather, plastics, cork, aluminum, ceramic clay, cloth or copper. Train him to use a saw, how to hammer, carve and whittle, grind and polish, bake clay, draw and paint.

While instructing him your own skills will be kept alive. Yours will be the greater *joy for having trained someone you love.*

Learning Expeditions

"Hey, Dad, how about going somewhere?" "Okay," says father, "where shall we go?" "Anyplace." But anyplace will never do. Take the children to some specific place that they will remember. While children never seem to tire of zoos and museums, of merry-go-rounds and picnics, there is no need to go repeatedly to these places. *Why not take them to a paper mill* or a newspaper publishing plant on occasion? Let them see firsthand how paper is made and how newspapers are printed. Why not take them to one of the Watch Tower Society's many branch offices, where they can see for themselves how *Bibles, books, booklets and magazines* are made and shipped to all parts of the earth?

Children like ice cream and chocolate, so why not take them to ice-cream and chocolate factories? A trip to the airport, a tour of an automobile factory, a visit to the city library, will enlarge their appre*ciation and better equip them* for later life. Spend a weekend on a poultry or dairy farm or visit a soda bottling plant. A trip to the courthouse, a few hours at a trial and a tour of the city jail may teach children greater appreciation for law and order. A few hours at a children's hospital *may* make them aware of caring for their health and the need to be more careful and sympathetic toward others.

Is there a flower festival in town, an auto show, maybe a county or state fair nearby? Any of these would be a joy to children. There is no end of things that can be done without making repeated trips *to the zoo or museum or simply watching* television.

Talking, Reading and Singing Together

Children love to know what father did when he was their age. How did he have fun? Where did he go? What books did he read? How did he meet mother? They like to hear him talk of God's new world and its blessings. So talk to them. They enjoy Dad's getting them ready for bed and his few words with them until they fall asleep. The bedtime custom in many homes is for the father to read a chapter or two of the Bible aloud to his wife and all the children before going to bed. Some families sit in a circle. Father will read a page, then mother, then each of the children will take turns in reading.

COMING IN THE NEXT ISSUE

- Snake-handling Religious Rites.
- The Thalidomide Tragedy.
- The Problem of Shyness.
- What's Your Hurry?

Every now and then the family will have a little songfest of their own. They sing Kingdom songs, folk songs and some of the oldtime favorites. Motion music, with everybody making gestures to suit the words, is always lots of fun. Sometimes father will show home movies. Film rental libraries are stocked with comedy, nature and instructive shorts on just about any subject you can name.

A father's life does not have to be boring. There are plenty of things for him to do that would add spice to his life, if he would but reach out and do them. They are essential foods for a happy family life. For some of the most profound satisfactions in a father's life arise, not so much from his success in the business world as from his being truly a father to his children.

"COMPAC" Links AUSTRALIA and NEW ZEALAND

By "Awake!" correspondent in New Zealand

HAVE you ever waited hours for an important overseas telephone call to be put through, only to find, when connections were made, that you could hardly hear the person being called? This disappointing experience that many have had is now largely a thing of the past for the nearly thirteen million people in New Zealand and Australia. It may be a bygone for you too if you are among the other millions who will benefit when "Compac," the world's largest submarine telephone cable, is fully installed.

On July 9, 1962, the Australia–New Zealand section of "Compac" was opened when Prime Ministers Menzies of Australia and Holyoake of New Zealand conversed together on the first official telephone call via the new cable. Thousands of people, through radios and specially installed loudspeakers, heard this call and the inauguration ceremony of the 1,200-mile Tasman Sea segment of "Compac," which links the nations' two largest cities, Sydney and Auckland. It was a significant day. "Compac" became the first submarine telephone cable connecting the two lands.

But where will "Compac" go from here? To Fiji, Hawaii and Canada. The New Zealand–Fiji section is expected to be finished by the end of this year. It is to reach Vancouver, Canada, by the end of 1963. Thus, "Compac" will form the world's largest submarine telephone cable, stretching 8,700 nautical miles (10,150 land miles), or more than four times the length of the new "Cantat" transatlantic cable opened in 1961. "Compac's" cost —£26 million (or $73 million). The Sydney–Auckland section took ten days to lay and cost £4,200,000 ($11,600,000).

Improved Features

Should you use "Compac" you will not have to wait long after placing your overseas call. Why? It is the world's first submarine telephone cable with a straight dial service. Hence, if you live in Auckland, New Zealand, and want to ring someone in Perth, Australia, 3,600 miles away, all you do is dial "O" and ask for the International Exchange. The operator will dial the Perth number, and in seconds you will be talking to your friend. Explaining this new feature of "Compac," a New Zealand telecommunications official said: "The Atlantic cable between Great Britain and the United States, opened in 1956, does not give a complete dial service. The operator in London has to call up the exchange in New York and that operator dials the number required."

Your call may be among the eighty simultaneous two-way conversations possible over "Compac." Under the old radiotelephone system in New Zealand and Australia only four calls could be conducted at one time. That meant booking overseas calls in advance and patiently waiting one's turn, now a thing of the past. The two-way feature of the new cable makes

out-of-date former types, which had to be laid in pairs, one for the "go" conversation and another for the "return." As for reception through "Compac," it is excellent. One man remarked: "I've made many calls to Australia before but never had one as clear as this."

Besides being useful to the general public, the new cable will also be a boon to commerce. Formerly press photographs between New Zealand and Australia had to be sent by radio beam, and quality suffered due to atmospheric conditions. But by using "Compac" the loss is negligible. A post-office spokesman said that the cable would be free of any interference and the quality of pictures would not vary. Furthermore, "Compac" can be used for sending telegraph messages, teleprinter and delayed television programs from one country to another.

Laying the Cable

Do you know how an underseas cable is laid? First, a ship is necessary. Any type will not do. It must be specially built. The British Post Office's cable-laying ship "H. M. T. S. Monarch," the largest of its type in the world, is being used on the "Compac" project. "Monarch" has spent all sixteen years of her life repairing communication cables and installing such ones as the transatlantic No. 1, Puerto Rico–Florida, Brazil–West Africa, California-Honolulu and the Newfoundland-Greenland cables.

From a huge storage tank in the bowels of "Monarch" the cable is discharged or "paid out" from the stern, while she steams ahead at a speed approximately one-third that of a normal passenger ship. The cable reaches the sea bottom about three miles astern for every 1,000 fathoms in depth. If soundings in a particular area indicate a depth of 3,000 fathoms, then the cable will probably not reach bottom until nine miles behind the ship. Sometimes the cable is twenty miles astern before it comes to rest on the ocean floor. When the cable is being laid, it is tested every thirty minutes by exchanging signals over it with someone on shore. About 200 nautical miles of cable are laid daily.

Cable-laying can be a hazardous job. If a rough sea comes up, the ship cannot deviate from her planned course. Making it a delicate job as well is the relatively fragile cable that can easily snap if the storm is severe. Heretofore, submarine cable with a heavy armor coating of steel wires was used. This gave the cable strength enough to be lifted from the ocean floor for repair purposes and also provided protection from corrosion. Revolutionary is the new coaxial type used for "Compac." It has a polythene sheath to protect it from saltwater corrosion and contra-torted high-tensile steel wires to prevent twisting and give the cable plenty of inner strength. Its weight in water is less than one-third that of the older-type cable and its compactness is outstanding. It is only a fraction more than an inch thick!

Besides snapping, there is another danger—chafing. Beneath the ocean's surface are deep canyons, mountains and plains. One abyss near the Philippines is so deep that if Mount Everest could be taken there and submerged it would still not reach within a mile of the surface. If the telephone cable were allowed to become suspended across these deep underwater valleys, chafing would sever the cable. To prevent this, readings are constantly taken, calculations made, various depths considered and extra cable released where necessary.

For your overseas call to be clear and distinct, submarine repeaters are necessary. These objects boost signal strength and are attached every twenty-seven miles to the cable. It is a complex operation to

get the half-ton repeater overboard without snapping the delicate cable. To break the repeater's fall into the water, a parachute is used. If this were not done, the repeater would fall too fast and snap the cable.

Before the main cable can be laid, however, shorter cables called "shore ends" are connected to the land. Smaller cable ships are needed for this job. In New Zealand the ship "Retriever" is used. It anchors as close to land as possible, sometimes within half a mile and "floats" the cable ashore. This is done by tying a light line to the cable end and taking it ashore by launch. The cable is then pulled from the ship by this line. To keep the cable afloat in the procedure, large balloons are tied to it every forty-two feet as the cable leaves the ship. Once the cable is attached to land the balloons are cut and the cable falls to the ocean bottom. Then "Retriever" steams out to sea, laying as it goes the "shore end." How far this smaller cable ship goes varies. Sometimes it may lay as much as thirty or as little as four miles of cable. When the designated length is laid, it is marked with a buoy and the cable end is dropped overboard. Later, the larger cable ship, in this case "Monarch," comes along, grapples for the cable end, splices it and continues out to sea, laying the major part of the submarine telephone cable. When "Monarch" reaches the other "shore end" cable, the same grappling and splicing takes place, and the job is done.

Cables in the Future

But why is "Compac" being laid? What is the purpose behind the project? Eventually to link four Commonwealth countries by an underseas telephone cable that will soon extend around the world. Great Britain, Canada, Australia and New Zealand are the four nations involved in a scheme that was begun in 1958 and is now nearing completion. The need for the new cable was expressed by New Zealand's prime minister, Mr. Holyoake, when he said: "Geographically, New Zealand is the most remote of the Commonwealth countries. For this reason, and the fact that as a nation we live by trading overseas, good communications have always been of especial concern to us."

Telephone traffic alone between New Zealand and Australia has increased 14 percent each year for the past eight years. Undoubtedly it will increase even more, seeing that "Compac" has established a network of more than three million telephones between the two countries. Incidentally, New Zealand was first linked with the outside world in February, 1876, when a telegraph cable was laid between Sydney and Nelson in the South Island of New Zealand.

When "Compac" is completed the Commonwealth round-the-world cable will be extended by "Seacom," another link from Australia to southeast Asia and the Far East. A meeting in Kuala Lumpur in June, 1961, recommended that the "Seacom" cable be laid from Australia to New Guinea and from there to North Borneo, Singapore and the Federation of Malaya. A spur from North Borneo will connect the countries with Hong Kong.

Just what effects modern communication systems will have on old ones remain to be seen, but it appears that both will exist side by side. Telegraph cables installed in the nineteenth century were not replaced by the introduction of radio-telegraph. The radio-telephone technique will not be replaced entirely by new telephone cables like "Compac," "Cantat" and "Seacom." One authority said: "Every system needs a standby and I am quite sure cables will remain in use for years to come." According to another, it seems im-

probable that even satellite systems such as the American Telstar will replace telephone cables. Until they do, ships like "Monarch" and "Retriever" will continue to lay underseas telephone cables in an effort to tie your land closer to mine.

El Huasipungo
—REMAINS OF COLONIALISM IN ECUADOR

BY "AWAKE!" CORRESPONDENT IN ECUADOR

IT ALMOST had the sound of a social battle cry throughout the country—"The *huasipungo* must be abolished!" All of a sudden and hard on the heels of a political transformation in November, 1961, the small circle of those who have constantly wielded land reform as their rallying cry found their ranks swollen with university professors, newspaper columnists and all kinds of institutional manifestations, all of them proclaiming from different viewpoints the abolition of the *huasipungo*. Thus it was that out of the blue the *huasipungo* was converted into a subject for daily conversation that vexed politicians, farmers, professors, journalists, economists, lawyers and statesmen; in short, just about everybody. And this is because Ecuador is an eminently agricultural country.

But what is the *huasipungo* (pronounced *waseepoongo*)? The word *huasipungo* originates from the *Quichua,* an Indian language still spoken by a large section of the Indian population of the Ecuadorian highlands. It is made up of two other simple words, *huasi,* which means "house," and *pungo,* meaning "door." So the *huasipungo* is, for the Indian who lives in it, like the door of his house, the site that immediately surrounds his home, the piece of land where he plows, sows and reaps during hard and tiresome days to *provide his keep.*

The *huasipungo* is one of so many semi-feudal reminiscences that still remain in the country from the days of Spanish colonialism. It consists of a little piece of land that the great property owner gives to his farm laborer as remuneration for the work that he does in the main parcels of land cultivated by the owner of the gigantic ranch. Generally the *huasipungo* produces very little, and the *huasipunguero* lives there in his rustic adobe hut cultivating grain, mainly corn, and at times owning a few sheep. The living conditions of the *huasipunguero* are the most abject and for his extraordinarily hard work he suffers in misery an extreme poverty. So severe are the living conditions of the Indian in general that Juan Montalvo, Ecuador's world-renowned writer and debater of the last century, said he wished to write a book about the Indian "to make the world weep."

In the middle of the debate on the abolishment of the *huasipungo* the newspaper *El Universo* in Guayaquil published some details taken from the writings of a university professor, Dr. Luis Jaramillo Pérez, entitled *"Del huasipungo y otros sistemas*

feudales en el Ecuador" ("About the *Huasipungo* and Other Feudal Systems in Ecuador"). According to these details the entire area covered by the *huasipungos* is 60,200 hectares (148,756.6 acres) for 17,605 family heads, which gives an area of 3.42 hectares (8.5 acres) each. The calculation of the average daily income of the *huasipunguero* is 4.68 sucres ($U.S. 0.21), a truly miserable sum, which accounts for the extremely penurious conditions in which these people live.

The *huasipungo,* in all its aspects, is a system of slavery. In many cases the *huasipunguero* provides the farmhouse with *huasicamas* (from the Quichua *huasi,* house, and *cama,* service), that is to say, women who do domestic service in the farmhouse in order to supplement the minimum income needed for the family budget.

The Latifundium, Counterpart of the "Huasipungo"

The *huasipungo* coexists with the system of latifundiums. What is a latifundium? The latifundium consists of an extensive estate, which at times stretches over provincial lines embracing immense zones in other neighboring provinces, but with a certain characteristic—the larger part of these lands are uncultivated, and because of this some scholars refer to the latifundiums as parasitic properties. Thus the latifundium is distinguished from the great modern farm—at times found alongside the latifundium—in that the latter uses machinery, a more generous policy in regard to salaries and business, leaving uncultivated only the land held in reserve for rotation of the products; whereas in the latifundium the uncultivated lands lie idle, like parasites, for generations.

It is in the large latifundiums that the *huasipungo* makes its appearance. Modern farming methods are unknown and the *huasipunguero* plows and sows as did his ancestors during the days of Spanish colonialism. No tractors are used, and the Indian with his sickle, farming the land with a yoke of oxen and later harvesting it by hand, is still the main working force.

The curious thing about all the governmental concern about solving the problem of the latifundiums is that, while different officials and sections of the government have drawn up various projects to abolish the *huasipungo* and somewhat timidly begin land reform, the state is the principal owner of the latifundiums. How does this come about? The religious struggle has much to do with it.

Toward the end of the last century the political battle of the liberal factions against what was almost a total dominion exercised by the Catholic church came to a climax. Transformation was accomplished by a liberal revolution started in 1895 and followed by a period characterized by convulsions, in which the predominant note was legislation directed against clerical domination. One of the laws passed, called the "Law of Dead Hands," confiscated the immense inherited possessions of the religious communities, transferring them to the State. The enormous latifundiums, established during the long period of Spanish colonialism, became public property.

So then, the State, following the path of least effort, in order to obtain income from the latifundiums, simply rents them. The system does not change, because the tenants exploit them with the same old methods of the *huasipungo* and other related means. There we have the obstacle for the making of a reform: To abolish the *huasipungo,* the first shot in the battle, which is fundamentally directed toward the abolition of the latifundium, is to deprive the State, which exists in a constant

state of austerity, of a large and secure source of income.

Land Reform Knocks at the Door

It is precisely because of backwardness in the distribution and working of the land that great masses of the inhabitants of Latin America lie in misery. Today there is no party or political or economic group that does not have land reform as its motto. In recent times there have been occasional outbursts of violence, such as armed invasions of lands and whole farms together with a wave of labor conflicts fanned by extremists.

The problem of land distribution in a country like Ecuador, where economy depends on agriculture, is of the greatest importance. But it is a complicated problem because the land system and working elements vary from region to region and from province to province. Of the three regions into which the country is divided by two parallel ranges of the Andes running from north to south—Coastland, Highlands and Orient—the first two form the basis of the country's economy and contain most of its inhabitants. But Coastland and Highlands are so dissimilar that they are almost like two different countries; different in climate, in produce, in methods of labor and dealings with workers and even in the racial types of their peoples. The Indians and their *huasipungos* belong to the Highlands.

This does not mean that the Coastland has no system analogous to the *huasipungo*. This region produces bananas, cacao, coffee, rice, and so forth, for exportation. Perhaps the demand on the world market for these products has facilitated the establishment of purely mercantile dealings and the land is more divided. However, there are latifundiums where small parcels of land called *"fincas"* are rented out and where the tenant or *finquero* receives land where he can cultivate some product stipulated in the contract. The tenant is owner of the plants and their produce until such time as the farm owner decides to "redeem" his lands, when he pays an agreed price for everything on them.

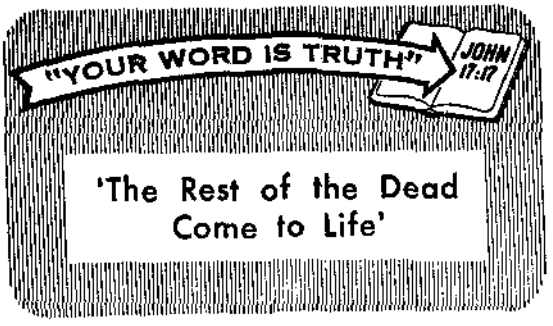
There are other systems, too, such as that involving seasonal planters or "weeders," who rent a piece of land generally for sowing rice. They clear the land and burn the weeds on it just before the rains begin, then they sow it, and when the harvest comes along they pay the rent with rice.

So it is not easy to plan a uniform land reform, and all the projects worked up in one way or another are opposed by the groups that would be affected by the reform. It can be unequivocally stated that there are as many land reforms as there are political or economic groups or intellectuals who interest themselves in the subject.

It does not appear, therefore, at the present time, that from these groups there is forthcoming a solution to the immediate problem of the *huasipungo* in particular, much less to the Ecuadorian land problem in general. What is needed is something more than laws that institute reform. The solution will not be a lasting one until men live under a system that is dominated by deep-rooted love of neighbor and, above all, love of God.

THE CONSTANT DANGER

"Only a moral idiot with a suicidal mania would press the button for a nuclear war. Yet we have learned that, while a nuclear war would be lunacy, it is nevertheless an ever-present possibility."—Walter Lippman.—*The Atlantic*, May, 1962.



'The Rest of the Dead Come to Life'

WHO are "the rest of the dead" that come to life? Many persons have asked such a question regarding Revelation 20:4, 5, which says: "I saw the souls of those executed *with the ax for the* witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they *came to life and ruled as kings with the* Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection."

Note that the phrase "the rest of the dead" does not refer to those who participate in "the first resurrection." Though the *King James Version* does not have the sentence about "the rest of the dead" set off by parentheses, a number of modern Bible translations do, such as the *New World Translation*. Also *The New Testament in Modern English*, translated by J. B. Phillips, reads: "They came to life and reigned with Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were over.) This is the first resurrection." The Roman Catholic translation by Francis Aloysius Spencer reads similarly, with the sentence about "the rest of the dead" in parentheses.

"The rest of the dead," then, are to be distinguished from all those of Christ's body members, the 144,000 members of spiritual Israel, who gain the "first resurrection," which is a resurrection to everlasting life in heavenly glory. So when these anointed Christians die and are raised from the dead, they immediately gain everlasting life. They have proved themselves, and no further testing of their integrity is necessary.—Rev. 14:1-4; 2:10.

What now of "the rest of the dead"? When do they come to life in a similar way, that is, enter into everlasting life? Revelation 20:5 says: "The rest of the dead did not come to life until the thousand years were ended." Does this mean that those dead in their memorial tombs *and who will have a resurrection* to live on earth do not arise before the thousand years are finished? No, that is not the meaning of Revelation 20:5, for that same chapter of Revelation, along with other scriptures, shows that these dead do come *back before the thousand years are up.*

But how can it be proved that they will be resurrected during the thousand-year reign? Christ, along with his 144,000 body members, is to rule for a thousand years. After that Christ turns the Kingdom back to the Father. But concerning Christ's rule we are told that "he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be brought to nothing." (1 Cor. 15:24-26) If *the resurrection of* those in their memorial tombs had to wait till after Christ's thousand-year reign, then Adamic death would not be brought to nothing during his rule. Therefore, what is described in Revelation 20:12-14 about death and Hades *giving up those dead in them must occur* before the end of the thousand years.

Those words of Revelation 20:12-14 also show that when those dead are raised to live on the earth during Christ's thousand-year rule they do not automatically enter into everlasting life or "come to life" in that sense, for they will be judged accord-

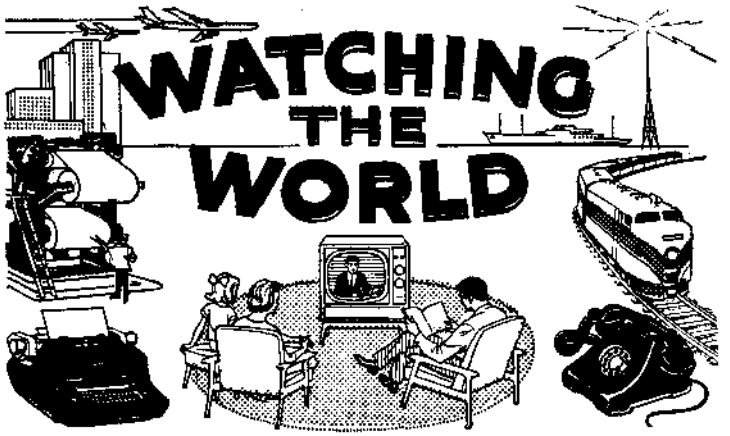
ing to their future deeds: "I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds." They must prove themselves by their future deeds during Christ's thousand-year rule and then, after the thousand years, pass the test when Satan is loosed to try to deceive mankind, before they get the prize of life.—Rev. 20:7, 8.

The anointed ones receive the prize of life that God holds out to them when they are raised from the dead to heavenly glory in "the first resurrection." Then they become immortal spirit creatures in heaven with Christ. The earthly heirs of the new world who prove faithful may be preserved right through the battle of Armageddon into the new world; even if they die, they have the hope of resurrection to life in that new world. But when they are thus ushered into the new world, have they fully received their reward, as the anointed ones receive their reward when they are raised from the dead? No, the Bible does not show that. Rather, it shows that there will be a gradual cleansing and beautifying of the earth and that during the thousand-year reign of Christ it will come to pass that every trace of Adamic sin will be removed; they will be made perfect. But not until they pass the final test following the end of the thousand years will they have their names written in "the book of life." (Rev. 20:15) That means that they have been judged worthy of God's gift of everlasting life; they have "come to life" in the full sense of the word, in the sense referred to in Revelation 20:5.

That use of the expression "come to life" should not surprise one who is well acquainted with the Scriptures. For example, 1 Timothy 5:6 shows that the matter of being alive is a relative thing. It says: "The one that goes in for sensual gratification is dead though she is living." And Romans 6:11 says: "Reckon yourselves to be dead indeed with reference to sin but living with reference to God by Christ Jesus." Jesus himself said: "That the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Jehovah 'the God of Abraham and God of Isaac and God of Jacob.' He is a God, not of the dead, but of the living, for they are all living to him." (Luke 20:37, 38) And the apostle Paul, in writing to Christ's body members, says: "It is you God made alive though you were dead in your trespasses and sins." (Eph. 2:1) He does not speak of this as something that would happen in the future. He speaks of it as an event that had already occurred in their lives. It indicates a change in their standing before God. Yet concerning these same persons, the apostle John tells us that when they 'come to life' in another sense they are being raised from the dead.—Rev. 20:4.

Those who "come to life" after the end of the thousand years will then be in a position comparable to the one Adam would have enjoyed had he proved obedient and been granted the right to partake of the "tree of life."—Gen. 3:22.

So the term "the rest of the dead" applies not only to those raised literally from the dead during Christ's reign but to all of earth's inhabitants at that time. These —Armageddon survivors, those born to them and persons literally resurrected— "come to life" after the thousand years and the test of integrity. They are given the right to everlasting life because their names are then recorded in "the book of life."



Earthquakes Rock the Globe

◈ Toward the end of the summer the earth rolled and shook violently. On August 21 two tremors rocked all of southern Italy and spread panic in Naples. Six were killed. One week later homes were toppled in Greece by an earthquake that sent tremors through Sicily, Crete, Malta and southern Italy.

On September 2 a tremendous jolt destroyed more than 200 towns and villages in western Iran. Thousands of homes and buildings collapsed in an area about the size of Massachusetts, and some estimated the number killed at over 20,000. A few days afterward Shah Mohammed Riza Pahlevi reported: "Of the 40,000 who lived in the area we may say 30,000 remain, and of these between 20,000 and 25,000 no longer have homes." Premier Assadollah Alam called it the "greatest catastrophe in Iran's recent history."

Floods and Typhoons

◈ On August 28 it was reported that forty-nine had died in floods in the state of Assam, India, as a result of flooding of the Brahmaputra River and its tributaries.

The same day at least 242 persons were killed and 48 others were reported missing in a flood in Sunchon, Korea. Following heavy rainfall, a river dike broke, spilling reckless waters into the town. Police said that 580 homes were either swept away or destroyed and more than 2,000 were submerged, leaving over 10,000 inhabitants homeless.

Four days later the worst typhoon to hit Hong Kong since before World War II swept in from the South China Sea with 160-mile-an-hour winds and gave the city a terrific beating. Some 128 were reported killed and 43 missing.

Venus Probe

◈ On August 27 Mariner II was launched from Cape Canaveral, Florida, toward Venus, earth's neighboring planet. A week later radio signals were sent nearly 1,500,000 miles to correct the course of the 447-pound "flying laboratory." If all goes as hoped, Mariner II will pass within 9,000 miles of Venus on December 14, and will transmit information concerning earth's neighbor, about which little is now known.

"Space Garbage"

◈ The National Aeronautics and Space Administration reported this summer that the United States and Russia had rocketed more than 340 objects into orbit, and that these had a combined weight of some 100 tons. By July 18 there were said to be 192 separate items still orbiting. Most of them, however, were no longer useful, and were what NASA officials called "space garbage."

The Way to Peace?

◈ On August 31 in an address at the University of Warsaw in Poland Acting U.N. Secretary-General U Thant declared that "the hydrogen bomb is a greater evil than any evil it is intended to meet." He lamented the fact that something like $120,000,000,000 is spent by the major powers on armaments every year, yet it is "so difficult for the advanced countries to decide to set apart one percent of their national income for the economic advancement of the less developed countries."

Mail Robbery

◈ On the night of August 14 a mail truck carrying $1,551,277 from banks on Cape Cod to the Federal Reserve Bank in Boston, Massachusetts, was held up on a deserted stretch of road. It was the largest robbery on record in the United States. The most ever taken in a holdup before, $1,219,000, was in 1950 at the Boston headquarters of Brink's Inc., armored car company, just forty miles away.

Man-made Milk

◈ On August 26 Dr. Frank Wokes, director of the Vegetarian Nutritional Research Center at Watford, in Herfordshire, England, reported that significant steps have been taken to compete with the cow in milk production, and that by the end of the year they hoped to be producing man-made milk in commercial quantities. He said that the greenish color has been eliminated, although the knotty problem of a slightly vegetable flavor still remains. Wokes explained the process: "Roughly it is to mash green leaves in

water warmed under controlled conditions until the protein is separated. Vitamins, minerals, vegetable fats and carbohydrates are then added. The vitally important vitamin B-12 must also be introduced."

Assassination Fails

◈ On August 22 French president Charles de Gaulle again escaped an attempt on his life. While en route from Paris to a suburban airport De Gaulle's black sedan was intercepted by a burst of submachine gun bullets from two parked cars. About a dozen of the bullets hit the car, penetrating the puncture-proof tires, shattering the back window and missing De Gaulle by about two inches. The attack was attributed to OAS refugees from Algeria who have intense hatred for De Gaulle because of his giving Algeria independence.

Tunnel Through Mont Blanc

◈ On August 14 majestic 15,781-foot Mont Blanc, the highest mountain in western Europe, was finally pierced by a seven-and-a-quarter-mile tunnel connecting Italy and France. It is the longest vehicular tunnel in the world. When it is opened to traffic in the spring of 1964 it will cut travel by auto between Paris and Rome by 125 miles, and the winter driving distance between Turin, Italy, and Geneva will be reduced from 495 miles to 170. The Italians started digging on May 14, 1958, and the French began work on their side January 8, 1959. They met midway in the mountain.

Soblen Dies

◈ On September 11 Soviet spy Dr. Robert A. Soblen, who fled from the United States in June to avoid serving a life sentence, died in London of an overdose of barbiturates he took five days previous. $100,000 federal court bail was forfeited in June when he fled to Israel to seek asylum. En route back to the United States in the custody of authorities, he stabbed himself in the stomach and cut his wrists when nearing London so that he would have to be taken off the plane. Once in Britain, he appealed for political asylum and became the center of great debate. On September 6, when being taken to the airport to be deported to the United States, he took the overdose of barbiturates.

Hiding God's Name

◈ During August wide publicity was given the forthcoming Hebrew Scripture portion of the *New English Bible*. Particular notice was taken of the fact that the new translation was going to leave out God's name Jehovah, or any form of that name as represented by the Hebrew tetragrammaton YHWH. Instead, it was announced, the title Lord would be used. In eliminating God's name from his own Book, it is evident that the translators are endeavoring to please, not God, but men.

Cadaver Blood

◈ Dr. Gregory A. Pafomov, head of the blood transfusion laboratory in a large hospital not far from Red Square in Moscow, reported recently that the Russians have used thirty tons of blood from dead persons. The blood is usually taken from the corpse within an hour after death. Dr. Pafomov said in an interview: "Seventy-five percent of the blood transfused in this hospital—and we're all filled up most of the time—is cadaver blood. We used more than two tons of such blood in the last year alone."

Blood Transfusion Hazard

◈ Every time thirty-two minutes tick off, someone in the United States dies as a result of taking a blood transfusion. This was revealed by reports from the Department of Health, Education and Welfare showing that three major complications of blood transfusions were computed to have killed 16,500 persons last year. The three major complications were listed as reactions between the donated blood and that of the patient, overloading the circulation with too much blood, and serum hepatitis. Dr. Max M. Simon of St. Francis Hospital, Poughkeepsie, New York, commented: "The computed annual death rate from blood transfusions now exceeds that reported for many common surgical illnesses [conditions requiring surgery] such as rectal cancer, appendicitis or intestinal obstruction."

Church Riot

◈ This summer the front-page headlines of *The Register*, a Santa Ana, California, newspaper, read, "20 Officers Quell Riot." The paper reported that a church celebration had "turned into a frightening riot after midnight while 20 policemen fought through flying beer bottles and rocks to quell the storm. Police said dozens of the several hundred persons attending the event at Our Lady of Guadalupe, 1621 W. 6th St., pounced upon the officers who raced to the scene in ten patrol units."

Priest and Politics

◈ Six years ago in the town of Amoros near Naples two women told Catholic priest Gennaro that they intended to vote for Mayor Bernardo Roscia. At that, the women testified, Gennaro slammed down the confessional window, exclaiming, "Your mayor has rocks in his head." Roscia pressed a complaint against the priest, claiming he was violating Italy's election law. However, a Rome high court recently reversed a lower-court finding and upheld the priest, ruling that it is not against the

law for a priest to refuse absolution if he disapproves of a penitent's politics.

Effect of Drug Addiction

◈ *It was reported that within* a two-year period Bellevue Hospital in New York city had treated more than one hundred cases of drug addiction in babies born to mothers who were addicts. Dr. Aron D. *Claman said that newborn* babies of addicted mothers also undergo withdrawal symptoms, the severity of their pains usually being related to the severity of addiction and withdrawal in the mother.

Crime Continues to Rise

◈ On August 27 the Federal Bureau of Investigation reported that in the United States during the first six months of this year there was a 3-percent increase in crime over the first half of last year. Crimes of *violence rose in particular;* aggravated assault and auto thefts by 6 percent, murder by 4 percent, and rape by 3 percent. This summer FBI agent Thomas J. Gearty confessed: "Crime is getting away from us. . . . *In another ten years* we won't be able to cope with crime if it continues at its present pace."

"Sick Society"

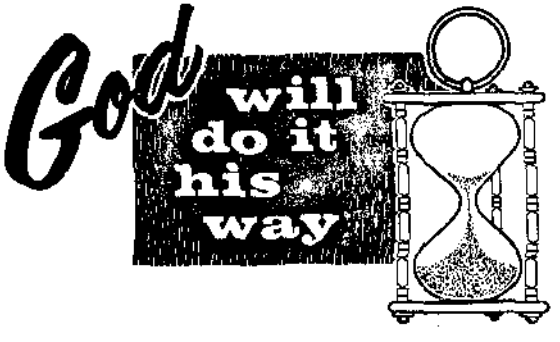
◈ The Scottish Church's Committee on Temperance and Morals, after a candid look around Scotland at the drunkenness, the tremendous consumption of drugs, the sexual promiscuity, bingo and cigarette-smoking, reported that it was a "sick society." Their report *concluded that "this state* of society in Christian Scotland is the measure of the failure of the Church." And the situation is not much different in other lands.

Longest Single Span

◈ *The Verrazano-Narrows* Bridge, which will connect Brooklyn with Staten Island, will have the longest main suspension span in the world, stretching a distance of 4,260 feet. At present the longest is San Francisco's Golden Gate Bridge, which is 4,200 feet long. Plans now call for the $325,000,000 Verrazano-Narrows Bridge to open early in 1965.

Lost Money

◈ A nationwide survey conducted in the United States revealed that Americans lose more than $700,000,000 a year, either by having it stolen or losing it by accident; as for example, burning it in the rubbish. The report, entitled *"Careless Americans: A Re*port on How People Lose Cash," said that nearly 9,500,000 persons lose cash each year, the average loss being seventy-five dollars. Crime statistics reveal that only about *10 percent of stolen money is* recovered.



A famous clergyman said: "This will be called the century in which man abolished war, established economic justice and realized racial brotherhood." But God's Word says: "Behold the activities of Jehovah, how he has set astonishing events on the *earth. He is making wars to cease to the* extremity of the earth." (Ps. 46:8, 9) Which do you believe? Keep awake to the true progress of events.

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Awake!

Snake-handling Religious Rites

The Thalidomide Tragedy

The Problem of Shyness

Iran's Worst Quake

NOVEMBER 8, 1962

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11
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What's Your Hurry?

NEW YORKERS have a reputation of being people in a hurry. As a rule they talk fast, eat fast, drive fast and many die fast. The millions of tourists who come to visit the city each year never cease to be amazed at the pace of the city. But before their two-week vacations are up, they too become engulfed in the hurried rhythm of things, so much so that often it becomes hard to distinguish the visitor from the native New Yorker. In fact, some even like the excited pace and dread to return to the slow gait of their hometowns.

But why the hurry? A private secretary who was about to leave her office was asked the question. She answered: "I have a home to go to, meals to cook and a couple of children waiting for me. That's why I hurry." After she leaves the office, there are buses and trains to catch and shopping to do. To miss a single transportation connection may mean the loss of as much as fifteen or twenty minutes. "Think what I could do at home in twenty minutes!" she said.

An electrician, like so many workers who drive to and from work, is always conscious of the traffic problem. "I hurry to beat the traffic," he said. "It's no picnic after a hard day's work to buck traffic for an hour. You've got to make every second count or else you won't have time to enjoy the wife and kids." He rushes to avoid traffic or he fights traffic to be with his family.

Of course, there are a number who have no idea why they hurry. Everybody else is hurrying, so they hurry too. They often lack patience. If they are driving, they will frequently pass on dangerous curves or hills and honk their horns at the slightest delay. When shopping or dining out, they demand immediate attention or else they will make life miserable for themselves and others. And about the first thing they do when they get home is to collapse exhausted in a chair and wonder what makes them so tired. If they would but slow down a little, they would know.

But why do people hurry? No doubt many have legitimate reasons for hurrying, but do they all?

Poor judgment, perhaps, should head the list of reasons why people hurry. Many just do not allow themselves time enough to do the things they want to do. They do not allow time for the unforeseen to happen. Their schedules are always so tight that when some mishap does occur, they become people in a hurry. As a rule, they are worried people, worried about missing a train or an appointment. So they rush.

Another reason for the big rush can be traced to ambition. Many people are trying to crowd too many activities into an already overcrowded schedule. To escape this killer one must learn to be content with getting less done. Be conscientious, but do not be a worrier. "Sufficient for each day is its own evil," said Jesus. (Matt. 6:34) No doubt it would be nice to have and do many things. Since we cannot have and do all things, some things must be sacrificed. So why not sacrifice the nonessentials? Be reasonable. Learn to slow down so that you can see and appreciate the things that you already have.

Without doubt the critical times in which we live have also had some influence on the increased tempo of living. People are saying the same things the ancients said: "Let us eat and drink, for tomorrow we are to die." (1 Cor. 15:32; Isa. 22:13) Their outlook is fatalistic, hopeless. So they hurry through life.

There was a time when neighbors would sit together on the front porch and enjoy good, wholesome conversation. But who has time for that anymore, especially in the larger cities? People have become too busy chasing rainbows. They do not have time even to enjoy a meal. They exist on snatches here and there and gobble their food down as if they were on the way to a fire.

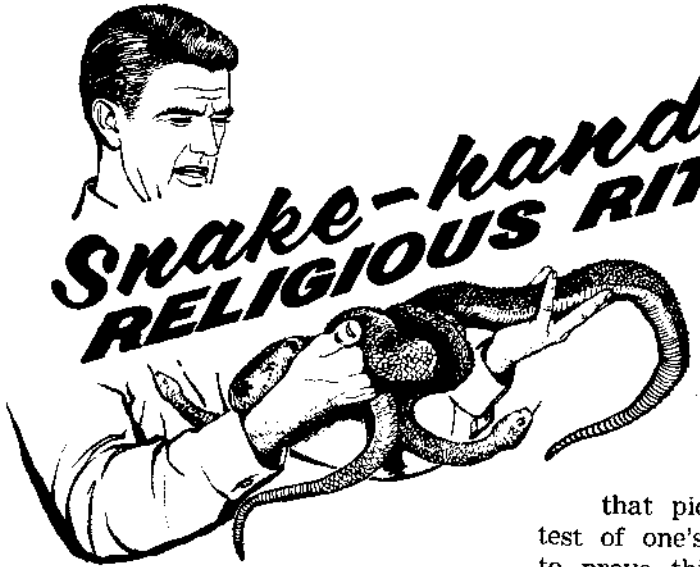
The same can also be said about good reading. How many read the Bible anymore with the thought of letting its wisdom soak in and do its building work? "We have no time to ponder over such things or to be absorbed in them," say they. "We are too busy making a living." But is that really living?—1 Tim. 4:15, 16.

Of what profit is all this haste? One thing is sure, the quickened pace has contributed to poor health, unpleasant relations and jagged nerves. In moments of rush people often forget that they are human. They shove their way into buses and push others aside carelessly or rudely. Frequently their behavior causes tempers and fists to fly. Ulcers and nervous breakdowns are a common fruit of the hurried.

Impatience and haste are also chief causes of accidents on the highways, in the homes and in factories. An impatient car driver will risk passing on a hill rather than creep along behind another vehicle. This move of his too often ends in disaster. An impatient housewife may call a repairman and then try to do the job on her own before he arrives. As a result, often she injures herself, and greater damage is caused to the equipment. The old proverbs are still true: "One that is impatient is exalting foolishness." (Prov. 14:29) "Haste makes waste."

Some people rush, not only in and out of books, buses and trains, but also in and out of marriage, in and out of their prayers and in and out of their vows to God. Solomon said: "Have you beheld a man hasty with his words? There is more hope for someone stupid than for him." "Do not hurry yourself as regards your mouth; and as for your heart, let it not be hasty to bring forth a word before the true God." (Prov. 29:20; Eccl. 5:2) So there are times when it is wise to curb the tongue and consider one's course in life.

However, there are times when haste is also necessary. We should be "swift about hearing" the commands of God. Jesus said: "Be about settling matters quickly with the one complaining against you at law." And righteously disposed persons are urged to flee to God's provision for protection and not delay. So there is a time to hurry. But even then, such hurry must be mingled with the good sense, the love, mildness and self-control that keep one balanced and cause him to consider others.—Jas. 1:19; Matt. 5:25; 24:16; Gal. 5:22, 23.



Snake-handling RELIGIOUS RITES

IF YOU were to enter one of the churches where snake-handling rites are conducted, what would you find? Mass excitement! Music, singing, shouting, thumping, clapping, rhythmic throbbing, jerky body movements, women dancing about with eyes closed and mouths open, all contributing to the mass excitement that lifts the devotees to the threshold of hysteria. Poisonous serpents such as rattlesnakes, copperheads and water moccasins are being passed from hand to hand; some snakes are draped around the necks and over the heads of emotional worshipers.

Where and how did such snake-handling religious rites begin? The cradle of this unconventional approach to religion is found in the southeastern part of the United States; namely, Grasshopper Valley, Tennessee. The year was 1909. Then it was that George W. Hensley began to wonder about the meaning of the text found at Mark 16:17, 18. It reads, according to the *Authorized Version:*

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In view of this textual support Hensley concluded that picking up snakes must be a test of one's religious faith. He set out to prove this. Upon climbing a nearby mountain and after a bit of searching, he finally located a rattlesnake and captured it. Lo and behold! It had not bitten him. Convinced that his interpretation of Mark 16:17, 18 was correct, Hensley set out to preach his new-found doctrine far and wide. Before long, scores of followers were converted to this novelty in religious rites.

All was not to be rose-colored for long, however, for one snake handler by the name of Garland DeFriese was bitten by a rattlesnake. Though he recovered, the snakebite put a temporary damper on the development of the movement, this despite the fact that it was claimed the bite was due to his having backslid.

In due time serpent handling developed with greater momentum, until it gained widespread publicity in 1938, when the Associated Press reported on a court case involving snake-handling rites at the Church of God at Pine Mountain, not far from Harlan, Kentucky. A farmer by the name of John Day brought charges against three members of the church because he objected to his wife's handling of poisonous snakes. Subsequent events led to greater publicity, much of which was adverse be-

cause of deaths resulting from snakebite during religious services and which brought the snake handlers into conflict with the law.

In 1948, in Durham, North Carolina, there was held an interstate convention of snake cultists. Snake handling has thus spread throughout the southeastern section of the United States and still exists there in varying degrees.

Snakes in Worship Nothing New

Religious rites in which serpents are used are not something peculiar to the twentieth century or to the United States. Snake worship was very prominent in ancient Egypt, and serpents appear quite frequently on Egyptian sculptures. The same is true of Hindu monuments and temples, the Hindus venerating the cobra to this day. Serpents also appear in Mexican, Japanese, Chinese and other ancient mythologies. The ancient city of Pergamum had a celebrated temple of Aesculapius, which deity was worshiped in the form of a living serpent.

Then there is the Dahomey cult in Africa, about which *The Encyclopœdia Britannica* says, with regard to their python deity: "In addition to his ministrant priestesses, the god has numerous 'wives' who form a complete organization. . . . These 'wives' take part in licentious rites with the priests and male worshippers, and the python is the reputed father of the offspring."

One of the pagan groups that bear considerable resemblance to the so-called Christian snake handlers is the Hopi Indians of Arizona, who handle poisonous reptiles in their snake dances. In these dances live rattlesnakes are used as representatives of their sky god. These dances are regarded as among the most spectacular of all American Indian ceremonies, since the snakes are not deprived of their fangs or poison glands. Yet the Indians handle the rattlesnakes fearlessly, usually with no fatal consequences, even when the poisonous reptiles are carried in the dancers' mouths!

The so-called Christian snake handlers, however, are hardly outdoing the pagans, for Hensley's followers do get bitten and die. Even George Hensley, the sect's founder, paid with his life.

Being bitten, however, does not necessarily mean a fall from grace, they say, for it is rationalized that some must suffer martyrdom to prove to unbelievers that the snakes have not been tampered with, that they have not been defanged or their mouths sewed up.

Snake cultists say that the purpose in handling the serpents is not to be bitten and then prove one's faith by recovering without medical treatment, although invariably medical treatment is refused by those bitten, but rather to handle the snakes without suffering snakebite.

Why Not More Fatalities?

No explanation appears to be wholly adequate as to why more snake handlers are not victims of fatal snakebites. There are many factors to be considered when snakebite is incurred. Whether death will result depends on a number of variables, such as the age and health of the victim, as well as the serpent, the place of bite, depth of penetration and amount of venom injected. One factor of significance may be that snakes in captivity usually become somewhat tame.

One of the most celebrated snake women of modern times, Grace O. Wiley, claimed she could tame all kinds of deadly serpents, though not for religious purposes. She was often photographed handling her pet, a fifteen-foot king cobra whose fangs were never pulled. Over the years she handled with her bare hands some of the

world's most poisonous snakes. In her paper, "Taming King Cobras," she said: "Snakes are very intelligent and 'catch on' much sooner than we do to indications of sympathy—that is, they are not, as a rule, afraid to trust you first." Referring to the snakes she "tamed" (including thirteen species of rattlesnakes, the Australian tiger snake, and the Gaboon viper), she sums up: "Somehow they know very, very soon that I am friendly, and that I like them. They appear to listen intently when I stand quietly at their open door and talk to them in a low, soothing voice. In some unknown manner my idea of sympathy is conveyed to them." She believed it was only the "untamed" snakes that ever bit her. She experienced some forty bites but was finally bitten fatally by a cobra that she had not yet "tamed."—*Natural History,* November, 1951.

Thus experienced keepers of snakes know that once a reptile has become accustomed to conditions of captivity and to the presence of people, it can often be handled, but never without some risk.

But the explanation that snakes are "tamed" is not entirely satisfactory with regard to the snake cultists, because snakes are often used that have just been captured.

So there are other theories. One of them is that cataplexia or loss of muscle power occurs when the reptiles are held dangling by their middles. This may be induced by a strong emotional stimulus and is characterized by clear consciousness but loss of muscular control. There is also the question of whether the snakes are not confused or "charmed" by the mass excitement or music accompanying the rites. It is known that snakes such as cobras can be charmed by sounds. Thus Kerman, in his article entitled "Rattlesnake Religion," presents this observation: "Beyond suggesting that the strong, monotonous beat of the saints' music might have a numbing or hypnotic effect on snakes and that hysteria does curious things, I offer no explanation of the strange religious rites." And in his book *They Shall Take Up Serpents,* La Barre states: "I regard the question of why more snake-handlers are not bitten as being unsolved and still open."

Whatever the factors involved in there not being more fatalities, this should be obviously clear: The pagans such as the Hopi Indians do just as well if not more remarkably than the so-called Christian snake handlers. So snake handling does not make a Christian distinctive from the pagans, who also handle snakes for religious reasons.

Concerning the snake cultists professing to be Christians, reporter Kerman stated: "This was a ritualistic matter, an act of worship, for which scriptural sanction was claimed." Expressed in the vernacular of a snake cultist, as quoted by writer Kobler, "Life is jest a dressin' room for eternity. Hit's either take up serpents or hell." It seems that snakes are viewed as Satan incarnate, whom man must dominate to save his soul.

At this point one may wonder whether Satan has turned the tables on the cultists and instead of being dominated by them is really receiving the worship of the communicants. The answer depends on what God's Word, the Bible, shows regarding proper Christian worship. But first, what about the textual support, Mark 16:18, claimed as a foundation for snake-handling rites?

Christian or Pagan

Many Bible translators regard the texts found at Mark 16:17, 18 as being an uninspired addition to God's Word. They believe Mark's inspired Gospel, as we have it, comes to an end at 16:8, that the original conclusion was somehow lost, and that

to avoid an abrupt ending some person or persons added an uninspired conclusion. Thus Dr. Edgar J. Goodspeed, the Bible translator, says on page 127 of *The Goodspeed Parallel New Testament:*

"The Gospel of Mark ends in four different ways in ancient manuscripts of the original Greek or of the versions.

"1. It stops abruptly at the end of 16:8 in the two best and oldest Greek manuscripts, the Sinaitic and the Vatican [of the fourth century], and a few others; also in the Sinaitic Syriac and in a few manuscripts of the Georgian, Armenian, and Ethiopic versions. The few lines that must have followed when Mark stood complete may be recovered from the narrative of Matthew, which continues that of Mark in 28:1-10 and 16-20 and records just such a reunion in Galilee as Mark has foreshadowed in 14:28 and 16:7.

"2. Of the ancient efforts to supply the conclusion the gospel so evidently needed, the simplest was the addition of the so-called 'Short Conclusion' . . . which follows 16:8 in the Old Latin Codex Bobiensis of the fourth or fifth century [but does not contain 16:17, 18].

"3. But the great majority of Greek and other manuscripts follow 16:8 with the so-called 'Long Conclusion' (16:9-20), though it does not connect well with Mark's narrative and is, in fact, inconsistent with it, for it says nothing about such a reunion in Galilee as Mark anticipates in 14:28 and 16:7.

"4. Both conclusions appear, the Short one preceding the Long, in the Codex Regius (eighth century), the Codex Laurensis (eighth or ninth century). . . .

"The Short Conclusion connects much better with Mark 16:8 than does the Long, but neither can be considered part of the Gospel of Mark. The most reasonable explanation of the loss of the closing lines of Mark seems to be that . . . when the plan of collecting the Four Gospels and publishing them together was made, about A.D. 115-20, no complete copy of Mark was to be found, and the editors of the collection had to be satisfied with one that broke off just before the end. This might easily arise through wear and tear in a papyrus roll, which, like a modern leaf book, would first lose its beginning or end."

Hence the authority for handling snakes cannot be said to rest on an authentic Christian foundation. Indeed, handling snakes as a religious rite is no practice of true Christianity. Christ himself never handled snakes! Never did the apostles of Christ practice such a rite. The apostle Paul once carried a bundle of sticks to a fire, and a snake came out and coiled around his hand. But what did Paul do? Start handling it and putting it around his neck? No! He quickly shook it off into the fire.—Acts 28:2-5.

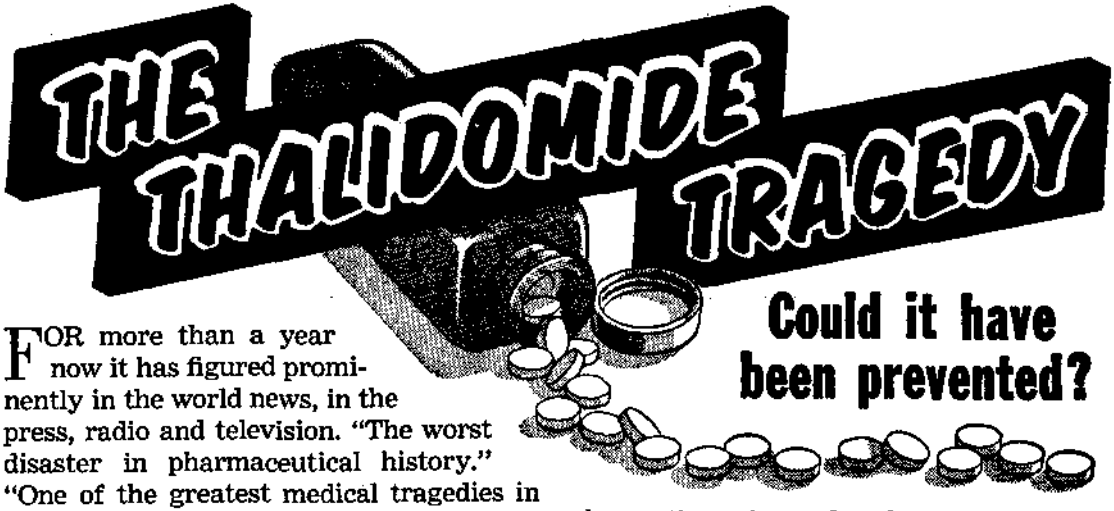
ARTICLES IN THE NEXT ISSUE

- Pay Attention to the Word of God.
- The Encyclopædia Britannica —Unquestionable Fact?
- Sleeping to Survive.
- Disputed Territory: South-West Africa.
- Christian View of Those Who Oppose.

Paul and the other apostles showed their faith, not by snake handling, but by preaching, "for with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) Moreover, Matthew closes his gospel account with the inspired conclusion about preaching: "Go therefore and make disciples of people of all the nations." And what was it that Jesus foretold would mark the "last days" of Satan's world? Not snake handling by true Christians, but rather the preaching of God's kingdom worldwide for a witness to all the nations.—Matt. 28:19; 24:14.

Snake handlers are not contributing to this all-important work of preaching worldwide the Kingdom good news. And little wonder! Snake-handling religious rites are not of Christian origin. They are pagan.

THE THALIDOMIDE TRAGEDY



Could it have been prevented?

FOR more than a year now it has figured prominently in the world news, in the press, radio and television. "The worst disaster in pharmaceutical history." "One of the greatest medical tragedies in history," it has been called. Yes, the thalidomide (tha·lid'o·mide) tragedy is all of that, for it means that upward of 12,000 mothers will have given birth to deformed babies. Of this number, some 10,000 have been or will have been born in West Germany, upward of 1,400 in Great Britain, with the majority of the rest in Sweden, Australia and Canada.

One half of these babies are so badly deformed that they either are born dead or die within a matter of hours or days. Of the remaining half, from two to three thousand are without any limbs at all, or with deformed limbs or with either their arms or their legs missing. This particular type of malformation is known as phocomelia, from the two Greek words *phoke,* meaning "seal," and *melos,* meaning "limb." It is so named because in this malformation babies have tiny seal-like flippers instead of normal limbs.

What a life of hardship awaits these children! What a challenge their condition presents to their immediate families! And all because of thalidomide.

What is thalidomide? It is a synthetic, that is, an artificially produced drug. First synthetized by a Swiss firm in 1954, it was discarded because, to the extent of their observations, it produced no effects upon animals. It then was taken up by West Germany's chemical firm, Chemie Grünenthal, which, while experimenting with it upon epileptics, discovered that it made the "perfect sleeping pill." For one thing, there was apparently no danger of taking an overdose and it seemed to be free from the side effects usually accompanying sleeping pills. Sold under the trade name Contergan, it was by 1960 West Germany's most popular sleeping pill, with its fame rapidly spreading to other lands—but not without a sinister shadow appearing. Already in 1959 there was a 1,000-percent increase in the number of deformed babies born as compared with previous years. By May, 1962, there was a 16,000-percent increase.

Needless to say, physicians in West Germany began to be disturbed by this phenomena. What could be the cause? It was not until late in 1961 that a discerning Hamburg physician, Widukind Lenz, discovered the relationship between this epidemic of malformed babies and their mothers having taken Contergan during the early stages of their pregnancies. Upon his findings being made public Contergan was removed from the market.

About the same time Dr. W. G. McBride in Australia discovered the same relationship, as a result of which Distaval, the trade name under which thalidomide was being sold in Australia as well as in Great Britain, was withdrawn even before it was in West Germany. Gradually other lands followed suit. It was April, 1962, however, before Canada took action against Kevadan, the name by which it was known there. By this time thalidomide was being marketed worldwide under fifty-one different trade names.

That the United States had among the least instead of the most victims was due to the conscientiousness of a pharmacologist in government employ. When she received the application for approval of thalidomide she found so many suspicious things about it that she held it up pending clarification. Then news came out of Germany that prolonged use of the drug resulted in inflammation of the nerves. But only when it was learned that thalidomide was responsible for the phocomelia epidemic did the firm making the application withdraw it.

Could this thalidomide tragedy have been prevented? No! is the vociferous shout of the pharmaceutical industry. And that also seems to be the concensus of opinion among the medical profession. Even such a reputed foe of the pharmaceutical industry as Dr. Mark Nickerson, professor of pharmacology at the Manitoba Medical School, is quoted as saying: "In this case, I don't see how they could have caught it." Are these judgments correct, or could it, after all, have been prevented?

Drug Therapy

Of course, if men had limited their therapeutic efforts to what is known as "physical medicine," this tragedy would not have happened. Physical medicine is said to be the oldest of the healing arts and consists of treatment by heat, cold, water, massage and manipulations. But drugs are used, and they have been for centuries.

For many years organized medicine employed only natural elements in animal, vegetable and mineral realms for its drugs, but in the nineteenth century it began to turn to synthetic drugs. The introduction of sulfa drugs in 1935 was widely heralded, although followed by many disappointments, and the adoption of antibiotics during World War II was greeted with even more enthusiasm. Currently the production of medicinal chemicals in the United States has reached the amazing total of $2.5 thousand million annually, and that at the manufacturer's level of value. In 1960 the pharmaceutical industry produced 120,000,000 pounds or 60,000 tons of synthetic medicines and developed more than three hundred new products for use by doctors.

"A Calculated Risk"

Just what constitutes a drug? A fine, enlightening and comprehensive definition appears in *Webster's Third New International Dictionary:* "A substance intended for use in the diagnosis, cure, mitigation, treatment or prevention of disease in man or other animal." This, of course, is from the standpoint of organized medicine; other schools or therapies might dispute that definition.

Regarding the use of drugs one doctor stated: "We don't really know what is happening at the cellular level. When we take drugs it is always a calculated risk." But the manufacture and use of drugs is not generally marked by appreciation of this fact on the part of either the drug industry, physicians or the public. Certain basic principles simply may not be ignored. Not only is the size of the dose important, but also the frequency with which it is administered and whether orally (by mouth),

parenterally (by injection), or in some other way, as by sprays; but even the location of the injection and its dispatch or speed can mean the difference between life and death at times. Certain drugs work harm to certain parts of the body and so care must be exercised lest, when giving a drug, say for the stomach or lungs, a weak heart be put out of commission. Then again, various drugs affect each other in differing ways and some should not be used together. Also to be kept in mind are such factors as age, weight, sex, health, pregnancy, allergy, sensitization and the patient's degree of tolerance.

We simply cannot escape it. As Dr. I. Kerlan of the United States Food and Drug Administration observed: "There is an element of danger in all drugs—even in aspirin." And as another doctor put it: "Every drug upsets some function of the body—that is how it works."

Testifying in the same vein, Dr. Louis Lasagna, professor of pharmacology at Johns Hopkins, one of America's leading hospitals and medical schools, said: "There is a very good chance that there are drugs whose full toxicity we don't understand. Look how long aspirin has been on the market, and it was only in the last decade that it was found to produce gastrointestinal hemorrhage in some cases." And Dr. Modell, who holds a like position at Cornell University, warns: "As the number of new and active drugs increases, and both knowledge and experience with each become smaller and proportionately more difficult to obtain, it is mathematically inevitable that drug reactions will mount. Even now the situation is alarming—but the future looks dismal indeed." This was said in 1959.

Note also the testimony of Dr. L. Meyler of the Netherlands, who has made a specialty of the subject. In his book *Side Effects of Drugs* he states, among other things: "As a consequence of the present-day tendency toward the preparation and marketing of synthetic drugs, many of which are of complicated structure and very different from the natural elements of the body, more and more drugs with possible untoward side effects will become available. . . . A drug may be taken weeks, months or years before it produces any unpleasant side effects; but on the other hand this may occur at the first dose. There is always a certain risk entailed in the prescription of drugs, and in every case the physician must ask himself whether the condition he is treating justifies that risk."

Recent medical history bears out the foregoing. Warnings were sounded, in particular in Great Britain, regarding the indiscriminate use of Imferon, which is given to build up the blood. Chloramycetin stands convicted of causing many deaths by reason of its blood-destroying chemical that plays havoc with the bone marrow. Repeatedly it has been necessary to discontinue treating arthritis with cortisone because of untoward side effects, among which was even diabetes. Mer-29 was withdrawn earlier this year because of its side effects, namely, cataracts of the eyes, skin rashes and hair damage.

Teratogenic Drugs

Bearing most directly on the question as to whether the thalidomide tragedy could have been prevented or not is the evidence that for some time has been mounting as to the harm done to the unborn when drugs are taken by the mothers during pregnancy. The development of a malformed fetus is termed *teratogenesis,* from two Greek words, *teras,* meaning "wonder" or "monster," and *genesis,* meaning "to be born." A drug having the power to affect a fetus in this way, as did thalidomide, is termed *teratogenic.* In thalido-

mide the teratogenesis took the form of phocomelia, flipper limbs.

That the matter of teratogenesis occupied medical minds, even if it was ignored by many in the drug industry, can be seen from such works as *Congenital Malformations,* which summarizes what specialists in various fields knew about the subject in 1959. Among other things, it stresses that most drugs that are teratogenic or cause malformations of the fetus have few if any side effects on the mothers taking them. It also shows that both insulin and thyroid extract are teratogenic, extended research showing that where mothers took these drugs during pregnancy as many as 70 percent of them experienced either miscarriages, or gave birth to premature, malformed or dead babies. Obviously, the teratogenic effect of certain drugs did not need to wait for thalidomide to underscore it.

In much the same strain a British specialist recently noted that "much work has been done in experimental animals on the effects to the fetus of various drugs given during pregnancy," even though "until recently the subject has been somewhat neglected in clinical medicine." He points out that certain drugs are to be avoided in the early stages of pregnancy, others in the late stages: "It is particularly important to avoid treatment during the first three months with any hormone preparations which have [sex] effects, however slight." Failure to heed this warning may result in malformations of a masculine nature in infant girls. And included in the drugs to be avoided in the final stages of pregnancy are the sulfa drugs, barbiturates or sleeping pills and anticoagulants, those that prevent undue clotting of the blood.

Still another physician issuing a warning regarding the possible harm to the unborn by reason of their mothers taking teratogenic drugs is Dr. J. D. Ebert, director of Carnegie Institution's department of embryology. Calling for tighter controls so that drugs with teratogenic effects are kept off the market or properly labeled, he said: "Many of the staggering number of children now born each year with congenital defects—conservatively estimated at five per cent—might be spared lifelong misery and their parents spared endless distress if the unborn were protected against some of the new wonder drugs taken by their mothers during pregnancy . . . We must recognize that the chemistry and the physiology of the embryo are unique and that the current practice of testing new drugs only on adult animals offers no assurance that they are safe for administration during pregnancy."

The Drug Industry's Responsibility

From the foregoing it is not at all surprising that the thalidomide tragedy happened, and it forces the conclusion that the tragedy could have been prevented. In view of what was known about certain drugs having teratogenic effects, why should any drug have been released without its first being tested for such effects? The fact is that after this tragedy took place thalidomide was tried on pregnant animals, with the same results to their offspring as to humans. This fact alone stamps the manufacturers of thalidomide as guilty of criminal negligence. So does the course of the alert United States pharmacologist who saw all manner of grounds for suspicion in the application for thalidomide as presented by the William S. Merrel Company, which had sent 2,500,000 samples to more than 1,200 physicians. Why not resolve doubts on the safe side? Why endanger thousands of lives for a few thousand dollars?

While many who do drug research and preparation no doubt desire to improve the lot of their fellowmen, the ruthless greed

of the drug industry in general is well known. It fights against any control and seeks to influence legislation. In the United States it succeeded in having an honest pharmacologist responsible for checking drug applications removed because she did not let the drug industry have its way but insisted on safeguarding the interests of the public. But her successor was made of the same stuff and so spared United States parents untold misery by challenging thalidomide when it was presented to her.

One drug company waited five years to report to the government that its muscle relaxant had caused fifty-four cases of jaundice and hepatitis and fifteen deaths. Regarding another drug, Mer-29, a government official stated: "It should never have gone on the market in the first place," and a grand jury is investigating the company for fraudulent advertising in connection therewith; incidentally, it is the same company that tried to put over thalidomide in the United States. And when Drs. Lenz of West Germany and McBride of Australia advised the drug companies of their suspicions concerning thalidomide, they both received high-handed treatment.

Responsibility of Politicians and Physicians

Only slightly less reprehensible in regard to the thalidomide tragedy are the politicians. Not all of them but the majority of them have worked hand in glove with the drug interests, so that the drug industry has had things pretty much its own way. For several years honest men sought to improve the drug picture in the United States but got nowhere until the thalidomide tragedy. Then when a bill was discussed that was in the interests of the people and that had been vigorously opposed by the drug interests one United States senator had the temerity to exclaim: "What a magnificent job the pharmaceutical industry of this country has done. We had better salute them." What rank hypocrisy! And yet even with this bill it has been debated whether it is necessary for a physician to tell his patient that he is using him as a guinea pig! Nor does it limit the number of doctors to which a drug company may send samples for using their patients as guinea pigs, before the drug is approved for sale to the public!

What about the physicians? Voltaire once said: "A physician is somebody that administers drugs of which he knows little to a body of which he knows less." Clever? Yes, but it has more than a modicum of truth in it, as can be seen by its being quoted in a book for physicians, warning them of the side effects of drugs. Physicians time and again serve as the willing tools of the drug industry, a case in point being their willingness to go along with the highly questionable practice of prescribing mixed drugs, especially mixed antibiotics.

Physicians have known that there is such a thing as teratogenesis, but many have all too frequently ignored it when prescribing drugs for pregnant women. In fact, one of the leading physicians in the United States, an editor of a medical weekly and who for many years was the president of the American Medical Association, complained that to test drugs for their effect on the unborn was needless expense! But a more humane physician stated, "The fact is that the medical profession deserves to be censured for not demanding more rigid controls." Also, physicians generally are prone to prescribe drugs for minor ills, such as morning sickness associated with pregnancy, when a placebo would do as well and be far safer.

Because of this scandal involving the side effects of drugs, in recent years two aids for the conscientious physician have been brought forth. One is *The Medical*

Letter, a biweekly. It is impossible to read issue after issue of it without feeling righteously indignant as to the tactics used by the pharmaceutical industry in the United States and Great Britain. Serving a similar purpose is Mediphone, a telephone service available to physicians. It is prepared to give all the available data regarding any drug to its clients. But both seem to be "voices in the wilderness" as far as most doctors are concerned. A conscientious doctor, however, is not going to slight the welfare of his patient for a fast treatment.

The Public

The public too are not altogether free from censure or blame. Pregnant women who do not want to miss out on "a good time" and so resort to drugs such as thalidomide to help them keep burning the candle at both ends share the blame. Says one doctor: "We are too soft. There is too much demand on the part of the public for relief of mild or even moderately severe symptoms. People won't put up with the slightest discomfort or headache; they demand medication from their doctors. If they can't get it from one, they'll go to another." And a leading professor of pharmacology says: "Too many people are taking too many pills . . . Taking any pill is a risk. If you really need the pill, it's worth the risk. Never take a drug without a good reason, and not without the best reason if you are pregnant."

Yes, the modern public has become pill-happy. As one Canadian pediatrician expressed it: "I find patients are eager to try out a brand-new drug, can hardly wait to get at it. You'd think that they'd be reluctant, prefer someone else to go first. Maybe they will be less enthusiastic after thalidomide." Athletes take pep pills to win games. Teen-agers take pills for "kicks." Physicians have even found young children suffering from paralysis of the jaws because of the tranquilizer pills that their mothers gave them to serve in the place of baby-sitters.

Calmly viewing the drug situation, it must be admitted that the thalidomide tragedy could have been prevented. The fact that further experiments have proved that thalidomide affects the lower animals the way it did humans convicts the drug firms of rank negligence. Physicians who do not show concern as to whether drugs have been tested for safe use of pregnant women or not and even object because of the cost involved are also reprehensible. And to the extent that the public, including pregnant women, have followed the line of least resistance, demanding pills to compensate for a lack of moderation, good judgment and self-control, they also must share the blame. The thalidomide tragedy is but a reflection of the selfishness, the lack of neighbor love and the lack of self-control that mark the world in these last days.

Finding Hope and Happiness

I WAS seven years old when World War I broke out. My father was the son of a Scottish marine engineer, and he and his two brothers sailed as chief engineers. During the war we moved from our home in Ireland and came back to England. My first really vivid impression is of us all on the deck of the ship with our parents, with my father saying, "Well, if we go down, at least we'll all be together." Because of danger from U-boats, the ship was in complete darkness.

Back in England, my grandfather provided

us with a nice house on the Lancashire coast. We all lived in the shadow of a grandfather whose motto was, "Nothing succeeds like success." However, when my grandfather was dying he said, "Too late, too late, shall be the cry, Jesus of Nazareth hath passed me by." This greatly affected my outlook on life.

When I was sixteen I spent seven weeks of my summer's vacation with an aunt in Whitehaven in Cumberland. She had a little cottage, and I spent hours on the beach looking for unusual shells. It was on the beach at Seascale that an earnest elderly lady started talking to me about God. Under her guidance I made what I thought to be a dedication of myself to God. I did not tell a soul about this, certainly not the family. Although they were great talkers and would talk about almost anything, one subject was never discussed; that was religion. So I kept my newfound knowledge to myself.

When my grandfather died in 1927, my parents bought some property in a pretty village in Cheshire, and in due time I met the man who became my husband. After our marriage we started farming. Nearly three years later our son Robin was born; and two years later, our daughter Barbara was born during the blackout conditions of World War II.

I have always had a happy disposition, being contented with my lot, but always at the back of my mind I was dissatisfied with world conditions generally. Periodically I would explode over the awful things I would see happening in the world. But, up to 1942, my lot had fallen in very pleasant places, and I had not been touched by real trouble.

One dreadful day in August, 1942, I drove to my mother's home about nine miles from the farm. Robin was at school, Barbara was beside me. My father's ship was overdue and my mother was distraught with worry. I stayed longer with her than I should have and then drove home to get Robin from school. I was about ten minutes too late—ten minutes that brought disaster to us. As soon as I arrived at the farm, I could see that something was wrong. Robin, crossing the road from the car of a neighbor who had given him a ride, had been struck by a cement lorry right at our own gate. He died two days later of internal injuries. We buried our little son. An apologetic policeman came for his ration books, and life went on.

But I went to pieces. Well-meaning friends kept saying, "Pull yourself together." I tried to "pull myself together." I read and reread my Bible. It gave me solace, but I had questions. I went to my friends and relatives, asking them, "What happens to you when you die?" and, "Where do people go when they die?" No one seemed to know. I read the Bible from cover to cover and then started over again.

One day a young woman came up the drive. When she knocked, I called out, "Come in." She came in and explained her mission, as one of Jehovah's witnesses. She offered me six booklets about Bible topics for a shilling contribution. I took them and told her of our tragedy. Three days later who should come again but this young woman. Again I asked her in and made a cup of tea. She gave me a booklet called "Hope." I promised her I would read it. I did, that evening. I checked every scripture. I think I can say that I learned the truth that night. At last I had found the real hope for mankind, and, yes, I had learned about the hope of the resurrection of the dead. I ached with every fiber of my soul for the young woman to come again so that she could answer my questions.

This young woman and her companion now became regular visitors at the farm. My husband soon became interested. The following year, exactly one year to the very day after Robin died, I symbolized my dedication to Jehovah God by water baptism.

In 1946 we started our greatest adventure of all, by becoming pioneers or full-time preachers of God's kingdom, helping others learn of the hope of everlasting life in God's new world. Our daughter also started to pioneer as soon as she left school. My husband and I both continue in the pioneer ministry, having many wonderful experiences. I thank Jehovah that those two faithful Witnesses returned time and again to our farm to help us find true hope and happiness.—K. S., Andover, England.

THE PROBLEM OF shyness

SHYNESS can be a problem not only for children but also for adults. Since shyness, for the adult, can be a barrier to accomplishing things in life, it may be no small problem.

Many kinds of problems may thus arise. Shyness may make it difficult to make new friends; it may impair one's efficiency either when one is working with others or when under special observation. For some persons shyness may even make it an ordeal to go into a restaurant and sit down at a table by themselves. Even to speak up for their rights and to declare their beliefs to or before others may seem too difficult.

Despite such problems, shyness should not be viewed entirely in a negative way. How so? Because shyness so often reflects what is highly commendable, and that is modesty. Yes, modesty is commended in the Holy Scriptures: "Wisdom is with the modest ones." (Prov. 11:2) Modesty, which is an absence of any undue self-confidence and an awareness of one's limitations, is appealing. That is why a small measure of shyness can endear a person to others. Yet when modesty becomes excessive, the shyness or diffidence that results may lead to a measure of weakness.

So one must be careful not to let becoming modesty turn into impotent shyness, for shyness can shade into weakness and hobble necessary action. This is what happened in the days of ancient Israel, just before Saul was made king. It was commendable when Saul of the tribe of Benjamin modestly told Samuel: "Am I not a Benjaminite of the smallest of the tribes of Israel, and my family the most insignificant of all the families of the tribe of Benjamin? So why have you spoken to me a thing like this?" But soon the time came for Saul to respond to a need, for he was selected as king. But where was Saul? In hiding! "They went looking for him, and he was not to be found. Hence they inquired further of Jehovah: 'Has the man come here as yet?' To this Jehovah said: 'Here he is, hidden among the luggage.' So they went running and took him from there."—1 Sam. 9:21; 10:21-23.

Saul's modesty was commendable, but when it turned into impotent shyness he held back from responding to the call. An unwillingness to meet a necessary call for service because of excessive modesty is not becoming, especially when it is God's work that is involved. So a major problem with shyness is to keep modesty in proper balance, not letting it cause one to evade responsibility or to go into hiding when activity and speaking are properly called for.

Besides modesty, there is something else

closely related to shyness; that is fear. Yet shyness is generally distinct from fear in the ordinary sense. A shy person may not particularly like to initiate conversations with strangers, but he may not really be afraid of them. What the shy person may fear is that he will be snubbed or that he may say something that will embarrass him. Hence there may be too much self-consciousness.

The self-conscious person feels he is more the object of other people's interest than, in fact, he really is. This heightening of the awareness of one's self, both as an object of one's own awareness and of the awareness of others, is most common in adolescents, and is associated with the well-known accompaniments of shyness, blushing and general embarrassment.

Aiding Young People

Parents can do much to resolve this problem of shyness in their children, so aiding them to reach adulthood without being self-consciously shy. This does not *mean that parents* should become disturbed about some shyness in their children. Parents may well reflect on the fact that the opposite in children, a rash boldness and an unbecoming lack of modesty, can be most unpleasant. So parents want their children to be balanced, neither being immodestly bold nor too modest and shy. *How can parents help their children in* this regard?

For one thing, they should not become unduly upset about shyness in their children, constantly drawing it to their attention; for that may only aggravate the situation. It may make the child feel more self-conscious. Nor is teasing and ridiculing a child for being shy the way to approach the problem.

Approach the problem constructively, realizing that shyness eases up under affectionate, sympathetic treatment. Build up a child's confidence by commendations when things are done well. When things are not done well, make appropriate corrections, doing so in a manner that will not be hypercritical. Some trivial mistakes may need to be overlooked so as not to be overly critical. The hypercritical parents may make a child say, "I can't do anything well; whatever I do is wrong." To avoid putting a child in such a downhearted state, the Holy Bible directs Christian fathers this way: "You fathers, do not be exasperating your children, so that they do not become downhearted."—Col. 3:21.

Making children downhearted is not the way to approach the problem of shyness. Hence parents would not want to correct their children in an exasperating way, such as by scolding a shy child for a minor mistake or accident in the presence of others. For example, a self-conscious fourteen-year-old girl was taught by her mother to do a certain amount of serving at dinner when they had guests. After the main course the girl got up to take off the dishes and, in doing so, reached her arm across in front of a guest to get the plate. The mother snapped out loudly: "Look what you're doing, Mary. How many times have I told you how to remove dinner plates! I should think you could remember!" Aside from the embarrassment guests may suffer, such type of correction *does not lessen the shyness and may only* exasperate children. The constructive way would be to correct the girl privately after the guests were gone, and the mother would avoid giving the impression of being overly critical or somewhat hysterical. Christian parents need to be "long-suffering and kind," for such is the way of love.—*1 Cor. 13:4.*

Love does not magnify mistakes. Making an obvious mistake is embarrassing enough to shy children, and when parents lovingly lessen the embarrassment by

avoiding public reprimands, this is appreciated. For instance, during a dinner at which there were guests a shy boy accidentally spilled his glass of milk. The mother, instead of bursting out with hysterical remarks, merely said to her son, as he began to stem the flood with his napkin, "Dish towels will be better, Michael—take the ones on the rack." The boy's father got up and laid a newspaper on the rug. There were no cross looks and no tenseness of anger withheld for company's sake. Such loving treatment will help any child, especially the shy ones.

Shy children often need more confidence, and the best way to give them this is to bring them up according to Bible principles. Then the children will know where they stand; they will know what is right and what is wrong. Being taught early in life to trust in Jehovah God, they do not grow up being proud and arrogant, nor do they shyly hold back from doing God's work. They learn the need to do as Proverbs 3:5-8 counsels: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad. May it become a healing to your navel and a refreshment to your bones." Thus the Christian youth learns to seek guidance and wisdom from God, and the result is healing to his flesh, the body being invigorated, with a corresponding wholesome effect upon the mind. Such a Christian youth will have neither too much nor too little self-confidence; he will be firm in his determination to do the good and reject what is bad. This firmness for doing God's will greatly lessens any tendency to shyness.

Moreover, when parents take their children from an early age to congregational meetings of God's people, they are doing an excellent thing to build up their children to be strong spiritually. They learn to have the mental attitude of Jesus Christ, and this fortifies them for courageously doing God's will. (1 Pet. 4:1) Being regularly at meetings of God's people also gets children accustomed to being in groups of people and to speaking to others.

Prepare Well, Be Absorbed in Ideas

Not all persons have been brought up in an ideal Christian atmosphere, and a measure of shyness may carry over into adulthood. What may one do to prevent such shyness from becoming weakness? One great aid to shy persons is thorough advance preparation. Even in the matter of shopping, forethought helps considerably. If the shy person finds that fast-talking salespeople tend to foist products upon him that he does not want, he should make up his mind beforehand just exactly what is wanted. If a substitute is being forced upon one, very pleasantly one can say: "I evidently did not make myself clear. I want such and such and nothing else." Shy people find that usually gets results.

Likewise shy persons should prepare well when they are to speak publicly. When they prepare well, shy people often do exceptionally well in public speaking. So shy persons should not hold back from learning how to speak before groups.

Whatever the occasion, when a person finds that he has too much awareness of himself, then something must be done. But what? He should think of something else besides himself and self-consciousness will disappear. Become absorbed in the subject. If the subject is a Bible topic, the Christian should be so absorbed in the message, when he is giving a talk, that he will no longer be preoccupied with the impression he is making on the audience.

When one is trying to make an exceptionally good impression upon someone who is held in high regard, self-consciousness may get in the way. Fearful of not making a good impression, one keeps thinking about oneself; and so a good impression is not made. But divert the attention from oneself to ideas, to a study of the interests and needs of others; this takes the attention from oneself, and self-consciousness is no longer in the way.

Living by the Bible

The greatest aid for overcoming shyness and self-consciousness is to put Bible principles to work in one's life. Even though one has long passed the age of adolescence, one can take Bible counsel to heart and by means of accurate knowledge and God's spirit he can "put on the new personality," with resultant "courage to speak the word of God fearlessly."—Eph. 4:24; Phil. 1:14.

The Bible counsel to take a greater interest in other persons is most helpful for shy persons. "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) Christians will be on the alert to seek the spiritual advantage of others; they will not deprive others of this spiritual advantage on account of shyness. How hospitable is the atmosphere of a Christian congregation when shyness does not hold back people from being friendly and from initiating conversations! Shy persons should realize that other persons are reserved, not because they are unfriendly, but because they have some shyness too.

When any Christian has some difficulty with shyness, he does well to take Paul's words to Timothy to heart: "God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord." (2 Tim. 1:7, 8) Whether Timothy had become a little fearful we do not know, but the apostle encourages him not to hold back either out of fear or of diffidence in speaking God's truths to others. And what good reason there is for not holding back! God has given his true worshipers no spirit of cowardice but that of "power and of love." Hence the true worshiper can draw on God Almighty for power; and with the spirit of Christian love he drives away restraining forces such as fear and shyness: "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint."—1 John 4:18.

So the Christian will want to pray to God for this spirit of "power and of love." Then, lovingly trusting in God and drawing power from him, he will not hold back out of any shyness. Thus, whether shyness is engendered by some fear, by self-consciousness or by lack of confidence in one's abilities, following Bible counsel is the best way to overcome the problem.

What Are They Doing to Wine?

● Did you know that some wines are filtered with oxblood? It does not sound very appealing, does it? Especially not to one who respects God's law, which requires that men abstain from blood. (Gen. 9:4; Acts 15:28, 29) Marsala wine from Italy is one in which blood is used in the clarification process, according to the Italian Encyclopedia Dictionary (*Dizionario Enciclopedico Italiano*) and according to persons who live in Marsala. But that does not mean that all wines are prepared in this way; not at all. If you are in doubt about a particular kind, the best one to ask about it is the producer.

How Churches Raise Money

IN RECENT months the churches in the United States have been sponsoring a stepped-up program to increase their income. Last year they received about $4,000,000,000 in donations and it has been estimated that about 70 percent of these donations were raised through formal campaigns directed, for the most part, by professional fund raisers, or churchmen trained by them.

Receiving professional help to extract money from their parishioners is favored by many clergymen. According to T. K. Thompson, director of stewardship for the National Council of Churches: "Retaining professional counsel for fund raising is not essentially different from retaining architectural counsel in the construction of a new church." The following excerpts from a letter written by the American Institute of Motivation Research to ministers throughout the United States give an insight on the extent that such professional help is employed.

"Dear Reverend Pastor:

"We are pleased to report that our three-year study of the psychological factors that motivate people to give generously to the financial support of their church—requested by numerous Protestant and Roman Catholic pastors—has been successfully completed. . . .

"The only thing required is a knowledge of the SEVEN KEY MOTIVATION FACTORS, and how to put them to work for you when you preach or write on the subject of church support. These super-powerful psychological agents—fully described in our Analysis—are your primary interest and sympathy generators . . . they give your words MAXIMUM WEIGHT . . . MAXIMUM IMPORT . . . MAXIMUM IMPACT ON THE CONSCIENCE. . . .

"Your appeals for increased church support will have a new eloquence, a new ring of importance and urgency, that will command attention, and demand response. . . . Instead of dimes, quarters and one-dollar bills, you will get considerably more 5, 10 and 20-dollar bills—and a surprising number of three-figure checks—in the collection. Yes, it sounds too good to be true . . . but take our word for it, we are not exaggerating."

The letter went on to describe how over 1,000 Protestant and Roman Catholic pastors have used the psychological stratagems described in their Analysis.

Time magazine of February 16, 1962, also reports that "many pastors have turned to professional fund-raising firms. One such company is St. Louis' Dazey Enterprises, Inc. The firm provides manuals of instruction, outlines for Sunday sermons on tithing and conscience-pricking bulletins for distribution at services (sample headline: HAVE YOU BUDGETED YOURSELF AWAY FROM GOD?). . . . Boasts President Harry Dazey, himself a tither: 'We sell 95% of the pastors that we call on.' "

Professional fund raiser Powell Smily, writing in the September 26, 1961, issue of *Maclean's* magazine in Canada, describes the high-pressure methods that are necessary in order to be a successful fund raiser. "In church campaigns (I have directed five) the pressure is particularly great," he explained. "On one campaign in a small Ontario town, the wealthiest member of the congregation had been putting a two-dollar bill in his Sunday envelope. I wanted to raise this offering to twenty dollars weekly, so I took the special gifts chairman with me on a visit to the man in question. We arrived at his house shortly after seven-thirty in the evening, and we were still there at one-thirty the following morning. For long stretches, half an hour and more, we all sat there in the living room without saying a word.

"Finally, about a quarter to two, our host said, 'D—— you, Jim, go home, will you? I've got to get up and go to work in six hours.'

" 'So do I, John.'

" 'Will you settle for fifteen dollars a week?'

" 'No, John,' the chairman said, 'we think you can afford twenty.'

" 'Oh, give me the blankety-blank pledge card. I'll sign for twenty just to get to bed.' "

Professional tactics may be successful in separating people from their money. But instead of bringing joy and happiness to the giver, he is often resentful; it hurts him to give. How different from the first-century Macedonian Christians, who were not solicited for funds but "of their own accord kept begging us with much entreaty for the privilege of kindly giving and for a share in the ministry destined for the holy ones"!—2 Cor. 8:4.

Iran's WORST QUAKE

By "Awake!" correspondent in Iran

DAY: September 2, 1962.
TIME: 10:52 p.m.
PLACE: Western Iran.

The delicate instruments at Tehran University indicated no disturbance in the earth beneath. Then suddenly the seismograph needle gave a sharp lurch, and in the sixty seconds that followed, Iran suffered its most severe and disastrous earthquake. A one-minute temblor was followed by a series of lighter shocks over a six-hour period, leaving sections of Iran devastated beyond description.

The earthquake destroyed more than 200 towns and villages. An 8,500-square-mile area, about a hundred miles from Tehran, in a triangle formed by the towns of Kazvin, Saveh and Hamadan, was affected by the quake. Over 10,000 Iranian peasants were buried instantly when their flimsy mud and stone huts fell in on them. Over 25,000 others were left homeless. They had no food, no water, no medical care.

In Tehran, a hundred miles away from the epicenter, the severe shocks terrorized residents, hundreds of them rushing out of their homes in only their night clothes. Then before daybreak reports began to reach the capital telling of the horrible calamity that had struck the villages not far off. In less than a minute, in an area where some 40,000 people lived, an estimated 13,926 persons were dead or dying. Twenty-five thousand others were crawling or digging themselves out of their crumbled dwellings to sit or lie stunned in the settling dust as the cries of the injured began to pierce the black silence.

Shah Mohammed Riza Pahlevi, vacationing at a Caspian resort, ordered Premier Assadollah Alam to use all possible means to provide immediate aid. The Shah himself hurried to the stricken area to direct operations to save any victims who might have been buried alive. Dr. Hussein Khatibi, director of the Red Lion and Sun Society (equivalent to the Red Cross), personally inspected the ruined areas. In a report to Premier Alam he said: "Everything is incredibly bad." The disaster scenes were desolate, gloomy, desperate, with parents of dead children near hysteria. Families of victims clustered together to weep and pray.

The village of Dan-Isfahan, in the center of the disaster area, was one of the hardest hit. Of the village's 4,200 residents, only 700 survived. The rest were crushed to death. In another village it was reported that only six out of approximately 500 inhabitants remained alive. Of the village of Bouin in the Zahra-Qazvin area there was not one house standing. Chunks of brick and pieces of whitewashed wall were

Where an Iranian village used to be

strewn over the area, while ugly roofing logs jutted up here and there through the debris. Some villages were flattened so completely that *Life's* photographer said there was nothing left to show that a town or village ever existed. Some of these resembled plowed fields. Overhead, however, a huge dust cloud hovered. The mud huts collapsed with such force and suddenness that the dust of these dwellings formed the ominous cloud above.

Individual tragedies were many. A little boy knelt beside the bodies of his father, mother and seven brothers and sisters and cried: "What shall I do, God, what shall I do?" One man, with his head swathed in bandages, begged the Shah: "Give me back my family." Others pleaded for food, shelter and water. A woman was reported to have given birth to a baby on top of the ruins. She named her baby "Earthquake."

The wail of prayers and the odor of death hung over the crumbled mud-walled villages. Lines of weeping workers, joined by veiled women frantically crying for help, dug bodies from the ruins, then carried them off to graves away from the villages. Others, stunned into silence, searched among the piles of mud, bricks and wood for something of theirs—a kerosene lamp, an empty basket, some quilts or clothing.

The World's Response

Shortly after Premier Alam returned to Tehran from his tour of the disaster area, he appealed for help. He begged for "anything possible" in the way of material assistance and said, 'The calamity is unbelievable.' Village wells were clogged. There was little or no drinking water. Disease was a constant threat. How were the shocked, grief-stricken Iranians to cope with this tragedy? Then suddenly the peasants found that they were not alone in the world. From many parts of the earth relief began to pour in. News agencies reported aid from Australia, Great Britain, Canada, Ethiopia, Italy, the Netherlands, Sweden, Finland, New Zealand, Turkey, the United States and other lands. Beds, blankets and nurses were flown in. Food trucks arrived from the main roads with canned goods and bread. Lines of men carrying flat loaves on their shoulders edged their way past others carrying the dead. An airlift had been organized to carry 10,000 blankets, 1,000 tents and a 100-bed hospital unit from United States forces in West Germany to Tehran.

Iranian army troops joined local inhabitants in the urgent task of burying the dead before an epidemic could get started. Every means was employed to remove and bury bodies. Broken doors were torn from walls and used as stretchers; so were signboards. In some cases fathers carried the bodies of their dead children in their arms to mass graves. Some of these graves held up to five hundred victims. It will take many weeks, no doubt, before all the dead will be accounted for. The injured were still being airlifted to collecting points at the time of writing. An American mobile field hospital team, flown in from West Germany, was working with local doctors in the treating of injured persons at Bouin. Some of these were brought down from villages located in inaccessible mountain regions. Pack animals were used to bring the wounded out, and food was airdropped to these isolated places.

The people of Iran themselves responded generously with some 12,000 trucks, taxis and buses loaded with food, clothing and other necessities for the quake victims. So great was this movement through the stricken area that many vehicles returned at the close of the day still loaded, because drivers were not able to find villagers in need. Many villagers had a greater number of possessions after the quake than be-

fore, because of the generous response of the people. Their greatest immediate need, however, is housing. Here is why.

October is the rainy season. After the rain comes a long, cold winter. To survive, they need shelter. Stunned disaster victims are waiting for the government to do something. Many have the attitude of the villager who, pointing to the mud hut that collapsed, said: "Shall I build another house like this one? I need money to build a better one. But I have no money to hire a carpenter. And I don't want another mud house like this one." With winter at hand, this man and many others like him have no alternative but to build mud houses and live in them, if they wish to shield themselves from the bitter cold of the winter.

The reason why people hesitate to build these mud huts is that they offer no resistance to earthquakes. Many houses in the villages of Iran are made principally of mud walls raised to a height of about seven feet. Straw is added to the mud to give it some binding power. The roof of the house is made of logs overlayed with a woven mat or mats and covered with mud smeared with clay. Over many years the thickness of the roof may reach 40 cm. (15¾ inches) and the walls are often 75 cm. (29½ inches) thick. The main cause of death in this earthquake was cave-ins. These heavy roofs and walls simply gave way and fell in on the sleeping people.

Earthquake Prevention

Iran is taking steps to face up to the fact that it lies in one of the two major earthquake zones, known as the Alpide Seismic Belt. It has set up two seismograph stations and more are under consideration. It has participated in the world conferences on earthquake engineering arranged under the auspices of UNESCO and other societies.

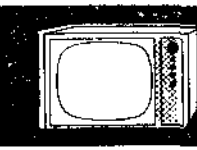
Yet how much can be done to help the people? Iran has an estimated 57,000 villages, the majority of which are poorly constructed. Financial difficulties have caused the government to cut back its third development plan some 25 percent. Future prospects do not indicate an immediate economic boom in the nation, at least, not one big enough to house its 20,000,000 inhabitants in quake-resistant structures. In fact, there is little likelihood that even cheap wire mesh will be added for an absolute minimum or less than minimum degree of protection.

Nevertheless, if the money now being poured by the nations into weapons of destruction were to be diverted for even six hours, just one-fourth of a day, to provide earthquake-proof housing for those rendered homeless by this earthquake in Iran, there would be more than $3,000 for every man, woman and child involved. And if those funds were to be diverted for this peaceful use for six months, there would be at least $3,000, not merely for each family, but for each individual in the entire country. The resources of the earth are adequate to care for its inhabitants, but only if the people live together in peace.

What a Sneeze Can Do

● A man in Hamburg, Germany, sneezed so loudly that his cat jumped out the third-story window, landing on the head of a woman driving a convertible. The frightened woman almost ran over another cat, then collided with a truck, and the traffic jam lasted for three hours. —*Die Welt*, Hamburg.

TELEVISION AND FOOTBALL — They Brought Us to Chile



"FASTEN SEAT BELTS," flashes the sign as the giant jet, *El Inter-Americano,* glides ever closer to the mountains below. Just thirty minutes earlier it began its descent from its almost six-mile altitude, and to slow from its almost 600 m.p.h. airspeed. Suddenly the mountains drop behind. The jet roars in over an enormous valley. The faces of the 119 passengers are turned expectantly toward the portholelike windows. Now the illusion of a slow glide is lost as the rooftops of a city of 1,875,000 people rush by. The city is Santiago, Chile, prominent in the world's newspapers as the site of the 1962 World Football championships; and for us a new home.

The choice of Chile as the location of the *Mundial,* shortened form of *VII Campeonato Mundial de Fútbol,* was as much a vehicle of our move to the Southern Hemisphere as was this jet. For most of the passengers the trip had started seventeen hours ago in New York; for the two of us it had begun four years and four months earlier.

How It Happened

July 3-7 of 1957 found us with many others in attendance at a district assembly of Jehovah's witnesses in Miami, Florida. It was there that the expression "serving where the need is great" entered the vocabularies of Jehovah's witnesses to describe ministry in those areas where there were more people wanting to study the Bible than there were available teachers. "Those of you working for companies with foreign offices might well inquire of the possibilities of transferring to other lands to serve as publishers in distant congregations where you are needed," suggested the speaker. The invitation to serve as part-time missionaries stirred our hearts.

From then on we turned our attention to the international division of our company, an internationally famous electronics manufacturer. Months passed.

"Would you like to go to Lebanon?" we were asked by the company. Our enthusiasm for that dimmed when we were informed that the company would not permit wives to travel in the then turbulent Middle East. We waited. Our chance came with the World Championship Football games in Santiago, Chile.

Chileans are happy, exuberant people. They are among the world's most enthusiastic supporters of football. The four stadia, each in a different city, in which the games would be played would seat only a fraction of the fans who would want to see games. Television was the only answer.

The problems of televising a large out-

door event are enormous. Technicians and much new equipment would need to be imported. Equally important, television sets would have to be manufactured and marketed in time for the games. It was therefore Chile's request for television for the *Mundial* that brought us to Chile and gave us the opportunity to live in this beautiful country among its warm, friendly people.

TV Takes Hold

In all the 2,700-mile length of Chile there are only two television channels. Both of these are in the capital, Santiago. These channels were going through the same "growing pains" that other countries had experienced in the early days of TV. Transmitting was only for two hours on certain days of the week, and was noncommercial. Expansion of these facilities was not being encouraged. President Jorge Alessandri opposed bringing some of the television's excesses, which he knew existed in other countries, to Chile.

Reluctantly, qualified approval was given, approval that was not enthusiastic until the new installations were operating. Then, for the first time, the president of Chile gave his annual report before television cameras. When President Alessandri was told that 50,000 Chileans heard and *saw* him—one out of every one hundred and twenty citizens—he recognized television's great potential for instruction.

If fifty thousand saw the president by TV, how many saw the individual games on screens? Electrical appliance stores had crowds of fifty and sixty people spilling into the streets in front of their windows watching the televised games on tiptoe. Homes with TV became private theaters.

"How many neighbors came in to see the game this afternoon?" I asked an acquaintance whose living room I knew to be about 12 feet by 12 feet.

"Sixty-nine!" was the prompt reply.

Chile Makes Preparations

Chile's Carlos Dittborn had started it all by working to bring the *Mundial* to South America for 1962. Having achieved that, he then worked to have Chile named as the host country. For Chile it had been a long wait. The Jules Rimet Cup is at stake once in four years. Two years before the last games, Carlos Dittborn succeeded in having his country named as the site for the 1962 games. Even winning the privilege of holding the games in Chile did not bring to an end the problems that the nation faced.

Chileans are a proud people in a pleasant way. They take pride in the beautiful land in which they live. Chile is framed on the west by the Pacific and on the east by the magnificent cordillera, as Chileans call the Andes. The Andes, a marvel of the Creator's handiwork, dominate the land.

Neither the people nor the land can be described in a few words. The country is rich in beauty. Snuggled in between the sea and the mountains is an amazingly long and varied country. In the north the Atacama desert is one of the most arid regions on the globe. In the central valley the fertile soil sometimes reaches to a depth of forty-five feet. In the south are snow-covered volcanoes. In the *far* south one finds a "nursery" for the icebergs of the South Pacific. *Far, far* south Chile cuts a pie wedge to the very bottom of the earth at the South Pole. Included in her possessions are Easter Island, 2,000 miles to the west, and the fabled island of Robinson Crusoe, Juan Fernandez. Against this natural backdrop, the host cities of Santiago, Arica, Viña del Mar and Rancagua went to work to dress themselves for their expected world visitors.

Using Santiago as an example, because we have been able to see some of these

changes with our own eyes, we can tell you of the extensive work done to the streets. The city is ribboned with beautiful parkways. They are not just simple patches of grass and bushes, but elaborate gardens with benches, pathways and fountains. In downtown Santiago, buildings have been scrubbed and steam-cleaned. One veteran observer told us: "The *Mundial* has telescoped Santiago into ten years of improvements."

Flags of the participating nations, Brazil, Chile, Czechoslovakia, England, Hungary, Italy, Yugoslavia, Russia, Switzerland and West Germany ringed the huge fountain of the Plaza Bulnes. Little more than 7,000 foreigners appeared for the games, but they were all duly welcomed by signs in their native languages expressing Chile's *bienvenidos* (welcome) to each one.

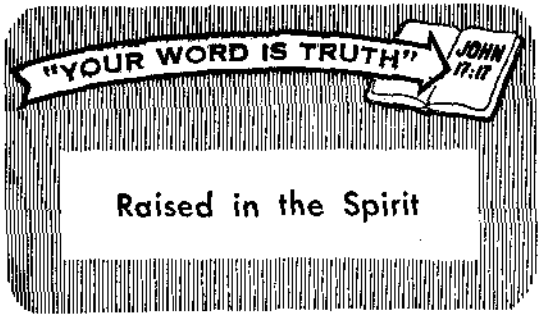
What kind of game is this "football" that generates such fantastic support? Outside the United States of America it needs no explanation. In the States another game bears the same name. To almost all the rest of the world "football" is soccer. It is played with ten men and a goalie on each team. To some it would appear to be basketball played on the ground, since it has a system of guards and forwards. As in hockey there is a large scoring area, backed by a net, and feverishly guarded by a goalie. There are no substitutes. An injured man or a penalized man is removed from play without replacement. The ball while in play on the field is propelled by any part of the body except the hands. Other than skill at play, stamina is a necessary requisite for the player.

The proper combination of these put Brazil in first place as retainer of the Jules Rimet Cup. Czechoslovakia and Yugoslavia claimed second and fourth positions respectively. Third place was claimed by Chile, and celebration was loud and long from Arica south to the Straits of Magellan!

Now the *Mundial* is behind us, but are we headed homeward? No; we have other work to do. There is another more important medium of instruction that the people need to learn to use. The Bible, the Word of God. Many are those who appreciate their need, ask for a Bible and welcome help in understanding it. What a privilege it is for us to be able to live among them and share in giving them that help! —Contributed.

Archaeological Discoveries in the Sahara

Until recently a certain section in the Sahara Desert—an area 1,200 kilometers long from north to south and called "a desert within a desert"—had never been crossed by a European. A young European geologist ventured into the area for the first time some thirty-five years ago, but he just barely escaped with his life after having gone only thirty kilometers (18.6 miles). French officers have often tried to cross the territory since, but always without success. Finally a French expedition made up of sixty persons and a number of trucks succeeded. Interesting discoveries were made. The remains of small villages, said to have existed long before the time of Christ, were found in the Adrar Mountains on the edge of the desert. The discovery of hippopotamus teeth, fish skeletons and crocodile remains proved that this territory had at one time enjoyed a warm, humid climate. Evidences were found that the area's early inhabitants had lived in an area with pine and cypress trees, much like the Mediterranean area of today. Algerian Professor Quézel discovered an old cypress tree with a base diameter of three meters, which had withstood the Sahara's dry climate all these years. It was estimated to be three to four thousand years old.—*Wiesbadener Kurier.*



Raised in the Spirit

EVERY true Christian has faith that God raised the Lord Jesus up from the dead. (Rom. 10:9) But in what form was the Lord resurrected? Many have assumed that God revived Jesus' entombed body with its nail and spear marks and took it into heaven as a glorified, immortal physical form possessing spiritual characteristics. To support this conclusion they point to Jesus' empty tomb and quote his post-resurrection statement: "See my hands and my feet, that it is I myself; feel me and see, because a spirit does not have flesh and bones just as you behold that I have." After saying this, Jesus even ate a piece of broiled fish.—Luke 24:36-43; John 20:19-29.

Does this prove that Jesus' body of flesh and blood was raised up into heaven? No, for Paul later declared under inspiration: "Flesh and blood cannot inherit God's kingdom." (1 Cor. 15:50) Neither does the miraculous disposal of Jesus' body prove that it went into heaven. By removing it God took away an obstacle to the disciples' faith in Jesus' resurrection. Previously God had disposed of Moses' body, taken Enoch, who was "nowhere to be found," and lifted Elijah up in a whirlwind. (Deut. 34:6; Jude 9; Heb. 11:5; 2 Ki. 2:11) Yet none of these three entered the heavenly spirit realm, for Jesus expressly declared: "No man has ascended into heaven." —John 3:13.

Eager to prove that Jesus' body is in heaven, some quote his words, "a spirit does not have flesh and bones," and yet miss their import. The statement actually proves that no one in the spirit realm has a fleshly body, as Paul confirmed. It also argues that when Jesus appeared in a locked room and spoke those words the disciples were seeing a materialized body, not an apparition such as they imagined they saw when Jesus walked on water. (Mark 6:49) There can be no doubt that Jesus had to materialize clothing as well as a body, because the Roman soldiers had taken his inner and outer garments, and his grave bandages remained in the empty tomb. (John 19:23, 24; 20:5-7) In earlier times spirit creatures materialized, ate physical food, married and raised offspring! (Gen. 6:1-4; 18:1-8; Judg. 6:11-22) Jehovah raised Jesus up as a spirit son and granted him the authority to materialize so the disciples could be positive witnesses of Jesus' resurrection from the dead.—Acts 10:40, 41.

Jesus did not always materialize in a form identical with his human existence. On some occasions his disciples were not permitted to recognize him because of his different appearance. (Luke 24:16) When he performed some familiar action, such as breaking bread, or spoke in a familiar voice, then they realized he was the resurrected Christ. (John 20:14-16; Luke 24:30, 31) Had he always appeared in a body bearing wounds, they would have recognized him immediately. So neither his appearance in a wounded body nor the absence of his body from the tomb proves that he was resurrected in the flesh.

That Christ was raised up in the spirit and not in the flesh we can believe on the authority of Paul's inspired statement: " 'The first man Adam became a living soul.' The last Adam became a life-giving spirit." (1 Cor. 15:45) Peter verified this when he referred to Christ's "being put to

death in the flesh, but being made alive in the spirit." (1 Pet. 3:18) The *King James Version* obscures this thought by reading: "being put to death in the flesh, but quickened by the Spirit." However, all Greek manuscripts are agreed on the text. It puts the flesh in contrast with the spirit. In the Greek text the word "flesh" and the word "spirit" are both in the dative case so that if a translator renders "flesh" one way he should consistently render "spirit" in the same way. If he translates "by the Spirit," then he should consistently translate "by the flesh." If he translates "in the flesh," then he should consistently translate "in the spirit."

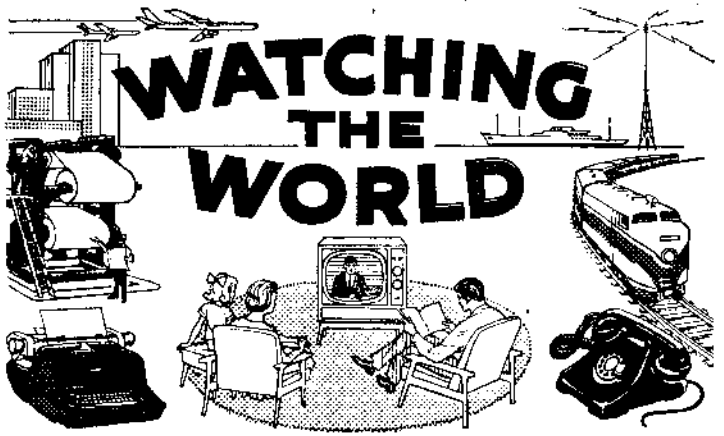
And how do modern translations render 1 Peter 3:18? The *Revised Standard Version* reads: "being put to death in the flesh but made alive in the spirit." The Catholic *Confraternity of Christian Doctrine* edition renders it: "Put to death indeed in the flesh, he was brought to life in the spirit." Similar is the translation of J. B. Phillips: "that meant the death of his body, but he came to life again in the spirit." The *Syriac New Testament* also reproduces this thought: "he died in the body, but lived in the spirit." *The New English Bible* (1961) expresses it this way: "in the body he was put to death, in the spirit he was brought to life."

The accuracy of all these translations of 1 Peter 3:18 is confirmed by these additional facts: If the disciples saw the glorified heavenly body of Christ and not a materialized body, then they knew what their future existence would be like and John erred when he wrote: "As yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." (1 John 3:2) That the disciples did not see Christ's glorious heavenly form "just as he is" we are assured by Paul's statement that the King of kings "dwells in unapproachable light, whom not one of men has seen or can see." —1 Tim. 6:16.

In order to come to the earth as our Redeemer "the Word *became* flesh and resided among us," taking on a human, fleshly form that was lower than the angels. (John 1:14; Phil. 2:7) Just before his death Jesus prayed that the Father should give him the glory that he used to have alongside God in heaven. (John 17:5) Christ received that glory and Paul described him as the "exact representation" of God's very being. (Heb. 1:3) God is a spirit, just as the angels are spirits; therefore the glorified Christ is spirit, not flesh in any form. (John 4:24; Heb. 1:7) Were he now in a glorified human form, he would still be lower than the angels. This is contrary to his high station next to God himself. (Phil. 2:9-11) Moreover, Jesus said: "The bread that I shall give is my flesh in behalf of the life of the world." (John 6:51) If he kept that flesh, then he did not ransom us and we still have no means of release from sin.—Matt. 20:28.

The Scriptural evidence shows that flesh and blood cannot inherit the kingdom of heaven; that angelic materialization of physical bodies was not unknown in ancient times; that miraculous disposal of a human body is not proof that it went to heaven; that no man has seen Christ's glorious heavenly form; that if Christ took his body to heaven he is lower than the angels and we are unredeemed.

For all these reasons it is necessary for true Christians to disagree with Christendom's traditional belief that Christ was raised in the flesh. The weight of testimony agrees with Peter: Christ was put to death in the flesh, but made alive in the spirit.



U.N. Assembly

◈ On September 18 the seventeenth session of the United Nation's General Assembly opened and Muhammad Zafrulla Khan, former foreign minister of Pakistan, was elected as its president. The first item of business was to place before the Assembly the applications for membership of Ruanda, Burundi, Jamaica, Trinidad and Tobago. They had already been approved by the Security Council, and their acceptance by the Assembly brought the total United Nations membership up to 108.

Missile Failure

◈ On September 4 H. R. Willis, a psychologist assigned to assessing compatibility of men and machines, reported a recent incident where a $2,000,000 missile failed because of human error. In fact, Willis said in his paper, an analysis of data from missile and aircraft industries revealed that human error was responsible for 26 to 50 percent of the failures and malfunctions. Some studies, he asserted, put the figure as high as 65 percent.

Mariner Escapes Earth's Pull

◈ For more than three weeks the U.S. Venus probe, the 447-pound Mariner II, had gradually been losing speed from its August 27 takeoff velocity of 25,551 miles an hour. By September 18 the gravitational pull of the earth had slowed it to its lowest speed of 6,448.38 miles an hour. At that time, however, it was picked up by the pull of the sun and gradually began to pick up speed. Its acceleration is expected to continue, until, as it nears Venus on December 14, it will reach a maximum speed of about 96,000 miles an hour.

U-2 Planes Still Fly

◈ Two years ago the Russians shot down a United States U-2 spy plane over their territory. On September 4 this year the U.S. was again accused by the Soviet Union of conducting such flights. The United States replied with a note of apology, asserting that the pilot "was flying a directed course well outside Soviet territorial limits but encountered severe winds . . . and may, therefore, have unintentionally overflown the southern tip of Sakhalin." Top U.S. officials admitted that U-2 planes have been flying along Soviet borders and that they will continue to do so.

On September 9 a U-2 plane, which the United States had sold to the Chinese Nationalists, was shot down over Communist China. It was charged by the Chinese Communists that the flight by the American-made plane was part of the United States' spy program.

World Hunger

◈ On September 18, at the opening session of the first International Congress of Food Science and Technology, it was reported that between a third and a half of the world's population suffers from chronic hunger or malnutrition. Dr. Norman C. Wright, deputy director of the United Nations Food and Agriculture Organization, said that from 300 million to 500 million people in the world were "actually hungry in the sense of not having enough total calorie intake," and that an additional billion suffered from outright malnutrition.

Telescope Junked

◈ Several years ago the Congress of the United States voted $126,200,000 for a research station at Sugar Grove, West Virginia, to be equipped with the largest movable radio telescope in the world. After spending $41,700,000 on the project the defense department reported that the 700-foot-high, 50,000-ton telescope was obsolete because better ways had been found to do the work originally planned for it. So this summer the project was junked.

Preparation for Peace?

◈ This past summer seventy Brazilian university students visited the White House, and President Kennedy invited them to ask questions. One youth asked, as reported by the Washington *Post* of August 1, 1962: "Mr. President, how do you reconcile the fact that in spite of all the talk of peace that you say your country advocates, apparently the youth of this country is being prepared for war through all types of aggressive war propaganda, through all the mass media—radio, television and

newspapers? For instance, last Sunday on television we saw three hours of military programs. It would seem in this country instead of orienting the conscience of the people toward peace, it seems that you are orienting them in a way that reminds us of the way of Germany, the militaristic Germany of Hitler." The stock answer that military preparations are for the purpose of preserving the peace just did not satisfy.

Population Growth

◈ United Nations statisticians announced that the total world population passed the three-billion mark sometime during the middle of last year. At its estimated rate of growth of over 150,000 a day the total population was figured to have reached 3,115,000,000 this past summer. The statisticians said that girl babies born in twenty-five different countries have a life expectancy of more than seventy years, while boy babies in only five countries can expect to reach that age. It was also discovered that in all parts of the world married persons lived longer than single men and women. The suggestion offered for the reason for this was that "married people have a reciprocal concern about each partner's well-being and a sense of responsibility about preserving one's own health."

Source of Protection?

◈ It is reported that the earthquakes that hit southern Italy toward the end of August rendered about 60 percent of the buildings in the Irpinia area uninhabitable; this district is not far from the costal cities of Naples and Salerno. Thousands chanted prayers throughout the night, especially beseeching the intervention of San Gennaro, the patron saint of Naples. Eyewitnesses state that some even removed a statue of the saint from the wall and took it along with them as a source of protection.

Banks with Over a Billion

◈ A survey conducted by the *American Banker* revealed that there are now seventy-two banks in the non-Communist world that have deposits of more than $1,000,000,000. The Bank of America National Trust and Savings Association, San Francisco, had the largest deposits of any other bank. At the end of 1961 they totaled $11,475,436,000.

Active Christians

◈ The September 21, 1962, issue of the Catholic West Virginia *Register* carried an editorial designed to encourage laymen to participate in spreading their faith. "Popes Pius XI, Pius XII, and John XXIII have repeatedly called them to all phases of the active apostolate, especially to that of sharing their faith with churchless friends and neighbors," noted Catholic priest John A. O'Brien. "They have a long way to go, however, before they catch up with Jehovah's Witnesses," he observed. "Every adult Witness is considered a minister because he tries to win adherents. Think of the number of converts that could be won if every Catholic adult strove to share his faith."

Railroad Crossing Accidents

◈ On September 19 the Interstate Commerce Commission reported that in the United States last year 1,291 persons were killed and 3,514 were injured in accidents at railroad crossings.

Abortions Outnumber Births

◈ The United Nations statistical yearbook reveals that the birth rate in Hungary has fallen steadily since 1954. It was down to 13 births per 1,000 in the first quarter of this year, as compared to 19.5 in 1956. Why the drop? Because of the increase of abortions. Fifty thousand were registered in the first three months of this year, while during the same period there were only 33,000 births.

Hovercraft Demonstrated

◈ A *UPI* press dispatch from the Isle of Wight, England, reports that a hovercraft traveling about a foot above the water on a cushion of air reached seventy miles per hour in a public demonstration there. The craft is capable of carrying seventy-five passengers, although during the demonstration it just carried thirty. As of now it can only operate over calm water.

In Case of Nuclear War

◈ Dr. H. Bentley Glass, geneticist at Johns Hopkins University, Baltimore, Maryland, drew attention to the effect a nuclear war would have on cockroaches as compared to how it would affect humans. Glass said that a radiation dose of 600 roentgens can kill a man, but a dose of 100,000 roentgens does not even cause a cockroach discomfort. He concluded that the foolishness of man might make the cockroach king.

World Travelers Increase

◈ A study made by Pan American World Airlines revealed that 21,240 persons circled the world by air in 1958, but that the number more than doubled, to 45,336, in 1961. Some 50,000 are expected to make the trip this year. Introduction of jet transportation in 1958 was credited with expanding the round-the-world travel.

Filter Cancerettes

◈ According to the *Journal* of the American Medical Association, even filter cigarettes produce tar that causes skin tumors and eventual cancer in mice. Tests were made on six brands of cigarettes, two of which were filter type. The

Science News Letter for September 8, 1962, reported the following findings: "The experimental procedure consisted of condensing the smoke from machine-smoked cigarettes to obtain the tar. Each cigarette was puffed ten times at one-minute intervals at the same pressure, although an individual might puff harder on filtered cigarettes because of their increased resistance. The tar was dissolved in a solvent, acetone, and applied to the shaved skin of the mouse in amounts equivalent to 8.3 smoked cigarettes per day, they said.

"Skin tumors were produced in 41 of 76 mice in the standard brand group, they said, and in 15 of 60 mice in the filter group. In both groups of mice, a total of 19 skin tumors progressed to cancers within a one-year period."

Germination of Seeds

◈ Scientists are puzzled by the fact that most seeds will not germinate at the time of harvest, but a few months later these same seeds will germinate and grow. Studies conducted by Michigan State University scientists indicate that certain chemical compounds are present in the seeds that inhibit germination, but that these compounds undergo chemical change to allow germination later on. Efforts are now being made to learn what compounds inhibit germination.

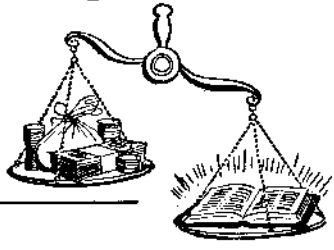
Fixing Traffic Tickets

◈ It is reported that in Manila a resident can have a traffic ticket legally canceled by giving a pint of blood. A pretty nurse is in attendance at traffic courts, and a great deal of blood has been collected. In effect, one who disobeys man's law is excused if he will be a party to transgressing God's law.—Acts 15:28, 29.

Heart Attacks

◈ According to publications put out by insurance agencies in West Germany, most heart attacks occur during cold weather and on Mondays. Specialists say this is due to the necessary readjustment of the organism from a day of rest to a new day of work. The statistical research work, done by West German insurance agencies, confirmed the long-observed fact that persons who do no physical labor are most susceptible to heart attacks. More than half of those struck are merchants, employers or clerks. The investigations further revealed that men are generally struck by heart attacks when they are between the ages of 55 and 59.

What BASIS for HOPE?



Security in this world is fleeting. But what assurance do you have that God can provide more? You may be a believer, but can you produce proof that God's promises will be realized? What *has* God promised? What hope does it offer? For satisfying answers obtain and read

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Awake!

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NOVEMBER 22, 1962

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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IDLENESS can be DANGEROUS

THERE is sweet refreshment in the idle hours of a vacation or in the periods of rest after a day or week of work. Such periods of idleness from labors can be stimulating. But when idleness becomes a way of life, a daily thing, it ceases to be refreshing and becomes dangerous.

There is danger to a community where young people have nothing to occupy their minds and hands. As they lounge about street corners or elsewhere day after day, their idle minds turn to mischief, seeking ways to fill with thrills the time that hangs heavy upon their hands. Some youngsters have the initiative to find constructive things to keep themselves busy, but many others lack that initiative. Idleness among youths can lead to their becoming involved in acts of vandalism, rowdyism and crime. Then the community suffers. In countries such as Switzerland where youngsters must do their share of work in a family juvenile delinquency is not the problem that it is in countries where parents do not insist upon their children keeping busy with constructive work.

The famous writer Charles Dickens once observed: "The first external revelations of the dry-rot in men is a tendency to lurk and lounge; to be at street corners without intelligible reason; . . . to do nothing tangible but to have an intention of performing a number of tangible duties tomorrow or the day after." Another noted author, Francis Quarles, said: "Idleness is the Dead Sea that swallows all the virtues and is the self-made sepulcher of a living man." Too many young people today have allowed idleness to swallow their virtues, causing them to descend into the pit of delinquency and crime. The mischief that results from their idleness can ruin their lives by burying what could have been for them a bright future.

Good cannot be expected to come from a perpetually idle mind. It is like a stagnant pool that breeds scum, disease and filth. Evil thoughts intrude upon the idle mind and are nourished there, building up wrong desires that eventually express themselves in bad actions. This can happen to adults as well as to children. Idleness is the breeding ground of trouble. It was one of the major factors contributing to the decay of the Roman Empire.

Under the decadent influence of indolent nobles who avidly pursued money and pleasure, the people of the Roman Empire sank into the lowest imaginable depths of debauchery. With most of the labor in the empire being done by about sixty million slaves, approximately one-half of the whole

population, idleness became the way of life for the Romans. It created an attitude that was dangerous to the continued existence of the empire.

Speaking of the pernicious influence of protracted idleness among the Romans, John Lord states, in *Beacon Lights of History:* "Even in the time of Cicero, it was computed that there were only two thousand citizens possessed of independent property. These two thousand persons owned the world; the rest were dependent and powerless, and would have perished but for largesses. Monthly distributions of corn were converted into daily allowance for bread. The people were amused with games and festivals, fed like slaves, and of course lost at last even the semblance of manliness and independence. They loitered in the public streets, and dissipated in gaming their miserable pittance; they spent the hours of the night in the lowest resorts of crime and misery. . . . What are we to think of a state of society where all classes had continual leisure for these [Roman amusements]! Habits of industry were destroyed and all respect for employments that required labor."

The people of Jerusalem succumbed to idleness and suffered moral decay as Rome later did. They were so decadent that Ezekiel measured them up with Sodom, the name of a city that was infamous in Abraham's day for moral corruption. Ezekiel said to the people of Jerusalem: "This was your sister Sodom's crime: she and her daughters lived in pride, in plenty, and in careless ease; she never lent a hand to the weak and wretched." (Ezek. 16:49, *Mo*) Like the Romans, these people were proud, selfish and idle. They brought upon themselves the condemnation of God for their wickedness.

The part idleness played in contributing to the moral decay of ancient peoples should not be ignored today. Its insidious influence can be just as damaging now as it was then. Prolonged idleness deteriorates a man, destroying his ambition and his creative ability. The less he does, the less he wants to do. His unwillingness to work makes him useless to himself as well as to the community.

Because there are wealthy persons who live lives of ease and pleasure, doing nothing constructive, some persons think that this should be their goal in life. They want to be on what they call "easy street." It is this desire that lures many persons into crime. For a person to seek a life of constant ease is utter folly. Man was not made to do nothing. He was made to work. Work is good for him, mentally and physically. It gives him a sense of accomplishment that makes life interesting and worthwhile. There is satisfaction in the life of one who works, doing things for his fellowman. Comparing the life of the worker with that of the rich man who no longer labors, the Bible says: "Sweet is the sleep of the one serving, regardless of whether it is little or much that he eats; but the plenty belonging to the rich one is not permitting him to sleep."—Eccl. 5:12.

Making idleness a way of life is dangerous to a person's well-being, his mental attitude, his moral behavior and his joy in life. It can cause him to become dangerous to the community by leading him along paths of crime in a pursuit for easy money. In the case of youths, it leads to delinquency. Do not despise honest work, no matter how tiring it may be. Recognize your need for it, remembering that work, not idleness, is the way of life that God purposed for man.

Pay attention to The Word of GOD

AFTER getting into difficulty because of unattentiveness people are often heard to lament, "Oh, I wish I had paid closer attention!" Such persons may have lost their way because of not getting directions straight, or lost their job because of not paying attention to the boss. But it can be much more serious. Failing to pay close attention to the instructions of a doctor, the orders of a police officer, or the warnings of a lifeguard may lead to one's losing one's very life. Since it is for a person's welfare to heed such human authorities, how much more important it is to pay careful attention to the Scriptures, the infallible Word of the Supreme Authority, Jehovah God!

The apostle Peter made this point when he wrote: "You are doing well in paying attention to it [God's prophetic Word] as to a lamp shining in a dark place. . . . For you know this first, that no prophecy of Scripture springs from any private interpretation. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."—2 Pet. 1:19-21.

Are you paying attention? Why is it so important to do so?

You have good reason to pay attention to the Scriptures, Peter argued, for they are inspired of God. Yes, God actually directed those Bible writers to record the information that we need to build up our faith and to direct our lives. Just as a lamp illuminates a dark, unfamiliar path, making safe travel possible, so the Word of God can light up life's roadway and dispel the darkness concealing the pitfalls and rough spots. Every day decisions have to be made, problems dealt with and difficulties faced. Only by paying close attention to the inspired Word of God can wise decisions be made, problems be solved satisfactorily and difficulties overcome. The psalmist knew God's Word to be such an invaluable guide, for he wrote: "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

Do You Pay Attention?

Today few persons really pay attention to the Word of God. Oh, they may go to a religious service once or more a week and hear portions of the Bible read. But do they ponder over the Scriptures, ascertaining how they can be applied to themselves, or to circumstances that may eventually arise in their lives? Are their hopes and desires centered in the promises of God's Word? Do they become absorbed in the Scriptures, taking in all the information and knowledge that they can? Do you find yourself paying such close attention to the Word of God?

It is important that we make an appraisal of ourselves from time to time, because it is on the basis of our knowledge of God that we devote ourselves to serving

him. Such godly devotion should be the primary concern of our lives, for, as the apostle Paul explained to the young man Timothy, "it holds promise of the life now and that which is to come."—1 Tim. 4:8.

Yes, paying attention to God's Word so that we can worship him properly is a life or death matter! That is why Paul went on to counsel Timothy: "Continue applying yourself to public reading, to exhortation, to teaching. . . . *Ponder* over these things; *be absorbed* in them, that your advancement may be manifest to all persons. *Pay constant attention* to yourself and to your teaching. *Stay by these things,* for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:13-16.

From this it is evident that more than superficial reading of the Scriptures is needed. Just as physical food needs to be chewed to break it down into small particles so it can be digested and absorbed by the body, similarly, the spiritual food contained in God's Word must be mulled over, broken down, and looked at and examined from different angles. Only then can it be digested so it will stay with us to supply the necessary spiritual strength. And just as one will become weak physically if he fails to eat two or three times a day, so one must "pay *constant* attention" to the Word of God, day by day. The apostle Paul explained why it is important to do so: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away."—Heb. 2:1.

Jesus also emphasized the importance of paying special attention so that we do not lose a tight mental grip on the Word of God. Once, after telling an illustration wherein he likened the Word of God to seed sown on various types of soil, he said: "Pay attention to *how* you listen." "Pay attention to *what* you are hearing." Jesus knew that, if the people were to get the valuable instruction from the illustration, they needed to think about it, ponder on its meaning, mull it over in their mind and, most importantly, apply the instruction in their own lives. Jesus said that if one failed to do this, he would not get the sense of the word, and the wicked one would snatch away the seed that had been sown.—Luke 8:5-18; Mark 4:3-24; Matt. 13:18-23.

Examining Ourselves

Since our life is dependent upon an accurate knowledge of God's Word, it would be wise to examine ourselves as to how we pay attention to the Scriptures. Do not let fear of what you may discover keep you from doing this. If the results are disappointing, be glad you are aware of your deficiency in knowledge, and take steps to correct it by paying closer attention in the future.

A minister of a large church in California decided to make such an examination one Sunday morning. He asked his congregation to answer ten questions that normally required only a word or two by way of reply. The results were described as "staggering." On marking the papers the minister found that nearly 25 percent of his congregation could not identify the place where Jesus was impaled, more than a third did not know the name of the town where he was reared and only a little more than half could name the Gospels.

If people are unable to answer such simple questions about the Bible, is it not unlikely that they apply its teachings in their lives? But we should not feel smug if we can answer these questions, or even more difficult ones, such as, What were the names of the twelve tribes of Israel? the twelve apostles? Who was the last king of Israel? Whereas it is desirable to have a knowledge of such things, it is even more important to have instilled within our

minds and hearts information that we can use to direct our lives in a way that will be pleasing to God.

For example, if you were considering marriage, could you locate information in the Bible that would assist you to make a proper choice of a mate? If you were experiencing some friction in married life, would you know where to turn in the Bible to find counsel as to your Scriptural role in the marriage arrangement? Do you know where in the Bible information is given on raising children? Where would you go in the Scriptures to find counsel on the procedure to take if you were not getting along with one of your associates? If you had to decide whether to take part in some nationalistic ceremony, could you turn to an example in the Bible, or to principles that would dictate what you should do? If you were involved in a serious accident and the doctor thought it necessitated a blood transfusion, would you know where to locate scriptures that discuss God's law on blood? Although few, if any, of these decisions or problems may now face you, you may have to deal with them in the future.

Remember too, Christians are admonished: Always be "ready to make a defense before everyone that demands of you a reason for the hope in you." If one of your associates asked you any of these questions, as a Christian, you ought to be able to give him a Scriptural answer. Or he might want to know what all the present world trouble is leading to. Could you open up the Bible and show how these unparalleled world events were foretold to mark the last days? Could you thus prove from the Scriptures that the end of this wicked system of things is near and that God's new world is close at hand?—1 Pet. 3:15.

What your answers are to such questions is a good indication as to how well you have heeded the apostolic command to pay attention to the Word of God. Be honest with yourself. 'Keep testing whether you are in the faith, keep proving what you yourself are.' Perhaps you have drifted a little. Maybe the examination revealed that your grasp on the Word of life was not as tight as it should be. Consider, then, how we might pay better attention. —2 Cor. 13:5; Phil. 2:16.

How to Pay Attention

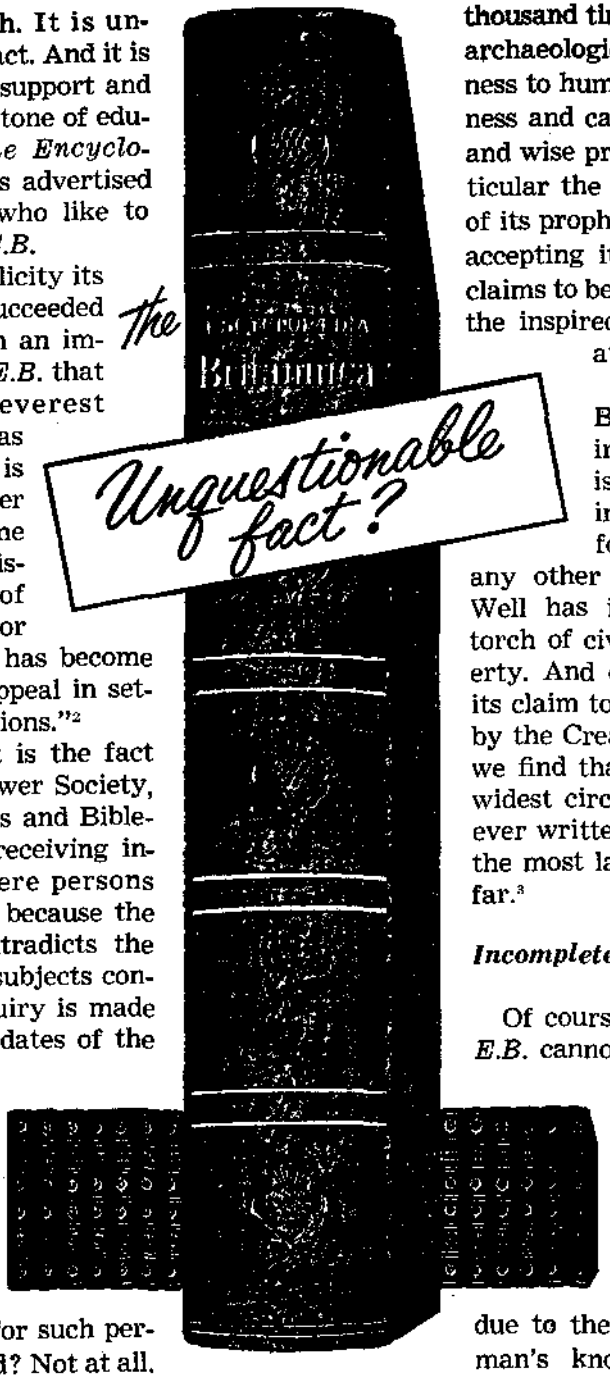
First, we will want to include in our daily schedule a time for the reading of the Scriptures, either privately or with other members of the family. We will also want to attend regularly the congregational meetings, where God's Word is considered. And when reading the Bible at home or hearing it discussed at the meetings, we will want to concentrate on what is being said. This means we will continually ask ourselves questions: How does this affect my life? Does this call on me to make any adjustments to bring my attitude or actions into harmony with this expression of the divine will? How can I use this information in the ministry?

This involves thinking while we read or listen—trying to figure out how we can use the information and apply it to our lives. We should be thinking not only while we are listening but also immediately afterward. This is important, for the points are still fresh in the mind, and by mulling them over and pondering upon them they will be fixed there.

This is paying more than usual attention, and that is what the apostle said we must do if we are to keep from drifting away. This is what it means to "ponder," "be absorbed," "pay constant attention" and "stay by these things." But the happy result will be that "you will save both yourself and those who listen to you." —Heb. 2:1; 1 Tim. 4:15, 16.

"IT IS the truth. It is unquestionable fact. And it is the beginning, the support and the constant touchstone of education."[1] Thus *The Encyclopædia Britannica* is advertised by its publishers, who like to refer to it as the *E.B.*

Yes, by such publicity its publishers have succeeded in building up such an image regarding the *E.B.* that even one of its severest critics recently was obliged to say: "It is an institution. Over the years it has come to represent the visible embodiment of scholarship, and for the general public has become the last court of appeal in settling factual questions."[2]



Bearing this out is the fact that the Watch Tower Society, publishers of Bibles and Bible-study aids, keeps receiving inquiries from sincere persons who are disturbed because the *E.B.* at times contradicts the Bible. Among the subjects concerning which inquiry is made are evolution, the dates of the Egyptian dynasties as compared with the Bible, date of the flood of Noah's day, and many of the better-known Bible characters.

Is there reason for such persons to be disturbed? Not at all. The evidences in favor of the Bible's authenticity, among which must be mentioned its accurate history as proved a thousand times over by modern archaeological findings, its trueness to human nature, its frankness and candor, its great laws and wise principles, and in particular the fulfillment of many of its prophecies, all justify our accepting it for being what it claims to be, a divine revelation, the inspired Word of the Creator, Jehovah God.

Consistent with the Bible's claim to be the inspired Word of God is the fact that it has influenced mankind for good more than any other book ever written. Well has it been termed the torch of civilization and of liberty. And consistent also with its claim to have been provided by the Creator for all mankind we find that this book has the widest circulation of any book ever written and that in by far the most languages, 1,181 thus far.[3]

Incomplete State of Man's Knowledge

Of course, the editors of the *E.B.* cannot lay claim to inspiration or even to divine guidance. They are prone to make the same mistakes that all other imperfect humans do, partly due to the incomplete state of man's knowledge and partly due to human frailty and selfishness. Besides, as the Bible shows, "faith is not a possession of all people," and so it should

not surprise us to find a lack of faith manifest on the part of the editors of *E.B.* —2 Thess. 3:2.

Since man is ever learning, he repeatedly finds himself obliged to discard what yesterday appeared to him to be truth for what appears to be truth today, and the *E.B.* is no exception. For example: For ever so many years *E.B.* published the story that Galileo proved that objects of unequal weight fall to the earth at the same velocity, this being based on what one Vivani reported. However, modern research has revealed that "what Vivani did not know was that a friend of Galileo and not Galileo himself dropped the weights from the Leaning Tower [of Pisa] and discovered that they did *not* fall to the ground in the same time."[2] Thus all these years *E.B.* contained a glaring scientific error, and so was not "unquestionable fact."

Here is an example involving the Bible: The 9th edition of *E.B.* took a very dim view of what the Bible had to say about the Hittites: "The lists of [Hittite] pre-Israelitish populations cannot be taken as strictly historical documents. . . . It is obvious [these Biblical] narratives written . . . so long after the events referred to cannot be taken as of equal authority with Egyptian and Assyrian inscriptions . . . No less favorable to the accuracy of the Old Testament references to the Hittites is the evidence deducible from proper names. . . . Is it unnatural to infer that these three names are not less fictitious than the Semitic names ascribed in the Old Testament to the non-Semitic Philistines?" —Vol. 12, page 28.

But current editions of *E.B.* adopt an entirely different tone toward the Bible record: "The Hittite race, 'the sons of Heth,' . . . was known to the writers of the Old Testament. . . . In confirmation and amplification of these Old Testament accounts, Egyptian evidence shows," and so forth. Due to archaeological discoveries *E.B.* was obliged to do an entire about-face as to the value of the Bible record regarding the Hittites.—1959 edition, Vol. 11, pages 598-B, 599.

In view of the foregoing it is not surprising that the dates *E.B.* gives for certain Egyptian dynasties do not agree with the Bible. Among the various dates *E.B.* has given for the beginning of the first Egyptian dynasty are 5,005, 3,892, 3,350 and 3,200 B.C.*[5] Might it not be that more complete knowledge will give a yet lower date for this dynasty, assuming that it came after the Flood, 2,369 B.C.? Especially is this a reasonable deduction in view of archaeologist Albright's observation that modern archaeological discoveries have required Egyptian dates to be progressive. lowered.[6]

Yielding to Popular Opinion

The *E.B.*, being strictly a commercia venture,* of course feels compelled to cater to popular opinions, which likewise causes it repeatedly to fail to measure up to its claim to be the "constant touchstone of education." A noteworthy example is its treatment of the evolution theory. It presents evolution "as a fact."[8] But the French Academy thought so little of Darwin's "facts" that it denied him membership on the basis of his evolution theory. Said one of its members in explanation: "What has closed the doors of the Academy to Mr. Darwin is that the science of those books which have made his chief title to fame—the *Origin of Species* and still more the *Descent of Man*—is not science, but a mass of assertions and absolutely gratuitous hypotheses often evidently fallacious. This kind of publication and these theories are a bad example, which a body that respects itself cannot encourage."—*Les Mondes.*[9]

* The United States government agencies repeatedly have found it necessary to order the publishers of *E.B.* to desist from questionable merchandising methods, to the chagrin of the scientific world.[7]

In discussing mutations *E.B.* tells only one side of the story. It fails to tell of the vain results of thousands of experiments made with mutations by the University of Washington under the direction of L. R. Donaldson. According to him no useful mutations appeared and none were anticipated. "So far as we know we're not getting any good characteristics. You can't add when you're subtracting."[10]

Nor does *E.B.*, in considering this subject, take note of Virchow, whose cellular concept has been termed "the central fact of modern biology." According to him such specimens as the Neanderthal man were pathological, that is, diseased, abnormal, and he held it folly to "try to establish new prehistoric races on the basis of one single specimen."* He also kept insisting that evolution should not be considered anything more than an interesting hypothesis, since proofs for it were lacking.

Jean L. R. Agassiz disposed of the evolution theory with the words: "A scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendency."[11] And who is this Agassiz? Says *E.B.*, "As a teacher of science he was extraordinarily skillful, certainly the ablest America has ever known . . . The result of his instruction at Harvard was a complete revolution in natural history study in America," because he insisted on going directly to the book of nature instead of to schoolbooks for his facts. "Every notable teacher of natural history in the United States for the second half of the 19th century was at some time a pupil of Agassiz or of one of his students." His summer school was "the school of all schools which has had the greatest influence on science teaching in America." And to sum up, "Agassiz was beyond question one of the ablest, wisest and best informed biologists of his day." *E.B.* tries to account for his "cold and unsympathetic . . . attitude toward Darwinism," but the fact remains that for Agassiz "each species of animal or plant was in itself 'a thought of God.' "[12]

Higher Criticism

Another way in which *E.B.* has sacrificed truth to popular opinion is in its adopting "higher criticism," which is destructive of faith in the Bible, in dealing with Bible subjects. It portrays Aaron as a rival of Moses and speaks of "a tradition of hostility between Moses and Aaron," and says that "the process by which tradition changed Aaron from being a possible rival to Moses to his ecclesiastical counterpart has never been satisfactorily explained."[13] That this of itself should throw doubt on the tradition of hostility between Moses and Aaron never occurred to these "higher critics."

Regarding Abel, earlier editions of *E.B.* were content with what the Bible had to say about him, but current editions try to discredit the Bible record by observing that "possibly Abel originally was a South Judean demigod or hero."[14]

There is a similar difference between what earlier and later editions of *E.B.* say about Enoch. The earlier ones recognize that four persons by this name are mentioned in the Bible and state that to base a mythical interpretation on his life because his years are the same as the number of days in a year "seems more ingenious than sound."[15] But current editions confuse the various Enochs mentioned in the Bible and state that "the brief notice in Gen. 5:21-24 is certainly a fragment of an Enoch myth. . . . The fact that his years are given as 365 suggests that he was a solar hero."[16]

Regarding Samson the *E.B.* currently, among other things, states: "It has, indeed, been argued that the entire Samson story is a solar myth; but it is apparently much

* *Rudolf Virchow*—Ackerknecht.

more highly probable that in this case the story of a popular hero has been expanded and decorated by mythological motifs. Why does a story so lacking in religious interest appear in the book? . . . There is some evidence that the story was not included in an earlier form of Judges, and that a later editor was constrained by its popularity to insert it."[17]

Does not the *E.B.*, by publishing such theories of higher criticism, go counter to its claim to be the repository of "unquestionable fact"? Surely all this higher criticism is mere speculation that often not only is contradictory but also has repeatedly been proved wrong by archaeological discoveries. Would it not be more consistent simply to summarize what the Bible has to say about its characters and then present it as just that? Surely.

Truth versus "Tolerance"

The *E.B.* has further failed to live up to its claim as the "constant touchstone of education" by yielding to religious pressure or, in the interests of "tolerance," wanting to avoid offending anyone. The apostle Paul asked the Christians at Galatia: "Have I become your enemy because I tell you the truth?" (Gal. 4:16) But the *E.B.* takes no chances on making enemies by telling the truth. Not that this was always its policy. Its most famed as well as most scholarly edition, the 11th, spoke plainly regarding the shortcomings of Christendom, because of which it received a storm of abuse from Catholic groups, although certain leading Catholic scholars fully exonerated the *E.B.** Nevertheless, it yielded to religious pressure, as can be noted from the following representative examples.

Under the heading "Eunuchs," current editions of *E.B.*, among other things, state: "The Italian practice of castrating boys in order to train them as adult soprano singers ended with the accession of Leo XIII."[18]

But what are the facts? They are as stated in the 11th edition: "Even more vile, as being practiced among a civilized European nation, has been the Italian practice of castrating boys to prevent the natural development of the voice, in order to train them as adult soprano singers, such as might till lately be heard in the Sistine Chapel. Though such mutilation is a crime punishable with severity, the supply of such 'soprani' never failed so long as their musical powers were in demand in high quarters. Driven long ago from the Italian stage by public opinion, they remained the musical glory and the moral shame of the papal choir till the accession of the present pope (Leo XIII) one of whose first acts was to get rid of them."[19] So, instead of the Vatican bringing to an end the use of eunuch sopranos in Italy, it was the last to stop using them! Was not the truth here sacrificed?

A similar example is found under the heading of "celibacy." For some fifty years the writer of the *E.B.* article on the subject had been a professor of English at Oxford University. He gave an objective presentation of the subject and was also used by *E.B.* to write on other historical matters. For more extensive information he recommended the *History of Sacerdotal Celibacy*, by the American historian Henry C. Lea, "by far the fullest and best work on the subject."[20]

But in recent editions of *E.B.* another article appears, one that is slanted in favor of clerical celibacy. It refers the reader to various German and French works and, for English readers, *The Catholic Encyclopedia*. It also mentions Lea but states that he is charged with superficial and biased scholarship.[21] What are the facts?

In the first place it may well be asked, How could one expect to obtain an im-

* *The Great E.B.*—Kogan.

partial view of such a controversial institution as clerical celibacy by consulting a Roman Catholic encyclopedia? And as for the merits of Henry C. Lea, American scholars agree that he was "the first and greatest of American scientific historians." His history of the Spanish Inquisition is the "most extensive, the most profound, and the most thorough of the inquisition which we possess."* He never wrote "with any other purpose of bias save that of eliciting the facts."[22] His work was stamped with "love of truth, interest in science," and no one could tell by his works what was his religion. He received degrees from leading European and American universities; in fact, he was even more esteemed and appreciated in Europe than in the United States.[23]

But who is the writer of the current article on celibacy in *E.B.* that casts slurs on this noted historian Henry C. Lea? And what are his qualifications? He is H.R.W., with no other qualifications given save that of being a Jesuit priest in Japan and who wrote nothing else in *E.B.* save the article on celibacy.[24] Why replace an Oxford English professor with a literary unknown in Japan? An interesting question that allows for more than one answer.

The subject of heresy furnishes another noteworthy example. The famed 11th edition told that persecution for heresy had been practiced by pagans, Moslems, Catholics and Protestants, honestly telling the facts, showing neither fear nor favor. Socrates had been "indicted as an irreligious man, a corrupter of youth, and an innovator of worship." Persecution of sects within Mohammedanism was also shown to be common. Regarding Christendom it stated:

"As long as the Christian Church was itself persecuted by the pagan empire, it advocated freedom of conscience, and insisted that religion could be promoted only by instruction and persuasion (Justyn Martyr, Tertullian, Lactanius); but almost immediately after Christianity was adopted as the religion of the Roman empire the persecution of men for religious opinions began . . . Arianism, when favored by the reigning emperor, showed itself even more intolerant than Catholic Orthodoxy [had been of it] . . . In the middle ages the church showed no hesitation about persecuting unto death all who dared contradict her doctrine, or challenge her practice, or question her authority . . . In the Albigensian Crusade (A.D. 1209-1229) thousands were slaughtered."[25]

Further, this 11th edition told how Luther at first claimed that "heresy is a spiritual thing which one cannot hew with any iron, burn with any fire, drown with any water. The Word of God alone is there to do it," yet later he became party to an agreement where the ruler decided the religion of his subjects and those who disagreed could emigrate but could not practice their religion in the dominion of such a ruler. Calvin's consenting to the death of Servetus for denying the trinity is also noted, as well as the fact that in times past Protestants quite approved of the execution of heretics.[25]

All this wealth of telling testimony regarding heresy has now disappeared. There is reference to the minor heresies of early Christendom, a glossing passing reference to Catholic and Protestant persecution of heresy and a discussion of "scientific" heresy.[26] Thus the truth is thrown out the window so as to avoid offending anyone: pagan Greek, Moslem, Catholic, Protestant.

So what? Does this mean that such authorities as *E.B.* should not be consulted? Not at all! Without doubt, it and works like it serve a good purpose and, in fact,

* Lea's history of the Inquisition endeared him to the people of Spain. In it he showed that the chief harm done by the inquisition was not the thousands slain but the fear it fostered, causing Spain to become intellectually stagnant.

should be consulted even more than they are.

But the foregoing should suffice to show that "truth" as presented by man is a relative thing. It may be incomplete due to imperfect knowledge, or it may be distorted or slanted, partial or circumscribed because of human frailty; and this is especially true of matters touching the Bible, since, as has been noted, "faith is not a possession of all people."—2 Thess. 3:2.

It all calls to mind what the Scriptures have to say about the governments of this world. They serve a useful purpose and are to be obeyed; even dedicated Christian ministers are to be in subjection to them —but only relatively, that is, so long as these governments do not go contrary to God's will. Caesar may never ask what belongs to God. (Mark 12:17) So with such literary authorities as *E.B.* They may be accepted, in the absence of something better, or so long as they do not conflict with God's Word, the Bible, which alone is infallible truth.—John 17:17.

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THE DISHONORABLE BLOOD SAUSAGE

● Under this headline a Viennese weekly paper (*EXPRESS am Wochenende*, November 26, 1960) had this to say about an edict of days gone by:

"Even the ancient Greeks and Romans enjoyed sausages thoroughly, the main ingredient of which was in fact garlic. The use of animal blood in preparing sausages apparently came up in the time of the East-Roman emperor Leo VI (A.D. 886-911). He, who was called the wise man or the scholar, issued an edict by which the preparation and taking of blood sausage was forbidden. In his prohibition he quoted the older prohibition concerning the eating of blood in the Old and New Testament, and complained that people, partly because of profit, partly because of being lickerish, have become so extravagant as to convert blood into an eatable food. Then the edict says:

" 'It has gotten to our ears that blood is being wrapped up in intestines like in skirts, and is thus being sent to the stomach as a dish. Our Imperial Majesty can no longer tolerate and permit this disgrace to be brought upon the honor of our state by such a wicked invention of people only greedy after gluttony. Who therefore converts blood into food, or merely buys or sells it, his property shall be confiscated, he himself scourged severely, as a sign of his dishonorableness he shall be sheared to the skin, and forever banned from the empire. Also, the authorities, because of having not been more vigilant in their office, and having allowed such an outrage to take place, shall make amends by paying ten pounds of gold.' "

"But the edict was considered as just so much 'sausage' by the subjects. Blood sausage continued to hold its own," even as today unrighteous persons ignore the edicts in God's own Word that forbid the eating of blood. —Gen. 9:4; Acts 15:28, 29.

Land of the Vallecaucano

By 'Awake!' correspondent in Colombia

WHAT the Creator has done for the Cauca Valley of Colombia is marvelous indeed. By locating it just three degrees north of the equator and raising it 3,000 feet above the surface of the Pacific, He endowed it with perennial summertime. To prevent it from being lashed with violent winds and tempestuous rains, He hemmed it in on the west and on the east by majestic ranges of the Andes. Then atop the flat valley floor He rolled out a twenty-mile-wide carpet of rich volcanic soil capable of producing two or three harvests of crops each year.

Abundant rainfall in the mountains keeps numerous streams and small rivers flowing across green fields to join the leisurely Cauca, which meanders aimlessly, serpentlike, throughout the length of this 150-mile stretch of subtropical fertility, before entering a deep and heavily forested gorge to begin its northward quest for the salt waters of the Caribbean.

An abundance of bright sunny days; refreshing scattered showers, punctuated with gorgeous rainbows; pleasant mid-afternoon breezes descending from the mountain slopes; a flood of brilliant sunlight casting long shadows across fruitful fields just before the late afternoon sun drops behind the western cordillera; an occasional glimpse of distant snow-capped peaks glistening radiantly in the rays of the setting sun, followed by incomparably lovely nights with a caressing warmth that could inspire a song—all of these were added to complete God's gift to Colombia's Valle del Cauca.

When the Spaniard arrived in the early sixteenth century, it was love at first sight. His search was over. Here is where he would settle down for the remainder of his days. He sent back home for his horses and cattle, donkeys and goats, chickens and pigs. His religion he brought along too, and he began to build churches and missions and to convert the natives to Catholicism.

In the nineteenth century he fought for independence and embarked on the turbulent, often violent, river of political contention and strife. He launched steamboats on the leisurely Cauca, drained swamplands and set great herds of cattle out to graze. His sugarcane and coffee began to find their way out into the markets of the world.

It is only since World War II that the four-and-a-quarter-century-old Santiago de Cali, the Valley's capital, has begun to shake itself from the dreams of the past to take on the air of a modern industrial metropolis. Old buildings, proudly reminiscent of gallant *caballeros* and sophisticated ladies, have had to surrender to the inexorable force of the wrecking bar and the bulldozer blade.

Much of the Old Spanish "Caballero"

While much of the old colonial atmosphere is still there, modernistic homes built around bright sunny patios have multiplied and grown into attractive residential *barrios* with palm-lined boulevards and well-kept parks. Here is where the wealthy descendants of old Spanish colonists and the aspiring members of a newly emerging middle class live in contentment and ease.

And just what is this Vallecaucano like today? He may be a banker or a businessman, a doctor, a lawyer or an architect, an accountant, a salesman or a professor. He is educated, intelligent and surprisingly well informed about the world in which he lives. There is still much of the old Spanish *caballero* in him, as evidenced by his cultured poise and his precise correctness of manners. He likes his club, the restaurant and his midmorning demitasse of *tinto,* the coffee upon which the Colombian economy rests. His gracious wife and daughters, dedicated to stylish dress, elegant coiffures and carefully manicured nails, admirably fulfill their assigned role of pleasing the dominant male of the Valley, while still finding considerable time for social activities, the movies and going to church.

Not particularly religious himself, he frequently attends church just to please his wife, though his early religious training permeates his thinking far more than he realizes. His politics and economics he does take seriously. He worries about communism, nuclear war and the price of coffee on the world market.

Believes in God, But . . .

But, then, the Vallecaucano may also be a farmer or a shoemaker, a carpenter, a cowboy or a mechanic. Before the morning sun peeks over the *Cordillera Central* you may see him riding his bicycle down the dark highway with scores of others on their way to a long day's work in a sugar mill. Or in a modern factory he operates a machine forty-eight hours a week. His home, humble in itself, has been made attractive with potted plants and colorful flowers. He, too, is courteous and polite, and his family a model of hospitality.

Despite his lack of formal schooling, he is alert and interested in life. He reads the newspaper each day and likes to converse about Khrushchev and Kennedy, atomic tests and space flights. Communism does not terrify him the way it does his more affluent brothers. He works with some Communists, has listened to their arguments and has read their literature; but he is not overly impressed with their talk of a Communist workers' paradise. He has had enough of dictatorships and does not favor any government that leans too far to the left or to the right.

Ask him about religion and he will probably say: "I am Catholic, I believe in God, but I don't like the priests." To him the church has always been the solicitous friend of a feudalistic, conservative society, favoring the privileged few and seldom going out of the way to help the common man.

Strange though it may seem, however, he does not spend his time brooding over the high salaries, country clubs, fine homes and shiny automobiles of his more affluent brothers. He rather accepts that as an unalterable fact of life. But when he takes a bus ride out through the valley and views the expansive plantations of sugarcane, cotton and rice, he is forcefully reminded that the majority of these lush green fields are the property of comparatively few men and their families. Then as the bus speeds into one of the many old towns that dot the Valley at regular intervals, slowing down to pass through narrow streets of humble houses jammed one against the other, with an incredible number of fami-

lies and children crowded into one block, he cannot quite understand why, with so much good land here in the Valley, things have to be this way.

The Coming of Violence

The Vallecaucano likes to reminisce about the good old days before 1948, when everything was *tranquilo* throughout all the Valley. A person was safe out walking alone any hour of the day or night. Then violence came to the Valley.

At first it was political. The Conservatives, who were in power, drove the Liberals off their land; then the Liberals organized guerrilla bands to fight back, both sides massacring whole families ruthlessly, including women and children of all ages. It was virtual civil war. Few persons outside Colombia realize the extent of the slaughter. Discussing the matter, *Time* magazine of February 23, 1962, said in its Latin-American edition:

"Senseless violence in Colombia's backlands has killed more than 300,000 Colombians in the past 14 years—a figure greater than the battle deaths of all U.S. forces in World War II. . . . After years of fighting most of the marauders now pay only lip service to politics. The killing is largely for killing's sake. . . . The main battlefield is in the small, heavily settled department of Valle (pop. 1,596,650) west of Bogotá, where, on the average, three people are murdered each day."

Thus great numbers of Colombians have learned to live only by violence. This legacy has helped keep thousands of bandits going; the bandit gangs are often made up of eight to ten youths who are viciously sadistic. These gangs have wiped out whole families in the rurals, usually beheading their human victims with machetes and then doing the same to dogs, pigs and chickens.

With such brutal violence and so many killings, what hope does the Vallecaucano have for the future? His first hope is that the government will soon put an end to the violence and bring back tranquillity. He appreciates the progress that has been made. But, while he listens to what men project for the future, he is apprehensive in view of the violence of the past.

To have the tranquillity he desires, he realizes that there has to be a change in the outlook and values of the people. Political parties can impose new legislation on the people, but they cannot change what man is inside. The church does not bring the change because it simply adopts the standards of the society around it. It is evident that the church has not been an effective force to prevent fourteen years of bloodshed, though the majority of disputants have grown up in its faith. The Vallecaucano who realizes this but who has not lost his faith in God is finding cause for confidence in his study of the Bible. He has cause for confidence. He can see what God has already done for his valley. He can see the change Bible principles make in one's life. He can read about the hope the Bible holds forth of a peaceful new world. It is evident to him from the daily provisions that make life possible that God has not forsaken man.

FINANCING CRIME

"The American people are spending more on gambling than on medical care or education; . . . in so doing, they are putting up the money for the corruption of public officials and the vicious activities of the dope peddlers, loan sharks, bootleggers, white-slave traders and slick confidence men."—U.S. Attorney General Robert F. Kennedy.

Sleeping to Survive

WHEN the first gentle fall of fluffy snowflakes carpets northern lands with a white blanket, a strange transformation will already have taken place among some of the wild animals. Unlike the creatures that migrate to warmer places before the coming of winter, these animals stay where they are. They survive through months of freezing temperatures and scarcity of food by sleeping. The woodchuck is one of these unusual animals.

Well below the frostline, the woodchuck, curled up into a furry ball, quietly sleeps the winter months away. He is snuggled at the end of a burrow that is from ten to twenty-five feet long with sloping side tunnels for drainage. Completely oblivious to the icy winds of winter and the piling up of many feet of snow on the ground four to five feet above him, he sleeps on, waiting for spring, when, in some mysterious way, he will be awakened to renew his active life. Even if the temperature in his burrow should drop to a few degrees above freezing, he will not be disturbed, for his sleep is no ordinary sleep. It is the strange winter sleep of hibernation.

Although scientists have been studying hibernation for many years, it is still a mystery to them. They are not certain as to what actually triggers it, and they do not know how the bodily functions of animals such as the woodchuck are altered so they can sleep for six or seven months without food and drink. One thing is certain, however; these animals did not get their strange ability by their own efforts. The One who designed their little bodies gave it to them so they might be able to survive the rigors of winter. He caused it to be an automatic thing that would be triggered in the fall of the year and then terminated at the proper time in the spring. When it begins, the functions of their bodies automatically slow down.

Change in Body Functions

The change from normal activity to winter sleep is gradual, involving drastic changes in a hibernator's body. From three to thirty days is required for the woodchuck to reach full dormancy. It does it in steps of increasingly longer drowsy periods followed by periods of wakefulness. Some animals descend into it smoothly without interruption. During this time the animal's heartbeat, respiration and temperature gradually decline.

In normal activity the heart of the woodchuck beats at a rate of 80 beats a minute, which is unusually low for a warm-blooded animal of its size. A ground squirrel has a normal heartbeat of 360 a minute; the hamster has one of about 270 a minute, and the bat has one of 180 a minute. During hibernation the heartbeats of these creatures is phenomenally low. The heart of the woodchuck slows to around four or five beats a minute; the squirrel's drops to three a minute, the ham-

ster's to about four, and the bat's to two or three. Despite this slow heartbeat, the blood pressure remains near normal.

Although blood circulation is slow, the cells of the hibernator's body are not starved for oxygen. This is surprising, especially in view of the fact that its rate of respiration is also greatly reduced. Normally, the woodchuck breathes at least twenty-five to thirty times a minute, but during hibernation it takes one breath a minute and sometimes one in every five minutes. The thirteen-lined ground squirrel drops its respiration from a rate of 100-200 breaths a minute to a rate of from one-half to four a minute. Breathing in hibernators is commonly irregular.

Because the rate of chemical changes, or metabolism, in the body of the dormant woodchuck is greatly slowed down, its cells do not require much oxygen. A certain amount of oxygen is left in the blood notwithstanding the animal's slow respiration. Gradually the blood becomes saturated with oxygen. This is evident in the paws of the ground squirrel. Their normal color is gray, but during hibernation they take on a pink color because of the reddish color of its oxygen-rich blood.

The body temperature of hibernators undergoes a startling reduction during their descent into winter sleep. A bat's temperature drops precipitously from about 100° F. to around 40° F., or the approximate temperature of its den. The temperature of the woodchuck slides from 96.8° F. to about 37° F., or to a few degrees above its surroundings. The same is true of the hamster, whose body temperature will stay about one degree above that of its environment, even when the temperature of its environment is down to freezing.

The automatic temperature regulator given these little animals by the Creator prevents them from freezing. When the surrounding temperature drops below freezing, their metabolism automatically increases threefold or more. Should freezing still threaten them, it will wake them up. Strangely enough, low temperatures never cause a hibernating animal to become frostbitten.

The Creator designed these little creatures to have heart and muscle tissues that are a little different from those of nonhibernating animals. The human heart, for example, could not stand the drastic temperature reduction that the heart of the woodchuck endures. It reacts badly when body temperature is lowered to between 70 and 80° F. by beating irregularly. The woodchuck's heart, on the other hand, is designed to work smoothly when the body temperature is only one degree above freezing.

Food

Even with an astoundingly low rate of metabolism, a hibernating animal needs a certain amount of nourishment. Usually this is obtained from the large quantities of fat stored in its body. Weeks before hibernation begins for a woodchuck—usually in September—it greatly increases its food intake. By the time it begins its winter sleep it will weigh as much as four times its usual weight and will have thick layers of fat on its body. From about the middle of September until about the middle of March its body draws upon this stored fat, which is its only source of energy. The woodchuck's sleep is not unbroken, however, for it wakes up about every three weeks to relieve itself.

Unlike the woodchuck and bat that usually eat nothing during their period of sleep, the ground squirrel wakes up periodically to eat some of its stored food. This and its body fat keep it nourished. The amount of food needed by a hibernator is very small. A hamster uses only one-thirtieth to one-fiftieth of its normal

energy during hibernation. It too wakes up occasionally to nibble on some food, but the behavior of hibernating animals varies even within the same animal kind.

Winter Sleepers

Among mammals, reptiles and insects a number of creatures can be found that spend either a portion or the greater part of winter sleeping, but few are true hibernators. A hibernator is technically considered to be a creature that experiences a greatly reduced body temperature, heartbeat and rate of respiration during winter sleep. Upon this basis a bear could not be classed as a hibernator. It is instead a deep sleeper.

A bear's metabolism does not slow down to the extent common in woodchucks, hamsters, ground squirrels, bats, and so forth. Instead of the bear's temperature dropping to a few degrees above freezing, it remains only a few degrees below normal. Respiration also remains relatively normal. During winter it may wake up occasionally and spend a whole day outside if there is a warm spell. At such times it will eat if food can be found. While sleeping it draws energy from its stored fat. The common black bear puts on about a four-inch layer of fat before beginning its winter sleep.

A male bear of some species will sometimes keep active for most of the winter if it can find enough to eat, but the female will seek out a den in a hollow tree trunk, a cave or upturned roots and will go to sleep there. During her winter sleep she gives birth to tiny cubs that weigh only eight to twelve ounces. They are smaller in proportion to her weight than the young of almost any other mammal. This is a wise provision of the Creator, since her principal source of energy for several months is only her stored fat. Her sleep is not so sound that she is not conscious of her young. If they make any sound of discomfort, she will shift her position.

Since a bear's winter sleep is not true hibernation, it wakes from it much more quickly and easily than does a woodchuck. Two or three hours are needed for a woodchuck to return to normal activity. As it comes out of hibernation its bodily functions speed up at an exaggerated rate. Its heartbeat leaps up to 200 a minute, more than twice its normal beat of eighty. Its breathing likewise exceeds its normal rate. At the end of two or three hours its body is functioning as usual.

For a long time birds were not considered as having any hibernators among them, but in the 1940's an American scientist discovered, by chance, a poorwill that was hibernating in a California gorge. It is of the same family as the whippoorwill. For eighty-eight days it remained in a torpor, not even waking when a sleet storm buffeted its back, which was exposed from its shallow hole. Its body temperature registered a low of 64.4° F., which is a sizable drop from its normal 106° F. Its breathing and heartbeat were imperceptible. Repeated weighings during its hibernation revealed fractional losses in body weight. At the end of its lengthy sleep it slowly woke up and flew away. The bird was closely observed for four seasons.

Because of their lowered rate of metabolism, it has been suggested that hibernating animals do not age while dormant, but recent evidence seems to prove otherwise. Some growth continues during this period, notwithstanding extremely low body temperatures. This became evident in a female tortoise during its twenty-three-week period of hibernation. While sleeping, it regenerated part of its lower jaw that had been missing. Hibernation does, however, seem to affect the life-span of animals. It appears that hibernators usu-

ally live much longer than non-hibernators their size.

Water turtles sleep away the winter buried in the mud at the bottom of their watery world. During that time their need for oxygen is so small that they can stay there without breathing for three months or more. Some turtles have special bladders for taking oxygen from water. Land turtles burrow about two feet into soft ground and hibernate there.

Like other cold-blooded creatures, the temperature of turtles and snakes is always close to that of their surroundings. Their survival, therefore, through cold winter months is made possible by their ability to hibernate. Snakes frequently hibernate in clusters with their bodies intertwined. They choose holes in the ground that take them below the frostline.

The amount of weight that is lost by winter sleepers varies greatly. A hoop snake was found to lose only one ounce out of a total weight of three pounds eleven ounces during a hibernation from November 4 to March 6. Some warm-blooded hibernators also show only slight weight losses, while others may lose 30 to 40 percent of their body weight.

Estivation

In hot lands a torpor comes on some animals that is similar to winter sleep in cold lands. It is called estivation. This occurs during hot, dry periods when food and water are scarce. It is a means for their survival. The African lungfish survives the drying up of a stream by burrowing into the mud and shaping a cavity there. After lining it with mucus that hardens into a type of cocoon, the lungfish falls into a torpor that allows it to survive until the rains come and fill the stream with water. There are insects that survive dry periods in a somewhat similar manner. The larvae of the caddis flies, for example, burrow into the mud at the bottom of their pond and stay there until the dry pond has water in it again.

Some land snails also survive dry spells by burrowing into the ground and sleeping. They prevent loss of moisture by sealing the opening of their shell with hardened mucus. Like the lungfish, they leave a small opening for air. They remain in this lethargic state until a prolonged shower comes to revive them. Snails in cold climates also seal themselves in their shells during dormancy. They hibernate from four to six months in the winter.

Cold, hunger, darkness and quiet appear to be contributing factors to bringing on hibernation. But there is great variation as to how winter sleepers respond to them. Some, like the woodchuck and chipmunk, will begin hibernating while there is lots of food. The air can still be warm when the woodchuck begins his long sleep, but other animals become lethargic when the temperature drops. In zoos where food and temperature are constant, animals seldom hibernate. There is much about winter-sleeping animals that man has yet to learn.

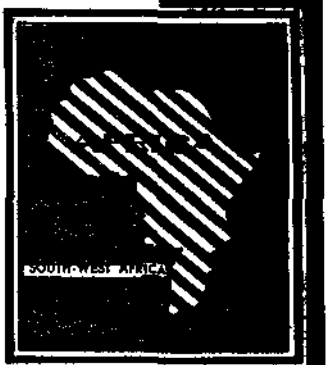
In the wild and natural habitat of animals survival is an ever-present problem. They succeed in existing, not because of any wisdom of their own, but because their Creator, Jehovah God, has thought for them, giving them a guiding instinct. He has put into their bodies automatic guidance for meeting the problem of survival.

Aerial Invader Downed

In Sion, Switzerland, two giant golden eagles attacked a Swiss military plane, a light single-engine craft, and forced it to make an emergency landing.—*The National Observer*, March 11, 1962.

DISPUTED TERRITORY

South-West Africa



By "Awake!" correspondent in South Africa

FROM time immemorial men have had territory disputes, often resulting in bloody warfare and displacement of tens of thousands from their homeland. All too often race issues have been involved. In our day efforts are made at an international level to settle such quarrels. Quite likely you have personally witnessed the misery that territorial disputes entail.

Let us have a close look at one such disputed territory, South-West Africa, and the issues involved. This vast land, about 900 miles long and 350 miles wide, covers some 318,000 square miles; roughly it is about as large as France and Italy combined. Its population is only a little more than 500,000, of which about 10 percent is white.

Most of the land is arid; much of it is desert. For a thousand miles along the west coast, and up to eighty miles inland, stretches the Namib desert with its huge sand dunes, from the mouth of the Orange to that of the Cunene, the two constantly flowing boundary rivers. Other rivers of the territory are mostly waterless, sandy courses, changing to seething masses of foaming water after heavy rain.

East of the Namib desert lies a vast plateau, rising from south to north and ranging from 2,500 to 4,800 feet above sea level. Here subterranean water sources are reasonably plentiful. In the far north of this land of contrasts stretches the Etosha pan, 2,300 square miles in extent, and part of an enormous game reserve of thousands of square miles. This reserve includes part of the Kaokoveld, which is undulating, rock-strewn hilly country. Adjacent to it lies the stoneless, level country of Ovamboland.

Historical Background

As far back as we know, the Bushmen lived in this territory. Long after the Bushmen, Damaras and Namas (Hottentots), the Bantu came on the scene. Forced out of Bechuanaland about 1550, the Hereros settled in the Kaokoveld, but were presently in violent conflict with the Ovambos, as a result of cattle thieving on both sides. The Hereros were driven south to settle in the central part of the plateau, their present homeland. Here they clashed with the Namas, who eventually drove them from the site of the present capital, Windhoek.

The Basters of Rehoboth, south of Windhoek, whither ninety families had moved from the Cape Colony in 1868, found themselves in an uncomfortable position, between the squabbling Namas and Hereros. (The Basters are descendants of white men and native women.)

There was no question of clearly defined territorial boundaries between the various races. This was reflected in the claim of the Namas: "Where the tracks of our hunters lie in the veld, there is our home, there is Namaland." To which claim the Hereros countered: "Wherever our herds of cattle graze in the veld, there are the

boundaries of Hereroland." Small wonder, then, that even before the advent of the white man this disputed territory was the scene of endless racial strife and bloodshed.

After the sea route from Europe to India had been found, late in the fifteenth century, mariners of various nationalities touched at different points on the coast. Just two centuries ago, the first white hunters, traders and travelers began visiting the territory sporadically from the south. Early in the nineteenth century missionaries started coming.

During the last quarter of that century an effort to place the territory under the control of the Cape Colony failed. Soon the Basters asked protection from the German empire. Later, also the Namas and the Hereros came under its protection. In 1885, after negotiations with Great Britain and the Cape Colony, Germany took the territory as a protectorate. At first its development was left to traders, but very soon the German government took this responsibility on itself. Vigorous action brought native wars to an end. But now the erstwhile enemies combined against the whites. The tragic struggle that ensued cost a vast sum of money and the lives of many thousands before peaceful conditions came in 1907.

The Germans set their outposts at the southern level of the Etosha pan, dividing the territory into two parts with an imaginary boundary now known as the Red Line. North of it lie the Kaokoveld, Ovamboland, Okavango and Caprivi. Here there are no established white interests, but this is the homeland of the territory's Bantu and Bushmen. South of this line is the so-called police zone, the developed territory with its towns and civilization.

In World War I the military forces of the Union of South Africa under Generals Louis Botha and Jan Christiaan Smuts captured the territory, the Germans surrendering July 9, 1915. Then on December 17, 1920, the League of Nations granted the Union of South Africa the mandate over the territory.

Development

Under the administration of the Union of South Africa, which became the Republic of South Africa in 1961, the territory's economy has flourished. This land of cattle and karakul, of fisheries and guano, copper and diamonds, has also many other resources. The central plateau is splendid cattle country. In the dry south flourish the karakul sheep, the "black diamonds." Four million of them feed the world's fashion markets with fur and aid the land's economy by some $17,000,000 yearly. The barren Namib contributes its rich diamond yield. The land's economy, based on commerce, industry, mining and agriculture, is sound, its products command good prices and its trade balance is favorable.

Although the territory has as yet no universities, it progresses educationally. The Basters have good schooling, with high school facilities at Rehoboth. Some of these people are rich farmers, and this national group has done much for its own education. In the tribal areas there are several hundred schools, providing, however, mainly primary education.

Political Development

Pointing to the future of South-West Africa, President Woodrow Wilson of the United States said during the Versailles Peace Conference: "It is the task of the Union of South Africa to make it so attractive that South-West Africa will of its own free will want to become part of the Union." How have matters developed in this regard?

The existing pattern was retained, the territory north of the Red Line still being

closed to Europeans, who must have a permit to enter this area. The Union Parliament, however, legislated several constitutional changes. In 1925, for instance, provision was made for creating and giving executive power to an Administrator and a Legislative Assembly. The territory's Legislative Assembly resolved in 1934 by a two-thirds majority in favor of a change of status of the territory to a part of the Union. In 1943, and again in 1945, it resolved unanimously that the territory be incorporated with the Union.

A referendum was held by the territory from December, 1945, to April, 1946, in cooperation with its mandatary to test the feelings of its then nearly 300,000 nonwhites. The result was 70 percent in favor and 11 percent against joining the Union, while 19 percent were not consulted, the wandering Bushmen and certain others not being accessible as national units. The Hereros, forming 7 percent of the territory's total and 11 percent of its Bantu population, were most strongly opposed, and still are today. They wanted "their land" back, under the protection of the Trusteeship Council.

Mandate and Dispute

At the foundation meeting of the U.N. in 1945, South Africa asked for the termination of the mandate and that the territory be incorporated with the Union. The request was rejected. The following year the U.N. requested the South African government to submit a trusteeship agreement for the mandated territory, to replace the mandate of the defunct League. The Union government informed the U.N. in 1947 that it would not submit the requested trusteeship agreement because of "the wish, clearly expressed by the overwhelming majority of all the native races in South-West Africa, and by unanimous vote of the European representatives of the territory" and that "in the existing circumstances the Union government has no alternative but to maintain the status quo and to continue to administer the territory in the spirit of the existing mandate."

The U.N. had rejected the result of the referendum on the ground that the nonwhite population could hardly have realized what the referendum was about, although the representatives of these people declared that they had understood well and that they wanted to continue under the Union government.

In 1948 the Union of South Africa again rejected the U.N.'s request to place the disputed territory under a U.N. trusteeship. The following year, the association of the two countries, already close, was made much closer when South Africa gave the territory six elected representatives in the Union house of assembly and four in the senate. Thus the territory is today administered virtually as a fifth province of the Republic.

When the U.N. requested the International Court of Justice for an advisory opinion on whether South Africa could legally absorb the area, the World Court ruled that the provisions of the U.N. Charter do not bind South Africa legally to put the territory under the Trusteeship system, but that South Africa can change the territory's international status only with U.N. approval.

In June, 1961, the U.N. special committee on South-West Africa was to visit the territory, but the Committee was denied entrance into the disputed area. Nonetheless, the Committee submitted a report, based on testimony collected from witnesses in other parts of Africa. The Committee's report recommended that South Africa's mandate be terminated immediately and that the U.N. establish an interim administration. An Afro-Asian resolution was then approved by the U.N. General

Assembly, which called for a seven-man mission to visit South-West Africa with the task of arranging with South Africa for general elections leading to the independence of the disputed territory.

U.N. Visit Leads to Controversy

South Africa, taking the view that the mandate, granted after World War I, lapsed with the dissolution of the League, did not admit the full U.N. committee into the territory. During May, 1962, however, South Africa invited Victorio D. Carpio of the Philippines and Dr. Salvador Martinez de Alva of Mexico, the chairman and vice-chairman of the U.N. seven-nation South-West Africa Committee, to come to the disputed territory.

ARTICLES IN THE NEXT ISSUE

- Bible Principles in Business.
- Will This Eye See Again, Doctor?
- Care for the Aged.
- Porcelain—Nobility of the Ceramics.

The U.N. officials went on a tour of South-West Africa. Wishes of those consulted ranged from requests for U.N. supervision to satisfaction with the present system and the desire that the U.N. not interfere. After the tour a lengthy statement was issued by the U.N. officials in Pretoria on May 26, in which they stated that they found no evidence nor heard allegations that there was a threat to international peace and security within South-West Africa. The report, in effect, absolved South Africa of the accusation that its racial policies threatened the peace in the territory or the annihilation of its nonwhite population.

Two weeks after the Pretoria statement, which was greeted with considerable anger by a number of African delegates, Carpio disavowed any hand in its preparation. He insisted that he was ill at the time and was under undue persuasion to approve it. Dr. Martinez, however, said that both men had agreed on every part and that for his own part he did not deny the statement and that he still believed it was accurate.

Out of the controversy emerged a new report, apparently coming from the same U.N. officials, the tone of which was quite a contrast with the declaration made in Pretoria by the two officials and endorsed by the South African government. The new statement said the racial situation in South-West Africa was a violation of the U.N. Charter and "the enlightened conscience of mankind." It said it was "the overwhelming desire" of the African population that the U.N. take over the administration of South-West Africa and that the U.N. might consider sanctions against South Africa to compel her to heed the U.N.'s wishes.

Then, on August 31, the full U.N. Committee on South-West Africa issued a statement saying that "a serious political disaster with far-reaching consequences" threatened the disputed territory. It said it was "imperative" that the U.N. "take firm and resolute action" to gain its rights in South-West Africa. Yet it cannot be denied that the U.N. has failed to inspire confidence by the conflicting reports of its representatives.

What is ahead for the disputed territory? Observers of African affairs will watch events with keen interest, knowing that there are no easy answers for territorial disputes, which are rooted in the fact that men tend to be strongly nationalistic rather than feeling ties of brotherhood with other races. Only when men everywhere show tolerance and love for their neighbor will territorial disputes be a thing of the past.

CANADA'S CONFUSING ELECTION

By "Awake!" correspondent in Canada

JUNE 18, 1962, was election day in Canada. Prime Minister John Diefenbaker, whose Progressive-Conservative party had been in power since 1957, submitted his administration's record to the electorate and asked for a renewal for the next four years of his mandate to govern. But after the votes were counted there remained considerable confusion. None of the four contending parties had gained a clear majority. The Progressive-Conservatives had won 116 seats; the Liberals 100; the Social Credit 30; and the New Democratic party 19.

The election day, hailed as the 'day of decision,' had turned out to be the 'day of indecision.' The Canadian people seemed disillusioned with the Diefenbaker government, but not at all convinced that any of the other political groups had anything better to offer.

Although no party had a clear majority in the 265-seat House of Commons, Diefenbaker as leader of the largest party would have the task of forming a new government. But such government could only rule on sufferance of the other parties, which could at any time defeat the minority government and force a new election. *Maclean's* magazine, a prominent Canadian journal, described the result as a "Hung Jury," and added sadly: "Nobody had won; Canada had lost."

But what does this division of parties mean to government in Canada? The Conservatives and Liberals are the two old-line parties and are both a little to the right; the New Democratic party is a socialist-labor group. But the item of greatest interest is the emergence of the Social Credit party with 30 seats, 26 from Quebec. Their main spokesman is Real Caouette, a French Roman Catholic politician who, when asked, "Who are your political heroes in history?" replied: "Hitler and Mussolini." It is small wonder there is some disquiet in Canada when a man of this type could hold the balance of power between the older parties.

Prior to the election Diefenbaker held a 203-seat majority. At this election eighty-seven of these seats were won by other parties. What caused so many of the Canadian people to transfer their political support?

During the past four years there has been a continuing problem of unemployment and a slowing of the remarkable economic expansion Canada enjoyed during the immediate postwar years. The government continued a broad spending program, without imposing sufficient taxation to cover it, and relied on continued borrowing to cover huge deficits. The Canadian people and the Canadian government had been spending more than the country could afford. James Coyne, president of the Bank of Canada, had been fired by Diefenbaker in 1961 for telling the government this unpalatable truth.

In point of fact, an adverse balance of trade and loss of confidence in the Canadian dollar had caused the withdrawal of much-needed foreign capital and created a financial crisis. The government sought to hide the true situation till after the election. Diefenbaker campaigned on the argument that the government had brought prosperity, taxes had been reduced, business was on the upswing.

These brave words began to sound a bit hollow when, on May 31, right in the middle of the election campaign, American dollar reserves fell so low that the government was forced to peg the Canadian dollar at 92½c American to prevent its being forced even lower in the world money market. Diefenbaker assured the public this was a planned move, there was no great problem.

But right after the election, Diefenbaker faced the country on TV and announced that there was a major economic crisis, new taxes would be imposed and he would pare $250 million from government spending. He then borrowed over a billion dollars from the International Monetary Fund to bolster Canadian currency. For a man who only a week earlier had been proclaiming prosperity and reduced taxes, it was hard to make this sudden switch convincing.

What is likely to happen now? The strategy for a minority government is to follow a noncontroversial line that is not likely to combine the other parties against it. This leads to timid and ineffective administration. The situation was succinctly described by the Kelowna *Courier* of British Columbia: "The overall result of the election was disastrous for Canada. There are many major problems which cry to be solved and no minority government can solve them successfully."

New Branch Building
IN THE PHILIPPINES

By "Awake!" correspondent in the Philippine Republic

JUNE 19, 1961, marked the beginning of happy expectations, as ground was broken for the Watch Tower Society's new branch office and home in the Philippine Republic. Just seven months later, on January 1, 1962, the elated staff of Branch workers, the Bethel family, occupied the new two-story building.

The building's design, simple and functional for tropical climate, was drawn up by a Witness who is an architect. The office is located on the ground floor, and its area of 1,983 square feet is illuminated by recessed, indirect lighting. The walls are paneled with a Philippine hardwood called "dao," which is known for its tastefully subdued natural grain.

A high sloped ceiling helps circulation and keeps the room temperature down. Exposed crossbeams on the ceiling give good support and add to the decor. Frosted glass jalousies in aluminum frames make the ten bedrooms on the second floor well lighted and ventilated. The frosted glass helps create a cooler atmosphere in tropical weather.

The dedication program, set for the weekend of May 12 and 13, began with a three-part symposium. Brother Alfredo Estepa, a Bethel family member since 1949, pointed out how interest in the Kingdom work had first manifested itself, following a visit by the Watch Tower Society's first president, Charles T. Russell, to Manila in 1912. A few years later an Englishman arrived in the Philippines to do missionary work for the Watch Tower Society. He organized a Bible study class in Manila and delivered lectures on Sundays to which the public was invited. On June 1, 1934, a branch office was established, and by 1939 there were 14 congregations and 159 active ministers. By December 7, 1941, when war broke out in the Pacific, 373 Witnesses were reporting service. At war's end more than 2,000 Witnesses were preaching God's kingdom in the Philippine Islands. The branch office was established in the heart of Manila but quickly proved to be too small; it was later moved to its present location in 1948. At the time there was only one two-story building on the premises. In 1954, with the growth of Jehovah's witnesses here reaching 21,855, a second two-story building was constructed on the Society's property.

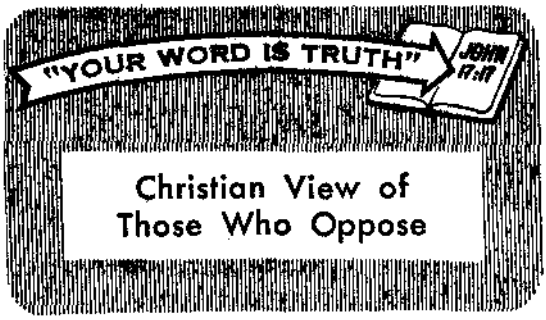
The branch servant continued the symposium by speaking on "Present Expansion Work in the Philippines." He pointed out that, with 1,029 congregations, 463 isolated groups, 500 special pioneers and an average of more than 2,000 regular and vacation pioneers in the Philippines, the need for a new building to make room for printing operations and larger office space became evident. The new construction proved timely, especially in view of April's report of 36,829 Kingdom ministers. The former office now houses the Kingdom Ministry School.

Then, to the surprise of the 1,550 in attendance, he showed color slides of the new building's construction in various stages, from the laying of the foundation to its completion.

The dedication talk was then given by Brother Salvador Liwag, a faithful sower of the seed of God's Word throughout the Philippine Islands since the early thirties and a Bethel family member since 1936. He pointed out that Jehovah's witnesses dedicate themselves, not to men, but to the Creator. In dedicating the beautiful new building to Jehovah, he showed, the Witnesses are putting themselves under solemn obligation to use it as an honorable place to Jehovah's praise.

On Sunday morning, field ministry was arranged from Bethel. Hundreds of Witnesses called on neighbors in the area to invite them to the public talk that afternoon. Happily, many responded and 2,099 attended the lecture on a lovely, cloudless Sunday afternoon.

Jehovah's witnesses realize that, not the beauty of the building itself, but their wholesouled Kingdom service will justify its existence, to the glory of God.



CHRISTIANITY often has been the target of those who oppose. Jesus himself was accused of blasphemy, having a demon and sedition. The early Christians suffered bitter reproach from men who deserted the congregation and became antichrists. (1 John 2:18, 19) Christian beliefs were attacked by critics such as Celsus, who ridiculed them in his writings. All such opposition has not died out with the passing of centuries. As Peter forewarned, ridiculers have appeared in these "last days." (2 Pet. 3:3, 4) Deserters from the modern congregation also manifest themselves, fulfilling Jesus' prophecy about the "evil slave" class that "beat" their faithful brothers. (Matt. 24:48, 49) Therefore every follower of Jesus should clearly understand the Christian view of those who oppose.

The work of Christians is to preach and teach the good news of Jehovah's kingdom and make disciples of those of goodwill. (Matt. 28:19, 20) When attacked by those who manifest a bitter spirit and lying tongue, a Christian will be careful not to be led into fits of anger, strife or contentions, which are works of the flesh. Rather, he will endeavor to carry on his ministry in a peaceful manner, manifesting kindness, mildness, long-suffering and self-control. Onlookers will be able to discern who it is that has God's spirit. (Gal. 5:19-23) Of course, this does not mean that Christians make no defense. They do, depending upon the circumstances.

The admonition given by the apostle Peter to fellow Christians is: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Pet. 3:15) As long as persons are interested in the hope that we cherish, as long as they want proof for the things we believe, it is our responsibility to satisfy them with sound Scriptural answers. But when they demonstrate hatred for the truth, or if they are merely seeking to ridicule the truth, it is not the part of wisdom to endeavor to set them straight. As Proverbs 9:7 says: "He that is correcting the ridiculer is taking to himself dishonor, and he that is giving a reproof to someone wicked—a defect in him."

On one occasion when Paul was preaching in Antioch he encountered opposition from a group of such persons who had no love of the truth. When they tried to get him embroiled in an argument by blasphemously contradicting him, Paul simply stated: "Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations." (Acts 13:45, 46) Like Paul, Jehovah's witnesses today do not waste time with opposers.

Of course, this does not keep such opposers from giving vent to their hatred of those who by their preaching of Bible truth are aiding others to gain spiritual freedom. Both the religious clergy and those of the "evil slave" may publicize all manner of half-truths and outright falsehoods about Jehovah's people, just as religious opposers did in the days of Jesus and his apostles. (Luke 7:34) But does this make it mandatory for Jehovah's witnesses to turn their attention from their preaching work to the work of refuting all

the false charges that are thrown against them? No.

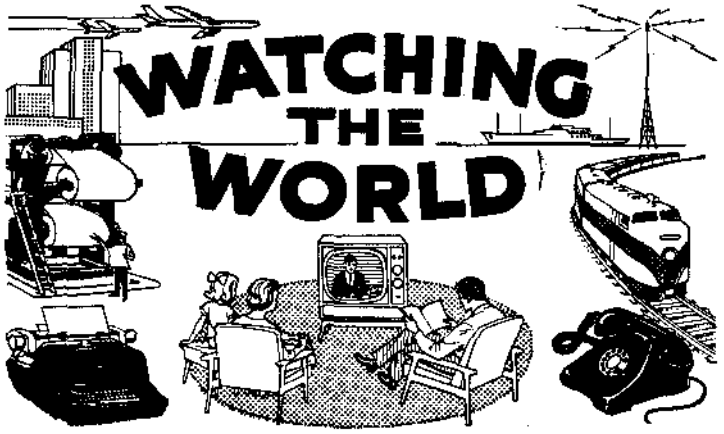
Jesus Christ himself, when being accused before Pilate, did not deem it necessary to answer the lying charges that were hurled against him. (Matt. 27:11-14) The apostle Paul, too, when all sorts of malicious charges were made against him, simply denied them and said: "Nor can they prove to you the things of which they are accusing me right now." (Acts 24:13; 25:8) He did not feel that their lies put him under obligation to produce witnesses to disprove them; rather, it was the responsibility of those who maliciously misrepresented him to produce proof for their charges. But concerning the things that he had done, concerning the things that he did believe and preach, he was ready and willing to bear witness.

There is no need to fear that by maintaining this Christian view truth seekers will be caused to stumble over the opposers' chatter. The activity of Jehovah's witnesses has not been done in a corner. Not only by word of mouth, but through printed publications in over 150 languages the world has had made available to it information concerning the beliefs and organization of Jehovah's witnesses. The record is there for sincere inquirers to consult. Furthermore, the meetings of Jehovah's witnesses held in their Kingdom Halls and in many homes that have been opened for group Bible study are open to the public. If anyone wants to see firsthand what Jehovah's witnesses do in their meetings, what they teach and how they are trained for the ministry, he is welcome to attend these meetings. This is the way to get the facts.

As we look back on the situation that existed in the first century, it can be appreciated that one would not have learned the truth about Jesus Christ from those who opposed him, even though such opposers were the religious leaders of the nation. Nor would Judas, who forsook Jesus, have been a reliable source of information. Yet Jesus spoke the truth; he was "the Faithful Witness." (Rev. 1:5) So today, those who really want to find and associate with Jehovah's faithful witnesses are not going to prove themselves blind to the facts by following guides who are blinded by religious prejudice, only to fall together into the pit. (Matt. 15:14) Rather, as did those who became disciples of Jesus, they will go and see for themselves. They will search the Scriptures to see whether the things these Witnesses preach are really so.—John 1:45-49; Acts 17:11.

The responsibility of such persons who are searching for the truth is to make sure of all things and hold fast to what is fine. (1 Thess. 5:21) And the responsibility of those who bear the name of God as his witnesses is to act in harmony with the counsel found at 1 Peter 2:12: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection."

The present day of Jehovah's inspection will be climaxed soon by Armageddon. Therefore, it is vital to apply all our energies to the God-given work of preaching the Kingdom good news, not allowing ourselves to be distracted from this vital work by the misrepresentations of those who oppose. Rather, guided by the Christian attitude toward those who oppose, remember the encouraging words of Jesus: "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens."—Matt. 5:11, 12.



Racism in Mississippi

◈ On Sunday evening September 30, after repeated efforts, James H. Meredith was finally admitted to the University of Mississippi campus under the protection of the United States marshals. This touched off a vicious riot that raged throughout the night. By 10 p.m. the rioters had gotten out of control and threatened to overcome the some 320 marshals that had been sent to the campus in anticipation of trouble. A frantic plea was sent to Washington for troops, and by morning 3,000 of them had arrived. During the night, however, two persons were killed and many were injured, some seriously. The government continued to pour in troops until a peak of 14,000 was reached on Tuesday. By force of numbers and equipment the hostile crowds were quelled in their attempts to seize Meredith. However, there is no telling how long he will need to be surrounded by bodyguards as he moves about the Mississippi campus. Several days later, while he walked toward the library, a coed shouted out: "Why doesn't somebody kill him?"

Catholic Ecumenical Council

◈ On October 11 the widely publicized twenty-first ecumenical council of the Roman Catholic Church opened amid a lavish display of pomp and ceremony. Unlike the modest first-century assemblies of Jesus with his apostles, the pope, who claims to be the vicar of Christ on earth, was carried about on an expensive throne of gilded wood and red upholstery by eight men outfitted in uniforms of crimson. And reflecting the close ties of the Catholic church with the political nations, the pope welcomed statesmen and political representatives from eighty governments and six international organizations to a special audience in the Sistine Chapel. The council's opening sessions in St. Peter's Basilica were attended by a total of 2,540 "fathers of the council," including 81 cardinals, nine patriarchs, as well as most of the hierarchy's archbishops, bishops, abbots and heads of religious orders. Pope John announced that "there is hope that the Ecumenical Council will finish before Christmas" but that there might be another session "if we are not able to say all that we would like to in this period."

Religious Backing

◈ Surprising to many persons is the fact that the deplorable attitude of the rioters in Mississippi is backed up by some of the religious organizations of the South. A few days before the campus uprising a convention of the Tri-state Fellowship, a division of the World Baptist Fellowship, drew up a resolution and sent it to Mississippi's Governor Ross Barnett. It said: "We are praying that God will give you strength to be the one governor that will bring this great nation back to the principles of our founding fathers. True Bible believers, North, South, East and West, hold the truth that God divided the races and intended them to remain so. Stand fast and die if necessary for what you believe to be right."—Peoria, Illinois, *Journal Star*, Sept. 29, 1962.

U.S. Space Flight

◈ On October 3 the United States, for the third time, orbited a man around the globe. Whereas the two previous flights circled the earth only three times, on this occasion six orbits were completed in nine hours and twelve minutes. The flight was reported to be a success from the takeoff to the return, which landed Navy Commander Walter M. Schirra, Jr., in the Pacific Ocean within 9,000 yards of the recovery ship. The six-orbit journey of 165,000 miles, however, was still far short of the four-day, 64-orbit trip made by the Russian astronaut Adrian G. Nikolayev on August 11. The United States next plans a seventeen-orbit flight sometime in January.

Spanish Flood

◈ On September 26 the worst natural disaster in Spain's modern history struck the Barcelona area in the form of flash floods that wiped out villages and swept bodies out to sea. Hundreds of the dead were recovered. It was believed by officials that the death toll would reach 600.

Negligent Pilots

◈ On October 1 two former airline stewardesses testified before a *United States* government investigating committee that they had been allowed by pilots to fly airplanes filled with passengers. As reported in the New York *Times* of September 7 and October 2, Margaret Mary Donofry said that she flew an Eastern Air Lines Constellation from Atlanta, Georgia, to Charlotte, South Carolina, in 1958, and, she confessed: "I don't even drive an automobile." Mrs. Margaret Agnes Sweet testified that on a night flight of a Pan American World Airways plane in June of 1955 the captain invited her to take the controls. When she declined she said he insisted, assuring her, "Everyone does it." Other witnesses also testified that they were allowed to fly commercial airliners or saw others doing so. The investigations were prompted by forty photographs that were turned over to the Federal Aviation Agency on September 6 that purported to show Eastern Air Lines pilots sleeping and reading on duty and stewardesses sitting at the controls.

Sea Noisy as Farm

◈ Many fish produce sounds that would mask the approach of an enemy submarine, therefore the Navy is conducting extensive experiments to record the sights and sounds beneath the sea, and then, eventually, to connect each sound with a definite species of fish. The Navy's experimental laboratory located in the Bahamas has found that sounds made by marine life are reminiscent of a farm on a spring morning. There are honks like those of geese, clucking similar to that of hens, hammering like that of woodpeckers, sharp knocks that sound like a man shingling a barn roof and doglike yelp-bark-yelp noises.

"Opiate of the People"

◈ In mid-September a statement by the United Church of *Canada said that many Com*munist charges against religion were true, for, it said, throughout history religion often has been "an opiate of the people." Not only is this so of religions of the East, the statement stressed, but "religions of the West, too, which bring their people into the modern world in fear, poverty and superstition are sometimes nothing more than strange caricatures of the early church."—Saskatoon *Star Phoenix*, Sept. 19, 1962.

U.N. Membership Grows

◈ On October 8 Algeria was accepted as the 109th member of the rapidly growing United Nations. This raised the African membership in the U.N. to thirty-one, and represented France's twentieth former Asian and African possession to reach independence and United Nations membership. It was only this past summer that Algeria gained her independence from France after a bitter seven years of war.

Radar Guide

◈ On October 1 a Trans-World Airlines jet flew from New York to London without a professional navigator aboard. It was the first commercial transatlantic flight to be navigated electronically. The flight was guided all the way by means of electronic beams that were bounced from the plane to the earth and back again. In this way the plane's exact position could be established in about five seconds, whereas it might take a professional navigator up to fifteen minutes to fix a plane's position and plot it on charts.

Colored Up

◈ "As I traveled home I could feel the eyes of everyone in the bus and on the street turn toward me. But I didn't understand why they were all looking at me that way until I got home and looked into the mirror. I almost fainted!" Those were the words of young 32-year-old John O'Toal to his doctors. He is employed as an assistant chemist by the Imperial Chemical Industries of London. After examining the patient, they announced this to be the first such case ever reported. They presumed that chemicals were to blame for the blue tinge of the face, chiefly P-Nitroanilin, which could have attacked him through the skin and affected his blood circulation. The yellow color of the hands was also attributed by doctors to a chemical reaction. The red ears are still a mystery.

Status Symbol

◈ This past summer sociology lecturer John Highet of Glasgow University said that in England, as in America, people have taken up churchgoing as a status symbol. The English, he told the Church Union Summer School of Sociology, often go to church "because it's good *for business, politics and one's* individual social ranking."

Jordan Keeps Scrolls

◈ On September 30 Jordan's Antiquities Department announced that all Dead Sea scrolls kept in the Palestine Archaeological Museum would be taken over by the Jordan government by the end of October and displayed in the Amman Museum. For several years there had been a question as to whether the scrolls should be nationally or internationally owned, but last February the Palestine museum and the Jordan government agreed that all scrolls found in Jordan should become government property. The $59,000 contributed by foreign organizations and institutions to buy them from the shepherds and Bedouins will be refunded.

Traffic Accidents Increase

◈ The National Safety Council reported that 4,060 traffic deaths were recorded in the United States in August, to set a record for that month. It was the tenth consecutive month, the council said, that the number of accidents either equaled or exceeded the total for the corresponding month of the previous year.

Record Trout

◈ This past summer Orton Flett hauled in a record-size trout from Lake Athabasca, which is located in the northern part of the Canadian provinces of Saskatchewan and Alberta. It weighed 102 pounds, nearly 22 pounds more than the previous record catch of 80 pounds 4 ounces landed six years previous. The tremendous trout was 50 inches long and 44 inches around, and, by means of the rings on its scales, scientists estimated its age at 27 years.

German Prosperity

◈ What West German shoemakers term "forgetfulness through prosperity" has resulted in mountains of shoes piling up in their shops. People leave their shoes to be repaired but then never return to pick them up. In Hamburg alone, a recent survey revealed, over 40,000 pairs of shoes are left each year.

Radiation Danger

◈ Early in September the U.N. Scientific Committee submitted its second report on the "Effect of Atomic Radiation," which was to be considered by the seventeenth session of the General Assembly that opened September 18. In the report over 100 scientists from 15 nations, including the United States and Russia, urged the discontinuation of nuclear testing to reduce the radiation hazard. When the first report was drafted in June of 1958, 169 nuclear devices had been tested: 113 by the United States, 39 by Russia and 17 by Great Britain. Up to the time of the second report 152 more aerial blasts had been made: 73 by the Russians, 70 by the United States, 5 by Great Britain and 4 by France, to make a total of 321.

The Cost of Drink

◈ In the year ending March 31, 1961, Canadians spent $925,134,000, just short of a billion dollars, for 258,489,000 gallons of alcoholic beverages, the Dominion Bureau of Statistics reported. The government received $473 million, or more than half the total. The beverages included 14,748,000 gallons of liquor, 8,302,000 gallons of wine and 235,439,000 gallons of beer.

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Awake!

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Those Incredible Edibles

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DECEMBER 8, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version	*Dy* – *Catholic Douay Version*	*Mo* – James Moffatt's version
AT – *An American Translation*	*ED* – *The Emphatic Diaglott*	*Ro* – *J. B. Rotherham's version*
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Straining out the gnat —BUT— Gulping down the camel!

"PENNY wise and pound foolish." That saying, coined some 350 years ago, well expresses the human failing of being concerned about trifles while ignoring weighty matters. And an apt saying it is, for in English currency it takes 240 pence to equal a pound. A similar adage is, "Save at the spigot and waste at the bunghole."

However, more than nineteen hundred years ago the great Teacher, Jesus Christ, uttered the most expressive comparison of all on this subject when he said to certain religious leaders: "Blind guides, who strain out the gnat but gulp down the camel!" (Matt. 23:24) The force with which this metaphor must have struck his listeners becomes apparent when we note that, just as the gnat was very tiny, so the camel was one of the largest creatures with which they were familiar. Depending upon their size, it takes from fifteen million to more than a hundred million gnats to equal the weight of an average camel.

Nor would we overlook another reason why Jesus' statement on this occasion was so forceful. He knew that his religious opposers carefully strained their wine and vinegar with a cloth sieve lest they swallow a gnat, not for health or esthetic reasons but for religious reasons; the gnat was ceremonially unclean, and they would take no chances on swallowing anything unclean. Yet they were, as Jesus put it, gulping down the gigantic camel, which was just as unclean as the gnat!—Lev. 11:4, 21, 23.

Why did Jesus charge the religious leaders of his day with straining out the gnat but gulping down the camel? As he said: "Because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things." From these words of Jesus we can see that what Jesus meant by straining out a gnat and gulping down the camel was to be concerned about the smallest obligations while neglecting the most serious ones.—Matt. 23:23.

What causes one to make the mistake of straining out the gnat and gulping down the camel? It could be any number of things: pride, greed, hypocrisy, ignorance or misguided zeal. But, regardless of the cause, the course is folly, for it brings neither honor to God nor happiness to man.

Today many of the religious leaders of Christendom make the same mistake the leaders of religion did in Jesus' day. They

stress fine manners and doing acts of charity, yet wink at dishonest business practices and sexual immorality.

Christendom manifests a similar common failing when it comes to obeying Jesus' words at Mark 12:17: "Pay back Caesar's things to Caesar, but God's things to God." Religious leaders keep stressing the need of paying back Caesar's things to Caesar, yet show little concern about paying back God's things to God. In doing so are they not also straining out the gnat while gulping down the camel?

Not that this failure is limited to the religious leaders. Pride of family causes many to come short in this regard. Witness the difference between the way some mothers view the shortcomings of their own children as compared with the way they view those of their neighbors' children. Or the way some mothers-in-law remind their daughters-in-law of the slightest infractions as compared with the way they gloss over the glaring errors of their own sons.

Racial prejudice is another thing that causes some to strain out the gnat but gulp down the camel. The petty shortcomings of one whose skin color is different are judged harshly, while the gross misdeeds of those of one's own race are often viewed indulgently—a weakness, let it be noted, that is not at all the peculiarity of any one race.

Misguided zeal at times makes a loving housewife guilty of straining out the gnat but gulping down the camel. Her great concern to have her house spic-and-span causes her to ignore the comfort and convenience of her family. Spill something on the tablecloth and the meal is spoiled. Would it not be better for both her and her family if she gave more thought to happiness and contentment, yet not neglecting neatness?

The same must be said about her who is overly concerned about her appearance. She may go to great lengths to strain out the gnat as regards her looks but gulp down a camel by neglecting her personality. Would she not be wiser to put the emphasis on a mature, well-furnished mind and an understanding and generous disposition?

The underlying principle Jesus gave at Matthew 23:23, 24 can also be applied to dedicated Christians and their ministry. God's Word contains many instructions for them, even as it did for the Israelites in olden times, and, reasonably, Jehovah God has an organization on earth to help Christians to apply these, even as he did in the days of the prophets. As in their day so in ours, not all instructions are of equal weight. Thus at times a presiding minister may let himself become so busy keeping records that he has no time left for ministering to those in need of his help. Then again, a Christian minister may be keenly concerned about his appearance; he would never think of venturing forth without looking neat and presentable. Yet at the same time he may be neglecting proper preparation so as to be able to give effective sermons and an answer to whoever may demand a reason for his hope. Accurate knowledge and unselfish love are of far greater importance. These should always be given due attention, yet one's appearance should not be neglected.—1 Pet. 3:15.

So be careful that you never become blind to the situations that confront you. Let both love and the wisdom from above help you to see your obligations in proper perspective. Be faithful in little things, but give first attention to the more important ones.

Bible Principles IN BUSINESS

IN HIGHLY competitive businesses the struggle for existence can become so acute that many persons feel compelled to resort to unethical ways of doing business. Even those who are prominent church members and who are respected in a community as being of high moral caliber often have two sets of moral codes—one for business and one for nonbusiness relations. They reason that, since other businessmen are unethical, they have to be unethical in order to stay in business.

In 1961 executives of some American electrical firms were arrested and tried for violating a Federal law against price fixing. This was a shock to the communities where they lived and where they were honored church members and civic leaders. It put their churches in a position where a defense of Biblical moral principles was expected from them.

Commenting on the silence of the churches to which some of these men belonged, *The Christian Century* of November 8, 1961, stated: "It must be acknowledged that the silence of the churches created one of two impressions: that no moral issues were involved, or that moral issues were involved but that guidance on those issues was not to be had. If the first impression is true, one must conclude that the churches do not know enough; if the second is valid, it is apparent that they do not care enough. In either case, the Pittsfield churches' impotence is a sign of the widening of the distance between 'religion of the parish' and the pressing problems of today's workaday world."

Religious leaders are looked to as the ones to teach Biblical moral principles and as the ones to exercise a moral influence on a community. When they fail to express themselves about celebrated members of their churches for disregarding those principles, they fail to be a moral force in the community. This failure to uphold Bible principles is general and undoubtedly contributes to the fact that bad business ethics are commonplace in the modern business world.

Are they impractical for the business world? Does an employer have the right to require his employees to be unethical in business?

Rather than permit Bible moral principles to be the guiding standard for business conduct, many businessmen let questionable corporation ethics or popular practice guide them. A survey among 1,700 businessmen revealed the general feeling that corporation ethics have come to dominate personal ethics. *Time* magazine said: "Many otherwise ethical employees in lesser jobs find it difficult to defy company policies that violate civil laws or moral codes." From big corporations down to the operators of small businesses can be found a general disregard for Biblical moral principles, and that among businessmen who profess to adhere to them by being regular church attenders.

Who Can Be Trusted?

Shoppers are constantly confronted with the problem of finding a businessman that can be trusted, one who lives by good moral standards. They have to be alert for butchers who may try to cheat them by short-weighing their meat; they have to watch grocery clerks who may try to charge customer after customer for a food package that is kept on the counter; they have to watch cashiers who may try to short-change them; they have to watch building contractors who may try to cheat them by using inferior materials; they have to watch radio and television repairmen who may try to charge for replacement parts that are not needed or for parts that are not actually replaced; they have to watch auto mechanics who may try to charge for work they do not do and for parts that are not needed; and so it goes for many forms of business. People are constantly confronted with dishonesty.

At Colossians 3:9, the Bible stresses the principle of being truthful. It says: "Do not be lying to one another. Strip off the old personality with its practices." This principle is not out of place in business. It does not endanger business profits. By following it a businessman can build up a reputation that will attract customers to him. Usually people want to deal with businessmen they can trust, especially when a large sum of money is involved. The businessman who tells the truth inspires confidence in his customers, and they will recommend him to their friends. Thus by sticking to the Bible principle of being truthful, a businessman helps his business as well as sets a good moral example for the community.

Honesty

A person in business might feel that it is difficult to be honest when many of his competitors are prospering by being dishonest. But their dishonesty does not mean he should forsake moral principles. How can he if he has love for righteousness? If he claims to be a religious man who lives by Bible principles, he cannot be like a pig and jump into the miry wallow of unethical business practices because others are prospering there. He must be honest in all his business dealings, not because honesty is the "best policy," but because it is right and just.

If a businessman sells merchandise that requires weighing, he will use accurate scales if he is one who is endeavoring to live by Biblical moral principles. He will give his customers full measure for their money, not trying to cheat them by short-weighing or short-measuring. The principle of being honest in business is stressed in the Biblical law regarding weights and measures. "You should prove to have accurate scales, accurate weights, an accurate ephah and an accurate hin." (Lev. 19:36) This divinely given law to the nation of Israel expresses the principle of being honest with other people. It obligates Christians who are not under the Law to use honest scales and to weigh merchandise honestly. To do otherwise would incur the displeasure of God. "A cheating pair of scales is something detestable to Jehovah."—Prov. 11:1.

The Bible principle of honesty is not out of place in the business world. It belongs there, especially among persons who make a claim of living by Biblical moral standards. Those who practice it raise public respect for businessmen, and at the same time encourage, by their example, employee honesty. Since there is a great loss to business firms because of employee dishonesty, they would gain much by encouraging honesty among their employees. This they can do by setting a good example of honesty in their dealings with their cus-

tomers. Very often employees who steal from an employer rationalize their dishonesty by the knowledge that their employer steals from customers by unethical business practices.

Cheating people in business transactions is a form of stealing. The unethical businessman takes from customers what does not belong to him when he cheats them. How can any person who claims to respect moral principles in private life condone business practices that amount to stealing? The Bible sets the policy on this by saying: "You must not defraud your fellow, and you must not rob." (Lev. 19:13) The person who may have done this before he decided to live by the moral principles of the Bible certainly cannot do it anymore. "Let the stealer steal no more." —Eph. 4:28.

Neighbor Love

The basis for the moral principles of the Bible is neighbor love. When a person exercises neighbor love in his business dealings, he cannot become involved in unethical practices, whether he is an employer, an employee or someone conducting a private business transaction. Exercising neighbor love requires him to follow the good advice at Luke 6:31, "Just as you want men to do to you, do the same way to them."

When there is neighbor love, selfish advantage is not taken of other persons. Their ignorance of mechanics, electronics, house building, and so forth, will not be taken as an opportunity for getting more money than should be taken. Love requires you to be concerned with the interests and welfare of persons with whom you are doing business. It is not in their best interests to pay more for something than they need to pay or to buy something that will not be serviceable to them. Their trust in you, if you are a businessman, should not cause you to regard them as "suckers" for bad merchandise or for exorbitant prices. Out of neighbor love you will not violate their trust for selfish advantage. Neither will you put profits ahead of their well-being by selling them something that might be potentially dangerous.

Much unnecessary grief and suffering could have been prevented among the 10,000 Moroccans who ate adulterated cooking oil in 1959 if neighbor love had guided the merchants who sold the oil rather than greed for profits. Their selfish disregard for the welfare of their customers caused these people to be stricken with paralysis. It is not showing neighbor love when a merchant knowingly markets adulterated foods, injurious drugs, electrical appliances with dangerous shock hazards and defective mechanical devices that could cause injuries. And his employees are not innocent when they do as he does.

The Christian who works for an unethical businessman is not obligated to short-measure, short-weigh, deceive and make false promises to customers because he is told to do so. The wages the employer pays entitles him to an employee's time, energy and abilities, but they do not entitle him to require the employee to lay aside moral principles. A Christian will refuse to violate Bible principles to help an employer gain profits.

Bible principles are practical and can be exercised by businessmen despite unethical practices by competitors. The person who truly respects them will not have a double code of morals—one for business and one for nonbusiness activities. He will follow the instructions of the apostle Peter, who said: "Maintain your conduct fine among the nations."—1 Pet. 2:12.

WILL THIS EYE SEE AGAIN, Doctor?

THE day was beautiful. The sunshine beamed down from a blue sky spotted with puffy white clouds. The mountain atmosphere was cool and dry. But the peaceful delight of the day was suddenly shattered by tragedy! Not world-shaking—a very personal one, but still tragedy.

Marcos, a serious boy, twenty years old, had been working on a construction project in Tegucigalpa. The building was completed—only a few details remained. A fence was being installed. A wire had to be cut. At arm's length the pliers closed. Snap! The end whipped around and got imbedded in the pupil of his eye! The head jerked back instinctively; a fluid ran down his face.

I looked up at him standing there in front of me, every muscle in his body tensed, pallor showing through the deep tan of his clean-cut face, his one eye wide with concern. His voice came, husky but controlled: *"Se rompió el ojo"* ("My eye is broken").

The San Felipe General Hospital was only two blocks away. "Emergency" quickly sent us to the ophthamological service, section for men, where a young assistant checked the vision of the injured eye. Marcos could see light but distinguish no shapes, no clear outlines.

Checking the Damage

Dr. Luis Callejas Z., trim in his white jacket, glanced at us with serious brown eyes. Briefly he studied the assistant's report, then made his own practiced examination. The wire had made close to a perfect bull's eye, penetrating right into the pupil. Emergency treatment was given to ward off infection and allow time to make a more thorough examination.

The doctor explained to us that he could not continue treatment in the San Felipe hospital because it was a beneficiary hospital and Marcos was privately employed, but *he would be happy to care for* the case privately. Forty-five minutes later we were in the well-appointed waiting room of Doctor Callejas' clinic. The young nurse invited us to sit down near the table with the usual stack of well-known news magazines.

Marcos said very little. When he spoke his low voice indicated the thoughts that must have been racing through his young mind. What about the future? Would the injured eye see again? Thoughtfully he commented: "It could have been worse. I still have the other eye left regardless of what happens. Through it much Bible truth will yet enter to go out again through the mouth. How true it is, despite all your plans, you don't know what will happen tomorrow or even in the *next five minutes." His emotions* were under close control.

The doctor entered with a quick, businesslike step. He cleaned the eye again and had the nurse administer eye drops every

five minutes for half an hour to dilate or expand the pupil of the eye.

In the office modern equipment stood ready. Methodically and almost automatically the doctor manipulated complicated devices, studying how to save the sight of the eye. The eye could now distinguish shapes. But it was too soon to be confident.

A Decision to Make

While Marcos awaited us in the reception room, the doctor drew me a diagram of the eye, illustrating how the wire had penetrated clear into the crystalline lens. My heart sank. Was there any chance of using the eye again? Yes. An operation would have to be performed to sew the damaged cornea, or clear cover of the eye, and to remove the crystalline lens and its capsule so as to avoid future destruction of eye functions in the healing process. That being successful, sight could be restored if a contact lens could be fitted to the eye. What were the chances for success? Eighty percent, the doctor informed me.

I explained the situation to Marcos, drawing him the same diagram. He quickly grasped the situation and accepted calmly the 20-percent chance of failure. He agreed to the operation.

I followed Marcos down the narrow, rocky path to his small, wooden house on the hillside to pick up his belongings. He walked quickly, testing his reactions to sight with one eye. Mother was not home. We entered his small room, and he began gathering the things he would need. The bed took up about a third of the space in the room. There was a radio, a table, a tiny closet, a small suitcase. By the door tacked to the wall was his personal, daily study schedule: the Bible, ministerial texts, grammar, mathematics.

Mother arrived—a slight woman, long, black hair combed tight to her head and falling to the middle of her back; she almost stumbled in. The neighbors had told her what had happened. The care lines deepened in her distraught face and tears filled her dark-brown eyes. She was almost frantic with concern for her son. Marcos took her into his arms, comforting, minimizing: "I just got hit in the eye, Mamma."

Marcos was soon settled in the Viera Hospital, high on the mountainside overlooking Tegucigalpa. He was still taking it bravely. The operation was for three o'clock the next day.

The day had arrived. Another patient with both eyes bandaged was in the same room. The three of us talked about the wonders and humor of Jehovah's animal creation. Momentarily injured eyes were forgotten. At three o'clock a nurse came in to give Marcos an injection. One could not help but be impressed with the conscientiousness and warmth of the care the nurses give their patients. But I flinched at the size of the hypodermic needle. Marcos did not, even as it plunged into his shoulder. Very soon he was sleepy. He listened to us, but no longer replied.

Doctor Callejas came in to make a preliminary check of his patient. He granted my request to watch the delicate and exacting operation. I waited while Marcos was prepared and given a local anesthetic, and then a nurse called me in, gave me a white gown to slip on and helped me tie on the white cap and surgical face mask.

A Delicate Operation

The operating room was spotless. Marcos was completely covered with a sheet except for a round hole over the eye. The lid was tied back and the eye stared unmoving at the ceiling. A table over his

chest presented an array of sterilized, carefully arranged tiny scissors and instruments of various shapes. The doctor and nurses always seemed to know exactly where each one was, almost without looking.

Doctor Callejas sat at the head of the operating table on a high stool; the nurse stood at the side, very close. He motioned me to the best spot where everything would be visible. The eyes that looked at me over the rims of double-lensed magnifying glasses were calm, the hands in the rubber gloves steady.

First, with a tiny, curved needle called a "point" attached to an incredibly fine and tough thread, he pulled together the wounded cornea or transparent cover of the front part of the eye, and tied it with an almost invisible knot. The nurse broke off the corner of a sterilized razor blade in a tiny, plier-shaped clamp and handed it to the doctor. Poised to begin, he explained where he would make the first cut. After that he said little. The concentration was intense. Doctor and nurse worked as a team, mostly in silence, an occasional whispered request, instruction or report, but mostly as if reading each other's minds. The doctor evidenced the mounting tension only in the sweat that gathered on the back of his neck. From time to time another nurse gently, softly, dried away the perspiration with a towel. But the steady hands never faltered, never trembled, never hesitated. Unhurried, methodically, he made a small incision in the conjunctiva, a clear membrane that covers the front of the eyeball and the inside of the eyelids, right at the top of the eye where the colored iris joins the white sclera. Imagining the eye as a clock with numbers on it around the iris or colored part, he made the cut on an arc between eleven and one o'clock. A small plier-like instrument was used to separate it from the white beneath and lay it back over the pupil.

As he worked, the nurse, with a small pencil-like piece of cotton, cleared away the small amount of blood and other liquid, and cleaned the eye with drops. Now began the crucial part. The *limbus corneae*, that is, the white part of the eye where it joins the iris, had to be cut without puncturing into the inside of the eye itself. Carefully he drew a tiny line with the tip of the razor. The eye bulged inward with the pressure. The tool was handed to the nurse, who broke off another corner of the razor blade in the clamp and handed it back. The doctor retraced the invisible line—again and again. At last I could see the tiny opening beginning to form. A small, heated bar was applied and seemed to prevent bleeding. At last the opening was to the doctor's satisfaction. Before continuing, two curved needles were used to put into place sutures of virgin silk thread in preparation for the closing of the wound. Now a small, bent-scissorlike tool was slipped through the incision and the wounded parts were separated. Tiny scissors snipped a sliver clear through the iris. The channel was now open for the work to be done. I could see the movements of the tiny tools inside the eye. Next a tiny, elongated spoon was slipped in, and little by little a clear, jellylike substance was spooned out. The clear cover of the eye became slightly wrinkled.

The spoon was removed. "The wire penetrated clear through the lens into the eye," said the doctor, his voice tight for the first time. I tried to keep the alarm out of my own voice. "Is that bad news?" But he sensed it. Very softly, kindly he replied, "We'll see." But Marcos, unknown to me, had heard the exchange.

A hypodermic with a bent needle was used to flush out the cleared area with a saline solution. The front of the eye re-

turned to its normal shape. Now the threads, already in place, were pulled tight, cleverly tied and clipped. The nurse leaned back, stretched the muscles in her face, and for the first time the Latin eyes above the mask showed weariness. But more was to be done. With renewed concentration she assisted the doctor in sewing, again with a curved needle and heavier thread, the original incision in the conjunctiva. The operation was finished, at least. The eyelid was untied. Salve was put into the eye. The face was uncovered. The doctor removed the special glasses and the rubber gloves. Bandages were applied to both eyes. The doctor finally relaxed, stood up, removed his mask, put his hands on his hips and stretched briefly. It seemed impossible that half an hour had passed from the time the first stitch was taken.

In the dressing room the doctor gravely concluded, "Now it remains with God."

The Outcome

I was waiting in his room for him when Marcos was wheeled in. He was put in bed. It was five o'clock. He was very thirsty. His mouth felt odd. Now for the first time he spoke, with some despair in his voice. He had heard all the comments made during his operation. When the time finally came to leave him it was hard to go. But despair did not get a grip on him. The next day we found him cheerful and eager to tell us of the lessons to be learned from his experience. "Material things are so unsure and can be taken away so quickly," he said, "but if one is putting Jehovah first and doing His will, even if one is suddenly faced with tragedy he has hope and can face it with confidence."

The doctor arrived while a group was visiting, and seeing all the friends Marcos has, the first big smile I had seen softened his serious face. Kindly, he asked the group to wait in the hall while he examined the eye and changed the bandages. I was allowed to stay.

The doctor gently pulled back the eyelid. Marcos announced, "I can see the outline of your face, doctor." We all felt a flood of relief.

Under the doctor's daily care the eye healed as expected. Finally, one month after the operation, an examination proved that Marcos could already read the letters of the charts with the aid of lenses. There is every reason to expect that with a lens he will once again have practically normal vision.

How marvelously the Creator has formed the eye, that, even when damaged, if given proper care, it can heal and see again!

Life and Travel of Birds

◆ Every year some 500,000 birds in North America are banded, and there has been a total of over eleven million of them banded over the years. The U.S. Fish and Wildlife Service reports some interesting information gathered as a result of some one million recovery and return records on these birds. For example, birds banded in North America have been recovered in such distant places as Siberia, Africa, Portugal, France, England, South America, Japan, the mid-Pacific Islands and New Zealand (Cook Islands). The pintail, a famous traveler, was once taken in England only eighteen days after it had been banded in Canada. A Caspian tern was recovered twenty-six years after banding, a ringbilled gull and osprey after twenty-one years, and it was learned that a mallard and a pintail had lived more than twenty years. Among the small birds, a purple martin and a blue jay were taken fourteen years after banding and a chimney swift after thirteen years.

Terror Strikes in BARCELONA

By "Awake!" correspondent in Spain

BARCELONA'S celebration in honor of its patroness, the Virgin of Our Lady of Mercy, had just begun when tragic disaster struck. A devastating downpour of water turned streets into veritable canals, and through bone-dry valley riverbeds surged floodwaters seventy-five feet wide, sluicing homes, factories, animals and 380 human victims to watery graves.

The entire Spanish peninsula had endured one of the hottest and driest summers on record. Water reservoirs had lowered 5,000 million cubic meters, almost double the normal loss during the three summer months. One thousand and seventeen forest fires had been reported. The peninsula was in dire need of rain.

But Barcelona was in a festive mood, and great throngs lined the streets to watch parades. Marking the religious nature of the festival, on September 23 and 24 long lines formed outside the Royal Basilica of Our Lady of Mercy in order to venerate and to kiss the hands of the image of the "Virgin." City and provincial officials along with the populace participated in religious processions and acts to "implore the protection and help of Our Heavenly Lady."—*La Vanguardia Española.*

The Storm Strikes

Then on September 25 dark clouds started forming about noon, and a light rain began to fall. Many ran up to the roofs of their houses in order to greet the welcome sight. Yet long before sunset the black clouds had made it necessary for cars to turn on their headlights, and from above thundered a drenching cloudburst that lasted more than an hour.

Unlike most thunderstorms, the clouds did not break up. Tempestuous winds began to lash the city with cyclonic force, breaking windows and paralyzing traffic. The speedy *TAF* train coming in from Valencia was held up at the edge of Barcelona province. The airport was closed, and telephone service was interrupted. As the downpour continued, parked cars were washed along city streets until they piled up against trees or other obstacles. Manhole covers were blown off as if by dynamite because of the tremendous pressure of the water, causing geysers of water to spurt from the openings. Trees were uprooted. Electricity failed, leaving the city in darkness, and the city's water supply was interrupted. Before midnight firemen had received more than a thousand calls for aid, and throughout the night sirens of official cars could be heard.

Nevertheless, it was not until sunrise the following morning that it was possible for Barcelonians to appreciate that a disaster of tremendous proportions had taken place. Seemingly inexplicably, mountains of all types of debris littered the city's Barceloneta beach, located on the shores of the Mediterranean. Barrels, furniture, bales, doors, timbers, balconies and trees were strewn about, together with the bodies of cows, pigs, and of men, women, and children, most of whose clothes had been mercilessly torn from their bodies by rampaging currents.

Where had they come from? Barcelona itself is built on a slope that sweeps gradually down to the sea from Mount Tibidabo, thus allowing the torrential downpour to flow off into the Mediterranean with a minimum of damage. However, the city's suburbs and adjacent towns, located in the valleys on each side of and behind Mount Tibidabo, had been hit by a flash flood that washed everything in its path to destruction.

Destruction came so suddenly that it was not even possible for Tarrasa's mayor to call to the capital for aid. Highways were covered with mud and water, telephone and telegraph lines were down, and railroad fills over dry creeks were washed out, leaving the still-connected rails dangling in space.

Said one observer: "It was as though the very floodgates of the heavens were pouring out all of their contents." Stated another: "It wasn't like a rain at all, but more as though some kind of fantastic liquid metal were being poured out over everything." "It was the noise," declared another, "a sickening roar, mixed with cries for help from somewhere out there in the darkness."

In just forty-four minutes, between 10:38 and 11:22 p.m., the city of Sabadell registered much more rain than the province had received in the previous three months! The rivers Llobregat, Ripoll and Besós, as well as creeks where it had been impossible to catch more than a cupful of water, were converted into rampaging torrents.

Palau creek runs down the main street of Tarrasa, a city of more than 92,000, by means of a subterranean conduit. Not being able to enter the overworked pipe, the swirling overflow surged down the wide tree-lined avenue, inundating stores and buildings to a height of over two and a half meters (about eight feet). Housefronts were sheared away and huge trees were ripped up by the roots and deposited in shop windows. Lampposts and park benches disappeared. Almost one hundred cars, trucks and wagons were tossed about like matchboxes, smashed beyond description as they came to rest at the end of the avenue in what was once an athletic field.

Piles of smashed alarm clocks among the ruins at Rubí indicate that a wall of water slammed into the city at 10:55 p.m. The district of Escardívol was so completely razed that nothing remains to indicate that there once existed more than one hundred homes in the area, not only those of inexpensive construction, but also buildings of several stories, including two large factories and the city slaughterhouse.

Bridges Dam Flow

Bridges crisscrossing the riverbeds added to the catastrophe, for as trees and other debris piled up against them, choking off the free passage of water, they served as makeshift dams. Then when the bridges gave way, the wall of water thus released wiped out everything in its path.

Every bend and eddy of the riverbed was turned into a virtual cemetery, collecting cows, pigs, chickens and the bodies of human victims. Of the 380 who were washed away, 109 were children, for a large number of big families lived in the disaster area. Some families lost five to six children, and of one family of eleven, only one member survived the cataclysm.

Men returned from working the night-shift in the textile factories to find their wives, children and homes washed away. Other workers situated in factories located in the path of the flood were unable to get out in time and perished in the swirling waters.

Economic Losses and Aid

The flood left thousands homeless, and thousands more without employment. Crops intended for export were ruined in the fields.

Reaction to the disaster by the entire nation was fast. Barcelona's Municipal Sports Palace was converted into a great warehouse to receive donated clothing and food for the flood survivors. In city after city in the disaster area it was announced that the articles donated by the public exceeded their immediate needs.

A day after the disaster Captain General Muñoz Grandes, who serves as vice-president of the nation, was on hand to direct operations. Spain's Chief of State, Francisco Franco, also flew to the disaster area.

The Causes

But why were such a large number of people living in such an obviously dangerous area? Some pointed out that the old Catalonian dream that the affected rivers and creeks would one day have levees built on their banks was yet to be realized, and that they would have saved many lives. Yet few really thought that even this precaution, though badly needed, could have coped with the extraordinary storm.

A more basic cause was that of overconfidence on the part of many in building homes and factories at the edge of, and often on the very beds of the dried-up streams, as well as indifference on the part of officials who permitted such construction. Even factories had been built right on the riverbeds.

The catastrophe forced the cancellation of the remaining days of the festival in honor of the "protector of Barcelona," and the entire province entered into mourning. Yet thinking persons asked: "Why was such a calamity allowed to take place, especially during the festival in honor of the Virgin of Our Lady of Mercy?" The explanation by Doctor Modrego, Archbishop of Barcelona, that God does not permit great evil if from this same evil no great good should come, was more philosophical than satisfying. And his assertion a few days later that all the dead, "because of the circumstances which produced their death, enjoy heaven," carried with it no confirmation from the Holy Scriptures nor did it offer much hope of relief for the survivors.

While none of Jehovah's witnesses were adversely affected by the floods personally, all immediately swung into action to aid and comfort the mourners throughout the nation. Special Bible sermons were prepared to show what the "Father of tender mercies and the God of all comfort" has to say on the matter. The disaster could not be attributed to the disfavor of any "saint," nor was it an act of God. Both good and bad die in such disasters, because, since Adam chose the course of sin, "time and unforeseen occurrence befall" all of us. It is Satan that led men into sin, and it is because he knows that his time is short that he brings increased woes upon mankind. Yet this increase of distress fulfills the Bible prophecies showing that God's new world is near at hand where "death will be no more, neither will mourning nor outcry nor pain be any more." In that new world God will raise from the dead those who loved him and who are kept in his memory, and he will provide everlasting security for all obedient mankind. It is to that new world that we can all look in hope.—2 Cor. 1:3, 4; Eccl. 9:11; Rev. 12: 12; 21:4.

What Is Wrong with the Churches?

CLERGYMEN everywhere recognize that something is wrong with the churches. "The soul has gone out of the church," Leonard Helie explained to his New York city congregation last year.

Episcopal bishop Daniel Corrigan gave an honest appraisal of the trouble: "Broadly speaking most people do not find much in the average church that reminds them of Christ. . . . Every church," he said, "ought to turn a fishy eye on its own program and ask itself honestly what difference it would make if the church wasn't there."

Danish minister J. V. Sørensen spoke in a similar vein. "Even from people who regularly attend church complaints are heard that they do not get anything out of going to church. It is as if there is nothing to kindle their interest," he said.

After a frank analysis as to what is wrong with the churches, United Church of Canada minister D. R. Keating concluded that they no longer practice Christianity. As reported in the February 18, 1961, issue of the Winnipeg *Tribune*, he invites: "Consider some of the evidence to prove that this is not Christianity you see in the churches—assuming of course that you would compare it with the New Testament in order to find out.

"In the New Testament the church is a community of people turning the world upside down. Today the church is a community of people struggling to maintain the status quo.

"In the New Testament the church appears to be a people so caught up in some great task that they carelessly throw their lives into it—at all costs. Today we see a church determined to perpetuate the institution in its old forms—at all costs.

"In the New Testament the experience of worship is described by saying that the worshippers were shaken by the power of what they called the Holy Spirit. Today the experience of worship is described most often by saying that the worshippers were soothed, comforted, or felt peaceful.

"In the New Testament you can't miss the fact that when the message is being proclaimed something revolutionary is happening—men's lives are being disrupted. Today you can't help but feel that the message is calculated so it will not disrupt lives. It is designed rather to be palatable, pleasing, and often flattering.

"In the New Testament the marks of the Christian are usually persecution, poverty, humiliation and faithfulness. Today the marks of the churchgoer, not omitting the clergy, are usually respectability, middle class, honor, and success. It pays to be a Christian modern-style.

"In the New Testament the Christian life undoubtedly meant self-sacrifice, living under threats, and in danger. Today you can be sure of the opposite: self-indulgence, security and safety.

"In the New Testament the new members (followers) were told they could expect to be hated by the world. Today becoming a member of the church is the sure way to win acceptance in the world, approval among men."

Keating asserted that "from this general evidence there can only be one conclusion: it is true that this is not Christianity you see in the churches. Here you see instead the very opposite to New Testament Christianity. Yet in spite of this the leaders of the spectacle, the clergy, take their ordination vows on this same New Testament and then become the chief administrators of institutions that are the opposite to the New Testament church.

"They know it needs renewal, they talk about its sickness, and they work at it here and there. But they are reluctant to do anything about it really, because they dimly sense that the sickness is not like a chest cold but like a cancer and that the work of renewal therefore amounts to the removal of the very thing they presently make their living at—namely, something that is not Christianity.

"What church am I talking about?" Keating asks. "Well, I am a minister of the United Church of Canada but I wouldn't dare presume to say that this is not also true of the whole church—Catholic or Protestant—at least in this basic way."

Perhaps you also suspected that the churches had drifted a long way from true Christianity. It is interesting to note that clergymen themselves confirm such suspicions. Yes, the trouble with the churches is that they are not Christian.

CARE FOR THE Aged

ONE of the most bitterly disputed issues in recent years in the United States has been the subject of medical care for the aged. Several bills were presented before the Second Session of the 87th Congress and one of these, the King-Anderson Bill, highly favored by the president, was recently rejected by the Senate in a closely fought race. Unfortunately, those caught in the middle of this political arena have been the very ones for whom these bills were designed—the aged themselves.

There are estimated to be approximately 17.3 million persons in the United States sixty-five years of age and over. In 1960 this represented one out of every eleven persons, as compared with one out of twenty-five in 1900. Obviously, there are more older people alive today, with a giant spotlight being focused upon their problems and how they are being handled. This issue is of more than national proportions; every country is faced with the problem to some extent.

The Aging Process

None of us can be completely detached from the problems of the aged, for with each passing year more join their ranks, and one day their problems become ours. As children and youths have problems incidental to their circumstances, so too have the aged. Their resources of health, as a rule, diminish as does their status as wage earners. Those who have reached sixty-five in sound health can be truly grateful, for it is estimated that more than half the people over sixty-five have chronic diseases, the most prevalent of which are heart disease, cancer, diabetes and arthritis. Their independence, once held with pride, now gives way to dependence on children, relatives and, in too many instances, strangers.

Psychological, as well as physical, factors play a great role in the life of one who is aged, due to the difference in the mental attitude each one has toward the aging process. One man considers himself old at sixty; another young at seventy. An eighty-year-old woman was asked how it felt to have most of her life behind her, what it really felt like to be "old." She replied: "You'll have to ask somebody 'older' than I am."

Not all of these "elder citizens," as some like to be called, share the same problems. Many enjoy good health and a means of support, adding to their sense of security; while others are completely dependent on children or on whatever aid their government may provide.

One important factor is the feeling of well-being that the aged must derive from life if their declining years are not merely to be lived out but enjoyed. If they are made to feel unwanted, unloved, discarded and of no use, no amount of medical attention can counteract the damage done.

Medical Care

Although old age is not a disease, it is often accompanied by signs of deterioration in certain body functions, such as impairment of sight, hearing and memory, making medical attention a most important feature in caring for the aged.

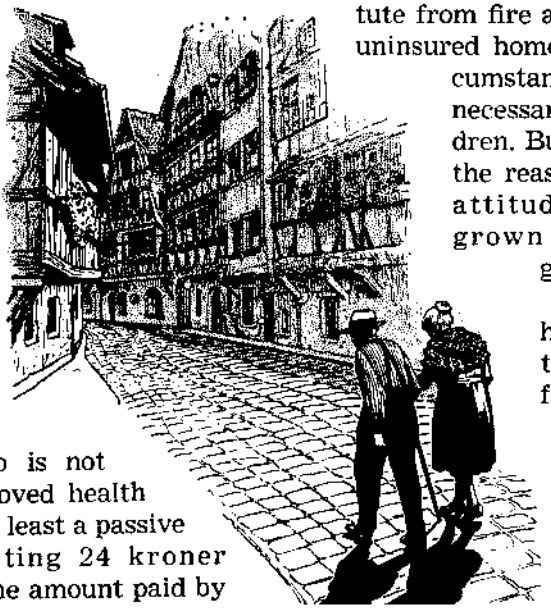
Each country has certain facilities for caring for the sick, infirm and aged. In the United States, if a person is destitute, application can be made to the Department of Welfare for relief. There are also homes for the aged. Most of these are segregated according to religious affiliations, but for

others there are nondenominational homes. There have been many exposés in the press recently depicting the deplorable conditions in some of these homes and, although they do not reflect on all of them, there is still a crying need for more facilities for the aged and better conditions within the present institutions.

In contrast to the United States, many countries in Europe have adopted plans whereby the government operates and runs various health plans, particularly for the aged. In England socialized medicine under the National Health Service, which has been in effect for fourteen years, is deep-rooted and quite popular. Everything, from minor cuts to cancer, is treated free of charge, with a nominal fee of only two shillings for each drug prescription. However, employers and employees pay in certain amounts weekly.

France's medicare system differs from most in that patients pay all medical bills and are then reimbursed for 80 percent of their expenses.

Under Italy's plan, in which employers foot much of the bill, the majority of the population of fifty million are covered. There is no charge for most medical supplies, and convalescent homes for victims of serious illnesses are provided.



Denmark's health insurance plan requires that everyone over the age of sixteen who is not covered by an approved health insurance fund be at least a passive member contributing 24 kroner ($3.47) annually. The amount paid by active members, who are the ones that benefit from the fund, is several times that paid by passive members. Provision is made for modest pensions to disabled and aged persons. There are also special housing projects for the aged, which provide small low-rent flats within the community.

Dependence on Children

There are various situations that may make it necessary for an aged man or woman to look to the children for aid and care. For instance, a widow, whose husband may not have been covered by social security, may not be eligible to receive any funds from the government, so, upon his death, she may have to turn to her children for care and support if she is not able to support herself. Even those widows whose husbands were covered and are eligible to receive funds may still have to seek aid from their children if those funds are insufficient to provide the necessary support.

Some have had their savings wiped out by prolonged illnesses or hospitalization, while others may become almost destitute from fire and other damage to an uninsured home. There are many circumstances that might make it necessary to lean on one's children. But more important than the reasons for such aid is the attitude of both parent and grown child toward the aid given.

Those parents who have lovingly reared their children into God-fearing men and women can now graciously and warmly accept a willing hand from their offspring when in need of it. They will not be forsaken.

If the children are appreciative of the time, money and love showered upon them when they were the recipients, this will aid them to have the proper attitude toward their aged parents. Daughters will not utilize their mothers solely as baby sitters, but will appreciate their need for occasional entertainment and privacy; while sons will not regard their fathers' ideas and opinions as old-fashioned, but will frequently seek out their advice, thus drawing from their wisdom and long years of experience. If parents are made to feel useful, it can promote peaceful home relations, particularly if an aged parent is brought into the home on a permanent basis.

Aged parents are not forgotten by godly children who keep in mind the fifth of the Ten Commandments, which says: "Honor your father and your mother in order that your days may prove long upon the ground that Jehovah your God is giving you." (Ex. 20:12) In 1 Timothy 5:4 encouragement is also given to Christians to care for their aged parents. It says: "If any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight."

Years ago the responsibility of children toward aged parents was unquestioned until the governments started to make provision. Now the inclination is to leave care for the aged to the government. While its provisions can properly be utilized, parents are not to be forgotten.

In much of India the aged parent traditionally has a most unique and prominent position, as opposed to most Western cultures. Many generations live together in the home. The oldest woman of the house is looked upon with respect. Also, in other places in the Orient and in some parts of Europe children are raised and trained with a sense of deep respect and honor toward not only their parents but other elders as well. That attitude, while not completely missing in other lands, is usually not as prevalent.

Various Means of Support

Many parents, of course, want to maintain a feeling of independence, even in later years. Some avail themselves of government provisions, feeling that the government should give them the assistance provided by law, since they have paid taxes for many years.

Others took steps in their youth to provide for their future by taking out life and health insurance policies. The higher the premiums they had to pay, the greater the rewards when they no longer are able to seek employment and make a living.

Some prefer to deposit their savings in banks or trust companies over the years, reaping in old age the interest these give in return. Others invest in stocks and bonds.

There is yet another means of support to be considered seriously. Practically everyone has some interest that he considers to be a "hobby." Many turn theirs into money-making ventures.

Some men and women who live by the sea and on islands frequented by tourists make the collecting of rare sea shells not only a hobby but a living. These shells are painted, decorated with various ornaments and sold to tourists and specialty shops. Others who have talent for drawing supply greeting-card concerns with their work. Those talented in music, whose hands may not be as deft as in the past, now turn to teaching others and pouring into them the enthusiasm they once possessed. A man who is a lover of the outdoors can engage in part-time gardening as both a health

and a productive pastime. Many home owners and apartment dwellers who have extra rooms rent these to help them supplement their income.

Every housewife has some talent that is put to practical use for her home and family, and in an emergency it can be a means of support. A part-time dressmaker can support herself very well. Many women in their seventies and eighties are still knitting scarves and sweaters, and making rugs, blankets and spreads. Few husbands or children have not at some time bragged about "Mom's cooking." Baking pies, cookies and cakes for special occasions can, not only enhance a woman's feeling of sufficiency, but make her a real "breadwinner" in more ways than one.

Most women, no matter what age, cannot resist a cuddly baby. Caring for children at certain times, or even on a full-time basis as a foster parent, can be both enjoyable and financially rewarding. All these things have been done successfully by many, and take note that there is no traveling involved. They can be done right at home.

Regardless of your age, there is much that can be done. Age should never be a barrier to those who have an interest in doing things. You are as old as you *want* to be.

Hope for the Future

One of the factors that can do much to enhance the mental health of most older people is a hope for the future. Most men and women tend to remember things of the past, because that was the time when they were most active and things seemed to be happening to them. As the activities slow down, the interesting things to remember do also. It is usually the ones active in their old age that have a vital interest in someone or something and that can be heard to speak of the future with interest and enthusiasm.

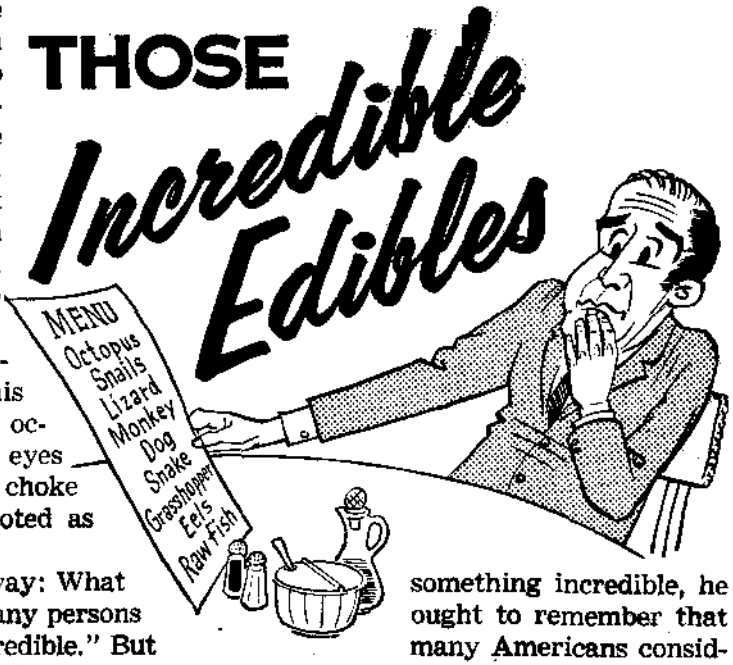
True, the world at present offers very little hope for the future; in fact, many question whether we will have a future at all. But the Bible offers a hope that man cannot duplicate, because it directs us to the source of all life, Jehovah God. And what hope does he hold out? One that is due for fulfillment in this generation—a hope so wonderful that only He can bring it about, and that he will. (Matt. 24:32-34) Under the rule of his kingdom, earth will be transformed into a paradise. Sickness and death, even the infirmity of old age, will be things of the past. Those in the memory of God will be raised from the tombs. Mankind will be revitalized, to live forever with the vigor of youth. Care for the aged will be a thing of the past.—Isa. 33:24; Acts 24:15; Rev. 21:1-4.

With such a prospect before them, many older folks as well as younger ones find great delight in a study of the absorbing promises contained in God's Word. They are not thinking about dying; their minds are on living, and they are using their energies to help others to take hold of God's provision for eternal life in his new world.—John 17:3.

Not a Good Companion

Rage not only robs a man of his reason, but separates him from his friends. Therefore, "do not have companionship with anyone given to anger; and with a man having fits of rage you must not enter in, that you may not get familiar with his paths and certainly take a snare for your soul."—Prov. 22:24.

THOSE Incredible Edibles



WHEN Duncan Hines, the American authority on tasty food, made his first trip to Europe in 1954, he announced, bravely, that he would try anything but snails. Though an exquisite delight to many Frenchmen, to him snails as food were incredible. Later he admitted that he found more than snails incredible, for this internationally known gourmet described his despair at being served baby octopus in an oil sauce with the eyes staring up at him. "Couldn't choke the thing down," he was quoted as saying.

Yes, food is an oddity in a way: What foods may be delectable to many persons may be called by others "incredible." But a dish of baby octopus is not out of the ordinary at all in Italy. The French also enjoy tasty octopus and squid tentacles, along with snails in vinegar. Yet other persons, even gastronomically adventurous ones, may view such items as incredible.

Certain Oriental peoples are fond of raw fish, even squid and octopus. Though many Americans would return uncooked fish to the chef in a hurry, raw clams and oysters are consumed by the ton in the United States.

Do you think you would enjoy "Roast Leg of Fido in a Casserole"? Westerners think of dogs solely as pets, incredible as food. However, in large parts of Africa and Asia, dogs have long been a favorite food. Puppy hams, dog chops and dog sausages are well liked. But with continued Western pressure for people in those places to give up dogmeat, one wonders whether it will cease to be a desired food, even in food-deficient areas.

If any Westerner looks upon those in Malaya who enjoy a python meal as eating something incredible, he ought to remember that many Americans consider rattlesnake meat a fine delicacy.

Two Chinese delicacies are shark fin and century-old eggs. The eggs are buried and eventually get green and cheeselike. However, there are those who would get "green" at the thought of such an edible. Nevertheless, the eggs were the fare of emperors in the past.

Many Chinese are fond of bird's-nest soup, but they have it seldom because it is costly and hard to get. The nests are made by a species of swifts that (with a God-given instinct for safety) glue them on the face of a cliff or at the mouth of an almost inaccessible cave. The birds make their snug abodes of twigs and seaweed glued together with saliva. It is the hard saliva that is the base of the soup.

The word "yak" might mean mere persistent talk to the inhabitants of North America, but the Tartars who dwell in Central Asia eat the yak (a long-haired ox) the meat of which may have a strong smell. But before you get squeamish, remember how delicious Limburger cheese is

to many persons after they get it past their nose!

Some Burmese may not be able to endure smelly cheese, but, then, a Westerner might find their rice flavored with *nga-pi-gyet* (a garlic and shrimp sauce) difficult to down. Their teas are first scented with jasmine and orange blossom fragrances, which sounds wonderful to the Occidental, but then they thicken them with grains or cereals until the teas attain a gumbo-like consistency.

In Japan seaweed soup (very similar in taste to clam broth) is a favorite, along with *kabayaki,* which is made of broiled eels. The Japanese may export to American gourmet shops such tidbits as baby bees in soy sauce, tins of fried grasshoppers and roasted caterpillars and even chocolate-covered ants; but many Japanese themselves would not think of eating these epicurean delicacies, which they call "spooky food."

Food in India consists mainly of curries (a peppery sauce containing a mixture of spices, seeds, vegetables, and so forth), which are usually prepared and served according to custom or one's religion.

Singular African and European Dishes

In many countries of Africa the rule is, "The hotter the food, the better." The cooks begin by dumping as much red-hot chili pepper into the pot as they can afford; then they add rice and chicken, shrimp or lobster. The result is a delightful dish called, in some localities, *peli-peli* or *peri-peri;* but to many gentle Western palates the result would be more like a gastronomic volcano, for they would probably find the experience a burning one.

Other outstanding African dishes might include such meats as monkey, porcupine, elephant, crocodile, lizard, squirrel, locust or deep-fried black ants.

Another country that features food much hotter than the climate is Thailand. Genuine Thai food is made of mainly two ingredients, hot chili peppers and *pak chee* (fresh coriander or Chinese parsley). Nevertheless, if you yearn for highly condimented dishes, you will be richly rewarded in Thailand.

In many lands soups are made of unusual ingredients, such as Australian pumpkin, Uganda's cream of peanut, Belgian and Luxembourg *Soupe aux Cerises* (cherry soup), German *Aalsuppe* (eel soup), Czechoslovakian *Pivni Polevka* (made of beer, eggs, cream, butter, water, sugar).

An exceptional iron-curtain recipe is the aptly-named "Red Bacon" of Hungary and Bulgaria. It consists of very fat bacon pieces dipped in paprika, and it is eaten raw by many peasants there.

Then there is the Scottish dish "Haggis." It is a pudding made of a sheep's heart, liver, lungs, and oatmeal, and it is cooked in the lining of a sheep's stomach.

Right next door, in Ireland, you might enjoy sampling a delicious chocolate potato cake or one of many puddings and desserts using carrageen (a moss found on the Irish shore) as its base.

The Norwegians are great on herring. They eat it raw, dried, smoked, salted, spiced or pickled. They also make a herring soup called *sildegryn.* Another of their dishes worthy of mention is *rakrret-raketrout.* This is an overripe trout, kept one month or more until "ripe." Now if your nose is offended, what about those smelly, moldy-looking cheeses? Yet Danish blue, Italian Gorgonzola, English Stilton and French Roquefort are considered by many to be the ultimate in cheese.

The South Pacific and the Americas

In Australia the aborigines enjoy lizard and turtle eggs, raw or boiled. They also

relish poached bats called "bandicoots" (a fruit bat with a wing spread of four feet). Fresh grubs (a wormlike form or larva of an insect, especially beetles) are eaten alive and are an aboriginal speciality.

Hawaii is the home of poi, a pasty mash made of taro plant root, ground, watered and eaten after fermentation. Many a Hawaiian would say "Oh, boy!" when you mention poi.

In South America the Indians eat piranha, the man-eating fish. Some chefs might be startled to learn that chicken is cooked in cider in El Salvador, while Mexicans serve *Mole de guajalote* (turkey with chocolate sauce). But to Peruvian gourmets nothing equals *seviche,* a pickled raw fish garnished with cold, cooked sweet potato slices. Uruguayans, however, are just as satisfied with their *Carbonada criolla,* a unique combination of veal and fruit in a stew.

If you travel to Alaska you might sample a certain kind of ice cream. It is composed of grated reindeer fat, seal oil, water and blueberries; and it is a great favorite with the children and adults.

On the Arctic shores, the Eskimos enjoy a seagull dish made in the following way: Seagulls are caught and put in a large sealskin bag, which is hung on the sunny side of the house or igloo, whichever it may be; then they alternately freeze and thaw until late winter. By this time, the birds are a formless mass and judged ready for ingestion—or indigestion, as those who are not Eskimos might view it. Eskimos are also able to eat and enjoy fancy raw whale blubber and walrus meat.

"Every Creation of God Is Fine"

Whatever food one may eat, there are probably other people on this earth that view it as incredible. Yet who is to say which foods are incredible? We are all entitled to our personal preferences, but perhaps one should be cautious about assuming that the food habits of one's native country are necessarily more rational than those of another. Says Professor Frederick Simoons of the University of Wisconsin, in his book *Eat Not This Flesh:* "Western man, despite his frequent temptations to claim *his* foodways are based on rational considerations, is no more rational in this than other men, for it makes no better sense to reject nutritious dogflesh, horseflesh, grasshoppers, and termites as food than to reject beef or chicken flesh." Often it is a matter of using what is available.

COMING IN THE NEXT ISSUE

- Something Finer than Christmas.
- Get the Most for Your Money.
- Fingerprints That Are Only Yours.
- Trace Elements and Human Life.

Taking the Bible viewpoint, we find that after the Flood, God did not put any restrictions on animal food except that in regard to blood: "Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul —its blood—you must not eat." (Gen. 9: 3, 4) And an inspired Christian, the apostle Paul, wrote: "Every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving."—1 Tim. 4:4; Acts 15:19, 20.

Let us enjoy our edibles, then, even if others view them as incredible. Let us also never forget to thank Jehovah God for our daily bread no matter what it may be. As King Solomon said under inspiration: "With a man there is nothing better than that he should eat and indeed drink and cause his soul to see good because of his hard work. This too I have seen, even I, that this is from the hand of the true God." —Eccl. 2:24.

Witnessing to the Gypsies

ONE of Jehovah's witnesses, a missionary in Argentina, relates this experience: "One day in our door-to-door ministry we came to a group of Gypsy houses. We clapped our hands at the gateway to get their attention, and a large group of young girls, all with long hair and colorful, long skirts, came to the gate to listen. After a brief sermon from the Bible was given and the study aid *From Paradise Lost to Paradise Regained* was presented, one of the girls stated that she had the book but she also wanted the Bible. Could I bring her one?

"The Bible was delivered the following week, and on my being invited into the house, the girl showed me her well-worn *Paradise* book. A Witness had previously visited the father and, besides placing the book with him, he had had many interesting conversations about Jehovah's purposes. During those visits, the girl and her sister would listen from a distance because, according to Gypsy custom, it is not proper for the daughters to enter in on their father's conversations. So now they were more than pleased that a visit was being made directly on them, and they quickly responded to the invitation to study their newly acquired treasure, the Bible.

"Each week it was an hour to be eagerly anticipated. The girls had such a sweet, simple and sincere desire to learn. They had no difficulty understanding the new truths about Jehovah, although their schooling was limited and many words in Spanish were difficult for them.

"The family proved to be an international group. Esteban, the father, is of Russian birth and during his life he has traveled in most of the countries of the world. He, as well as his Italian-born wife, Lalia, can speak seven languages. Nineteen-year-old Paulina and her seventeen-year-old sister, Katia, were born in Brazil and can speak five languages, while the four-year-old Valentina chatters away in Spanish, French and Gypsy. Only a few years ago the family had come to Argentina from France. While there, together with a large group of aunts, uncles and cousins, they toured Europe as dancers and guitarists, interpreting Russian, Spanish and Gypsy music.

"On various occasions, over glasses of tea, we would discuss their travels and customs, along with Bible truths and promises. The mother always added color to the scene in her ankle-length skirts and bright silk head scarves wrapped securely and pinned by two gold pins to her black hair. Married women are identified by their silk head scarves.

"After only a few weeks of study, Paulina said that she had a serious problem. 'God's way is the good way, the right way,' she said. 'I don't know how I can do God's will.' But she was soon strengthened by more knowledge and by personal prayer. She would spend many hours out in a nearby field reading her Bible. The two girls would often study far into the night.

"The neighboring Gypsy women are known for their fortunetelling. One day a lady, who had just had her fortune told, asked Paulina if a certain Gypsy woman could really tell the future. 'No,' was her reply, 'only Jehovah can do that, and if you want to know the future you will have to study your Bible.' She then made a call on the lady in her home with her *Paradise* book and Bible to give the lady a real hope for the future.

"After a year and a half of study and association with Jehovah's witnesses in Argentina, the girls had to leave for Mexico, the father having made his final arrangements. The girls, although anxious to see new lands, felt sad at having to leave behind their friends in the New World society. Paulina and Katia made decisions to serve Jehovah, and prayed for God's help that nothing would hinder their progress and desired baptism. When Katia prayed she said: *'Gracias, Jehová, porque estamos en esto.* ['Thank you, Jehovah, because we are in this.'] Bless all our brothers and help us to be faithful in our new country.'

"The girls are happy that their parents have cooperated with them in their newly found worship of the true God. Paulina, with shining eyes, related how her father took advantage of the opportunity to witness to a large group of Gypsy men the very night before they left. Undoubtedly the seed has been sown, and Jehovah will give the increase among the sincere Gypsies who hear the good news of the coming new world of righteousness."

PORCELAIN

Nobility of the Ceramics

By "Awake!" correspondent in Germany

"MAY I help you with something?" The friendly salesgirl in the large ceramics shop could not help but notice the young lady's unconcealed delight as she admired the vast assortment of beautiful things made of porcelain. Her gleaming eyes shifted from the fascinatingly designed vases to the graceful ivory-colored service sets, then to the hand-painted jugs, bowls and delicate figurines.

"I'd like a souvenir of Germany. I thought perhaps a vase, a bowl or something like that—I just really don't know."

"Would you care for something hand painted?" Following the young lady's glances and noticing that she was apparently captivated by a bowl decorated in relief with a gold flower, the salesgirl added, "This lovely piece you see here comes from Lake Chiemsee, and was hand painted by very talented artists."

But another vase, one decorated with a golden bird, seemed to please the customer too. She sighed heavily. "Oh, it's all sooooo beautiful. I would just love to buy everything you have, if I could. Is it really true that all of these beautiful objects are made from clay?"

Ceramics

"Yes, generally speaking, that is right," answered the well-informed salesgirl. "Ceramics comes from the Greek word *kéramos*, which means potter's clay. Even the Bible refers to early ceramics and their manufacture. However, it took thousands of years to develop objects as beautiful as these pieces of porcelain that you see here. Today ceramics are practically indispensable. Did you realize that?"

"It is true," the salesgirl responded to her customer's negative nod. "There is hardly a room in the home where ceramics are not found. Cups and saucers, bowls, plates, trays, jugs, crocks, teapots and many other items of earthenware, pottery or porcelain all have a common beginning in clay. The same is true of the ceramic tile in the kitchen and bathroom, as well as the lavatory bowl and wash basins. Objects such as flower vases, ashtrays, figurines and knickknacks are also usually made of porcelain or one of the other ceramics."

"But none of those things look like clay," objected the customer. "They are so hard and have such a shiny surface. Take this porcelain piece, for instance; when I hold it up to the light I can see right through it, and when I flick it with my fingernail it rings like a bell. How did man ever learn to make such things from clay?"

"That is a story of absorbing interest," the salesgirl noted. "It actually goes back to Bible times and involves a secret that one nation of people kept from the rest of the world for

over seven hundred years." At the young lady's eager request the salesgirl shared with her what she had learned about ceramics, and particularly about the noblest among them all—porcelain.

Bible Times

One of the very early mentions of ceramics is in the familiar Bible account concerning Job. You will recall that when he was sorely afflicted with some sort of skin disease "he proceeded to take for himself a fragment of earthenware with which to scrape himself." That was over 3,400 years ago. So it was early in history that men learned that if objects of clay were baked they would harden and retain their shape. The earliest pieces of earthenware were probably baked in an open fire, until eventually some type of oven was devised that served the purpose better.—Job 2:8.

After a time it was discovered that if pieces of earthenware were coated with particles of metal and then heated to a high temperature the metals would melt and form a glazed, glasslike surface. This made the earthenware impermeable, enabling it to hold liquids. It also gave it a brilliant surface, which hid the dull-appearing clay beneath. That such brilliant glazes were achieved by the time of King Solomon, in about 1000 B.C., is evident from reading his proverb: "As a silver glazing overlaid upon a fragment of earthenware are fervent lips along with a bad heart."—Prov. 26:23.

Another early innovation was the potter's wheel upon which objects of clay were shaped. It is evident that ceramics-making was a common trade in Bible times, since this also is described in the Scriptures. Jeremiah wrote: "I proceeded to go down to the house of the potter, and there he was doing work upon the potter's wheels. And the vessel that he was making with clay was spoiled by the potter's hand, and he turned back and went making it into another vessel, just as it looked right in the eyes of the potter to make."—Jer. 18:3, 4.

Development of Porcelain

It was the Chinese that made some of the greatest advances in the making of pottery. Even before the time of Christ they had developed kilns capable of reaching temperatures above 1150° C. By baking sandy, heat-resisting clays to such high temperatures they were able to produce excellent pieces of stoneware. These differed from earthenware in that the clay, instead of remaining porous, would melt into a kind of solid mass, quite impervious to liquids.

Through the years the quality of stoneware was improved until the Chinese finally struck upon the combination of materials from which they were able to produce porcelain. Recent excavations of tombs of the second or third century after Christ yielded excellent stoneware, some of which approaches porcelain in fineness. However, it was not until some time toward the end of the T'ang dynasty, from 627 to 906 A.D., that the Chinese perfected true porcelain. The secret to this formula was kept from other peoples for over seven hundred years.

The T'ang potters found that when kaolin was combined with another similar clay called "petuntse," a beautiful glasslike porcelain would be obtained when they were heated to temperatures of 1300° C. to 1400° C. Kaolin is a white clay often called china clay, which is produced from the decay of feldspar, a mineral constituent of rocks. Petuntse, known as china stone, is a less decayed feldspathic material that also contains flint, a variety of quartz.

It is the proper combination of these materials, which are fused together at a high temperature into a translucent, glass-like substance, that is treasured the world over as genuine porcelain. Unlike other pottery that has a surface glaze composed of a different material than the clay beneath, the porcelain glaze is formed from the china stone, which, along with the kaolin, also makes up the body. Therefore the china stone does not melt to become a surface *on* the ware, but becomes part of the ware itself, giving the surface an exceptional glitter. While a fracture on other pottery is granular in appearance, somewhat akin to a lump of sugar, a porcelain fracture is similar to a chip on the edge of a piece of glass. If you run your tongue over the fracture it will feel smooth; there is no roughness as in the case of a fracture on other types of pottery.

For hundreds of years porcelain-making flourished in China, and the rest of the world marveled at the amazing productions, unduplicated by any other people. When the famous Venetian traveler Marco Polo visited China in 1275 (A.D.) and was shown the amazing treasures created by the potters, he is reported to have exclaimed in awe, "Porcellano! Porcellano!" In Marco Polo's time that meant 'sea shells' or 'mother-of-pearl,' but the word later came to identify these exquisite works of art. For at least eight hundred years, until the end of the eighteenth century, the Chinese produced a superb quality of porcelain ware of many varieties and colors, but around 1800 a protracted decline set in, and the art among them has never regained the splendor of the past.

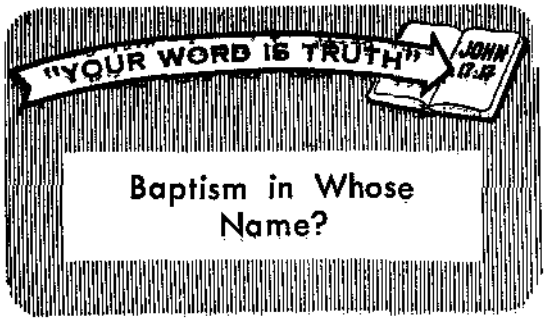
In the sixteenth and seventeenth centuries pieces of Chinese porcelain were treasured items among the nobility of Europe. The demand for them sent mariners on long and arduous voyages to the Orient in order to decorate the tables and homes of kings, princes and the rich with these pieces of sparkling "white gold." Although European craftsmen had developed a fine quality of pottery and glass, they were unable to duplicate genuine porcelain, which combined the characteristics of the two. In their efforts to solve the secret, potters in the sixteenth century produced an artificial porcelain by mixing ground glass with a white clay, but its only resemblance to true porcelain was a certain translucency.

It was not until the early eighteenth century that the Chinese secret of fusing white china clay and china stone at very high temperatures was first discovered. This was done after many years of research by the German nobleman Ehrenfried Walter von Tschirnhaus. Just about the time that production methods had been worked out, Tschirnhaus died, in October of 1708. However, by the following March his able assistant Johann Friedrich Bottger was able to submit a piece of porcelain along with formulas and notes to a Royal Commission, which confirmed his success. On January 23, 1710, a royal decree authorized the establishment of a porcelain factory in Meissen, Germany, and by 1713 porcelain was being produced on a commercial scale. In time the secret spread and soon other factories in the Western world were producing porcelain.

Today millions of pounds of porcelain are turned out annually to serve the needs and satisfy the tastes of people the world over. It remains the noblest of the ceramics.

Mental Firmness

Some minds are like concrete—all mixed up and firmly set.



Baptism in Whose Name?

JUST before Jesus returned to heaven he instructed his followers: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit." (Matt. 28:19) Yet there is no statement in the Bible that says specifically that the apostles did baptize in the name of the Father and of the Son and of the holy spirit, although it is recorded, as in Acts 2:38, that baptism was done "in the name of Jesus Christ." Why this seeming inconsistency? In whose name are true Christians to be baptized?

It is good to remember that baptizing had been going on even before Jesus gave the above command. Even his own disciples had been baptizing. (John 4:1, 2) However, the baptism they performed was similar to that of John the Baptist, and no one had been baptized in the name of Jesus. The baptism then being performed was in symbol of their repentance for sins against the law covenant. (Luke 3:3) Such a baptism obviously entailed faith on the part of the ones baptized. It showed that they worshiped Jehovah God, the Giver of the law covenant. Furthermore, as persons who knew of God's dealings with his people, they were well acquainted with the way that his holy spirit had strengthened those whose exploits on behalf of true worship were recorded in the Bible and how that record itself had been made as directed by holy spirit. Even those Jews who had not been baptized by John were not ignorant of these things.

Therefore, when Peter stood up and prophesied under the power of holy spirit at Pentecost, shortly after Jesus had given his command on baptizing, what was it that needed special emphasis? Since his audience was composed of Jews and Jewish proselytes, would he need to convince them that Jehovah is the true God or that it is necessary to accept the guidance of holy spirit? No! He knew he needed to convince them on one main point: that Jesus, the one they had caused to be impaled, was the Messiah. So he concluded his argument with the words: "Let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled." Upon their request for counsel on the proper course to take, Peter told them to "be baptized in the name of Jesus Christ."—Acts 2:36-38.

Were the three thousand subsequently baptized on that day baptized in the name of the Father and of the Son and of the holy spirit? It would be good for us to pause at this point and discuss just what is meant by those words. They were not merely words to be chanted or repeated as part of a formal ceremony at the time of baptism, without which the baptism would be invalid. No, they had a much deeper meaning. The "name" there referred to is not merely a personal name, as can easily be seen in view of the holy spirit's being included, which is a force, not a person. Rather, the "name" refers to the office or function performed by that person or force. Hence baptism in the name of the Father means that the one being baptized recognizes Jehovah as the Giver of life and Supreme Sovereign and dedicates his life to him. One being baptized in the name of the Son accepts Jesus as the Messiah and as the means used by Jehovah to provide a ransom for man's salvation. Those being

baptized in the name of the holy spirit realize that it is an active force emanating from God through Jesus Christ and that they must submit to it at all times. Were those three thousand at Pentecost appreciative of these things? Yes, once they had been convinced of the Messiahship of Jesus. So they were baptized exactly as Jesus had commanded, although Peter, in view of the circumstances, emphasized the "name of Jesus."

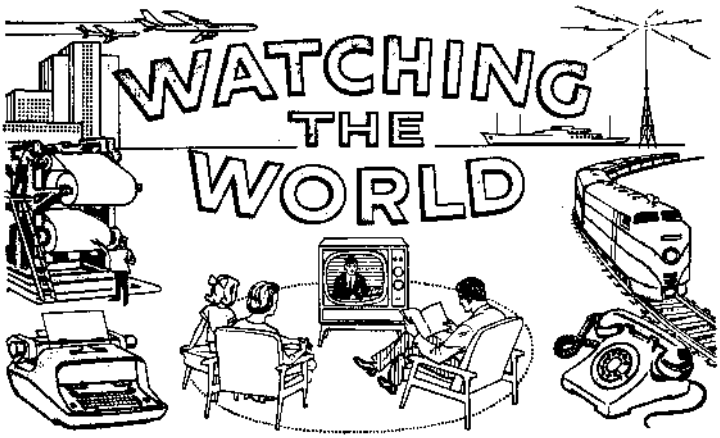
The circumstance was similar when, many years later, Paul visited Ephesus and found disciples who had apparently been baptized with John's baptism long after Jesus had given the new instructions concerning baptism, as recorded at Matthew 28:19, 20. They too were in need of instruction particularly concerning the role of Jesus Christ, so the report is given that "they got baptized in the name of the Lord Jesus."—Acts 19:1-5.

It may be argued, however, that the expression "in the name of Jesus" was used in connection with the baptism of Gentiles and not only that of Jews, as in the case of Cornelius, who, according to Acts 10:48, was baptized by Peter "in the name of Jesus Christ." However, Acts 10:2 tells us that Cornelius was "one fearing God." So again Peter emphasized baptism in the name of Jesus, whom God had anointed with holy spirit, since this was the all-important issue at the time and since Cornelius already recognized Jehovah. Therefore the baptism of Cornelius was in full harmony with Jesus' command.

The situation was different, though, when Paul began to preach to persons who were pagans and who did not recognize Jehovah as God. To them he put considerable emphasis on the Father, although he did not exclude Jesus, since there was no other way to approach Jehovah. So in Acts 17:22-31 we find Paul at the supreme court of Athens speaking of the God who made heaven and earth, Jehovah, and our accountability to him. He also pointed out to them that the one appointed by God to be judge, Jesus, had been resurrected from the dead. So he spoke of both the Father and the Son.

It is not unusual in the Bible to find one text emphasizing the Father and another emphasizing the Son, while others combine the two and include holy spirit. For example, in Romans 10:13 the statement is made that "everyone who calls on the name of Jehovah will be saved." No mention is made of Jesus in this verse, yet in John 3:16 belief in Jesus is stressed for salvation. Then in Revelation 7:10 the two are mentioned when it says: "They keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" This is not inconsistent, nor is it difficult to understand. The point is used that best fits the circumstances and stresses the aspect of belief desired. It would not be reasonable to expect that each time the name of God is mentioned, the name of the Son and reference to the holy spirit should also accompany it. Today Jehovah's witnesses, when preaching to those who profess faith in Jesus Christ, do not spend as much time in pointing out the basis for such faith as they do in non-Christian lands. However, when they are in non-Christian lands they need to explain both the Father and the Son in great detail, as Paul did to the Athenians.

Thus a little knowledge of the circumstances in the first century helps us to see that the Scriptures are completely consistent with themselves and that true Christian baptism, from Pentecost, A.D. 33, up to the present time, is done "in the name of the Father and of the Son and of the holy spirit."



Crisis Around Cuba

◈ On the evening of October 22 President Kennedy, in a speech to the American people, accused the Soviet Union and Cuba of building missile bases and accumulating a stockpile of weapons for offensive warfare in Cuba. He announced the setting up of a blockade around the island to prevent any further shipments of weapons for offense. If ships would not submit to search but sought to run the blockade, he declared, they would be stopped, even if it meant sinking them. These developments again brought the world to the brink of global war, though diplomatic negotiations averted any immediate violence. Whereas the majority of the Western-bloc nations favored Kennedy's action, many others were in sympathy with Cuba, which just last year had turned back from her shores an invasion in which the United States was involved.

Chinese-Indian War

◈ On October 20 border disputes erupted into a full-scale war as heavy fighting broke out along the Indian-Chinese border. Both sides accused the other of being the aggressor. After several days of fighting the Chinese had pressed many miles into Indian territory.

Nuclear Stockpile

◈ On October 20 physicist Ralph E. Lapp said that the United States has stockpiled "enough nuclear explosives to overkill the Soviet Union at least 25 times." He urged Russia and the U.S. to stop the arms race, warning that "the time is short; the 1970's will be too late." "The strangest aspect of our perilous times," he said, "is the ominous quiet. Probably never before in history has the human race looked so much like sheep marching silently to slaughter."—San Francisco *Chronicle*, October 21, 1962.

U.N. Membership

◈ On October 25 Uganda was accepted as the 110th member of the United Nations. Her entry gave the Afro-Asian countries exactly half the total number of member nations; Uganda raising Africa's membership to thirty-two countries.

Talk, Talk, Talk

◈ The sixteenth session of the United Nation's General Assembly held 716 meetings from September, 1961, to June, 1962, out of which came 306,370,000 pages of records and documents. This was a tremendous increase over the 177,000,000 total pages in 1952. Concern over this verbosity has led to the problem's being put on the agenda of the present seventeenth session. What are the prospects for cutting down on the excess verbiage? "It's self-defeating," sighed one official. "We'll undoubtedly spend more time debating how to cut down debate than we'll ever save."

"Greatest Challenge"

◈ Dr. B. R. Sen, director-general of the Food and Agricultural Organization of the United Nations, recently declared that "never in the history of mankind have so many people been subjected to so much under-nourishment."

Communism Widespread

◈ On October 16 the Soviet newspaper *Sovetskaya Rossiya* claimed that throughout the world there were 88 Communist parties with 41,600,000 members, 5,200,000 of whom belonged to 75 parties in non-Communist countries. The paper said that "in the underdeveloped countries of Asia, Africa and Latin America, there function 49 Marxist-Leninist parties, uniting in their ranks about 2,700,000 Communists."

Cold Milk for Babies

◈ The results of a recent study showed that babies thrive just as well on cold milk as they do when their bottles are warmed. For two years 358 babies in the premature-baby unit at Bellevue Hospital in New York city were fed from bottles taken right from the refrigerator, which was kept at about 39 degrees Fahrenheit. In a report on the findings that was published in the *Journal of Pediatrics* during October it was claimed that the study had failed "to demonstrate that the traditional procedure of warming the feeding is in any way advantageous to the infant." Dr. L. Emmett Holt, Jr., who directed the study, said that all babies

in the Bellevue Hospital, both premature and normal infants, are on cold feedings and are thriving on them. He estimated that it takes about 150 to 200 hours to warm bottles to feed a baby during a year. With about two out of three of the some 4,000,000 babies born in the United States each year being fed on bottles, cold feedings would represent hundreds of millions of hours saved annually.

Jealous Dog Kills Infant

◆ On September 28 a fox terrier in New Zealand mauled to death a month-old baby girl, apparently because of jealousy over the new addition to the owner's family. Commenting on the case, a Wellington veterinary surgeon said it is not unusual for a family pet dog to go through a period of temporary jealousy after a baby has been born in the household. He said that dogs more than other animals are likely to react this way because of their strong attachment to humans.

Radiation Belt

◆ The United States explosion of a powerful hydrogen bomb 250 miles above the Pacific Ocean last July resulted in an intense radiation belt that produces a radio "hiss" that is audible on ground receivers. Calculations indicate that the belt may remain for from 10 to 100 years. There is a hot spot of radiation as low as 200 miles above Brazil. Dr. James A. Van Allen, discoverer of the natural radiation belts, said that the new radiation "must be clearly recognized by those conducting flights in this region in 1962."

Early Education

◆ Many parents have had the feeling that their children of preschool age were too young to learn much. But not so. A research team headed by Dr. Kenneth D. Wann, professor of education at Teachers College, Columbia University, found that young children can learn a great deal. In the recently released book, *Fostering Intellectual Development in Young Children*, which contains the group's findings, it was noted: "Too frequently we underestimate young children's readiness to investigate seriously and to understand their world." The report further observed that "the period from three to six years of age is crucial to children's intellectual development."

Conscientious Objection

◆ The *Army Times* of September 12 reports that the United States Defense Department has issued a new document on conscientious objectors in an attempt to make procedures in dealing with them uniform in all the services. Although the new directive, it is said, does not make it easy for a person who is a conscientious objector, it does state that it is Congress' belief that "it is more essential to respect a man's religious beliefs than to force him to serve in the Armed Forces."

Soul, the Person

◆ The new Jewish Bible, a translation of the first five books of the Bible, virtually eliminates the English word soul because of the common religious belief that the soul refers to some separate spiritual part of a person. Dr. Harry M. Orlinsky, editor-in-chief of the committee of translators, said of the Hebrew word *nephesh* that is often translated into English as soul: "The Bible does not say we have a soul. 'Nefesh' [*Nephesh*] is the person himself."

Well-fed Countries

◆ When it comes to listing countries with high calorie intake per person, New Zealand is first on a United Nations survey of 13 lands. Each inhabitant there has an intake of 3,440 calories a day, more than half of which is of animal origin. Next comes Denmark with 3,350, and Great Britain is third with 3,260 calories. Because of an abundant supply of food in New Zealand, each person consumes an average of 237 pounds of meat and 43 pounds of butter every year. Many commodities are inexpensive. An imperial quart of milk, for instance, is only ten cents. Butter is a mere 28 cents a pound.

Smoking

◆ Americans rank first and Canadians second in smoking. Third in smoking is the small country of New Zealand, with a population of 2½ million people. New Zealanders smoke 240 million cigarettes a month, which if laid end to end would stretch from Auckland to London and then New York. The national average is four cigarettes a day and over five pounds of tobacco per person each year. During the same one-year period, more than 500 persons in New Zealand die from lung cancer.

Pleas for Charity

◆ People in many communities are so besieged with pleas for charity that they dread the ring of the doorbell. One Montclair, New Jersey, housewife exclaimed angrily, as reported by the New York Times of October 10, 1962: "This thing has gotten all out of hand! In the last six months it seems as if my doorbell has been ringing day and night with somebody asking for money. It's been multiple sclerosis and retarded children and cancer and polio and leukemia and muscular dystrophy and the heart fund. And now it's the Community Chest!"

"Bleeding-Saint" Miracle

◆ One day nine years ago when Jean Salvade, a hotel-

man of Endrevaux in south-eastern France, lost in a card game he hurled a plaster statuette of Saint Anne to the ground for not bringing him luck. This broke off one of the statuette's fingers. Later Salvade smeared blood on the stub of the broken finger, and, the next day, he cried to onlookers, "A miracle!" Pilgrims flocked from miles around, and Salvade and a friend set up a collection box to receive the offerings of the devout. Recently the Frenchmen felt remorse and confessed; they were sentenced to prison.

Rise in Illegitimacy

◈ Small towns in the mid-western United States are experiencing the same moral breakdown as are the large cities of the world. This was revealed by the report that one out of every forty births in the state of Iowa is illegitimate, and that illegitimate births have increased from 15.8 per thousand in 1941 to 26.4 per thousand in 1961.

Saved from a Crocodile

◈ A *Reuters* press dispatch from Northern Rhodesia reports that while a group were on a picnic along the Zambezi River near Victoria Falls recently, 12-year-old Zelda Erasmus went to the water's edge to wash the mud from her feet. There she was seized by the knee by a six-foot crocodile, and dragged into the shallow water. Immediately Eugene Marais, a 14-year-old companion, grabbed her under the arms and pulled her and the crocodile ashore. When the crocodile gave up the tug-of-war, Zelda was taken to the hospital with a severely injured knee.

Quacks Bleed Public

◈ Despite the frequent warnings of the Federal Food and Drug Administration, it is estimated that about ten million Americans spend some $1,000 million every year for things that cannot possibly benefit them as claimed, but may actually do them harm. Persons that know they have incurable cancer or those that fear they may have are especially susceptible to quacks, as are women who want a short-cut to a glamorous figure.

Effect on the Brain

◈ Experiments recently conducted, by scientists at the University of California at Berkeley, revealed that, during the process of learning, the chemistry and structure of the brain of an animal undergoes a change. This revelation was contrary to the opinion held for years, that the physical structure of the brain did not change with the increase of knowledge.

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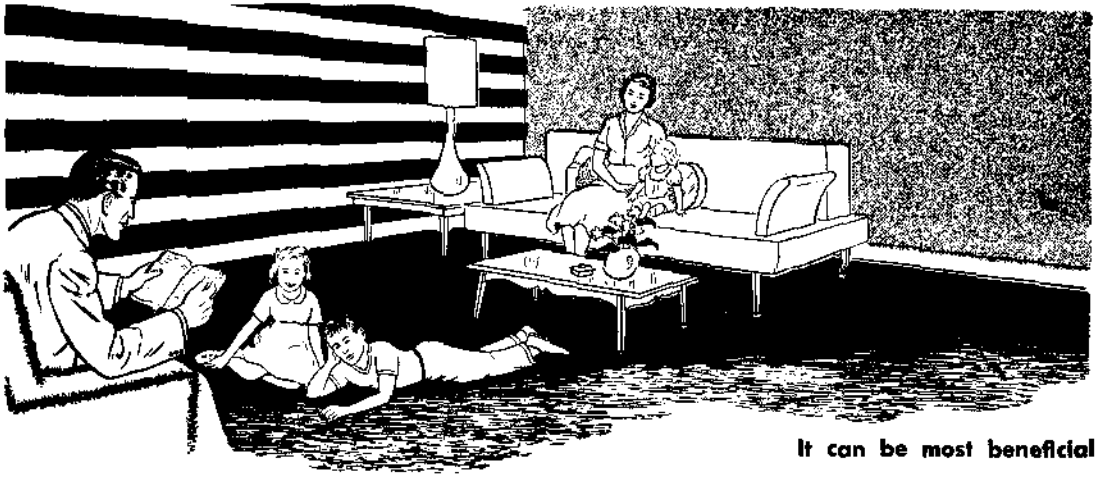

It can be most beneficial

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Awake!

Something Finer than Christmas

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Fingerprints That Are Only Yours

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Trace Elements and Human Life

PAGE 22

DECEMBER 22, 1962

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of these times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
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AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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PRIDE OR Love

TAKE YOUR PICK

GENERALLY in life it is not this *and* that but this *or* that. This rule also applies to pride and love. The two simply do not mix; so you will have to take your pick. Not that you cannot have love and at the same time take a justifiable pride in some person or thing, but you cannot have love and at the same time be of a proud mental disposition.—Prov. 16:18; 2 Thess. 1:4.

Why is this so? Because pride is a form of selfishness, whereas love is the very opposite, an expression of unselfishness.

It is almost impossible to overstate the importance of love. It is as indispensable to happiness as it is to health and as it is to salvation. According to physicians, the failure to love and to receive love is so injurious that one of them wrote a book entitled "Love or Perish." Said another: "I believe it makes little if any difference how or when the baby receives nutrition, as long as it is held and cuddled by a loving mother."

In particular is love vital in the patient-physician relationship. "Feelings of trust, love and devotion on the part of the patient for his physician are often far more responsible for the success of the treatment of their patients with functional disorders, than the prescriptions, the injections and other forms of treatment they administer." It is therefore no wonder that at times patients are heard to say to their physician, "You are my best medicine." So we are further told that "the physician's love for his patient and the patient's love for his physician are powerful influences in the restoration of patients," be their illness functional or organic.—*Mental Hygiene,* July, 1961.

No question about it, whether we are young or old, sick or well, love is vital to our well-being. But pride can keep us from expressing it, from accepting it, and may even make us incapable of awakening loving responses in others.

This principle of love or pride applies, first of all, to our relationship with our Maker, our heavenly Father, Jehovah God. We need his love ever so much, but we cannot expect to receive it if we are proud. How unbecoming is pride in our relationship with him! How feeble, how insignifi-

cant we are in his sight! How indebted to him we are for all we have and are! Surely with good reason his Word tells us that "God opposes the haughty ones." More than that, pride causes men to act as if God did not even exist, which is surely folly.—Jas. 4:6; Ps. 14:1.

This principle also applies in the human parent-child relationship. While pride on the part of our heavenly Parent is unthinkable, human parents often come short in showing love because of pride, as when a mother neglects her children for the sake of a career or for the sake of acquiring luxuries. So doing, she may lose the love of her children, for children deprived of love become proud, delinquent and unloving themselves.

Children too have a responsibility in this matter. Pride can make them ungrateful and ashamed to render their parents loving obedience, especially when in the presence of other wayward children. But such conduct will not endear them to anyone, no, not even their playmates.

True love will make a pair of lovers humble in each other's presence. For example, it took humility for Jacob to serve seven years for his beloved Rachel. Pride, however, will cause such a relationship to be strained, if not also stormy and frustrating. More than one young person has become a crotchety old bachelor or fussy old spinster because of having picked pride instead of love. The proverb, "Hell has no fury like a woman spurned," reveals how much pride often goes into such relationships.

Not that marriage of itself solves the problem. If that were so there would be no unhappy marriages, no divorces. Pride may cause a husband to ignore or reject the love his wife offers or deny her his love, to their mutual unhappiness. But still having the need for love, unconscious though it may be, the husband may seek to still it by greediness in money matters, by overindulgence in liquor or by other forms of loose conduct. How foolish!

More often than not, however, in Western lands it is the woman who suffers because she chooses pride instead of love. As one poet expressed it: "Pride makes woman hard and cruel, and it makes her too a fool. For with all her bag of tricks, love and pride she'll never mix." (Of course, that principle applies to man also.) Yes, by proudly competing, seeking to rival or demanding equality, woman makes her marriage a drudgery when it could be a delight. The Creator so constructed her that she must be willing to play the role He meant for her to play, one of loving submission to her head, if she would realize fulfillment of her potentialities, if she would have a satisfying and rewarding married life. This is a conclusion, let it be noted, reached by not a few men and women psychiatrists that have written on the subject.

Yes, love is indispensable to our well-being. And look where we may, in our relationship with our Maker, the Creator Jehovah God, or in any of the varied human relationships in which we may find ourselves, we can have love and the happiness it brings only at the cost of pride. Pride or love—take your pick.

TOYS IN CHURCH

✔ John Heffer, minister in Langford, England, told his parishioners to let their children bring toys to church to play with. "Preferably the softer variety of toy," he said. How different such advice is from God's instruction for all his people to congregate, including "the little ones," so "that they may listen and in order that they may learn"!—Deut. 31:12.

Something Finer THAN CHRISTMAS

YOU may have read some of the controversial statements that appeared in many newspapers last December protesting the modern Christmas celebration. For example, Edgar S. Brown, Jr., director of worship of the United Lutheran Church in America, said: "The Babe of Bethlehem, now more zealously watched over than a TV moppet by its doting mother, represents an investment to be protected. Christmas, the annual pious salute in the direction of religion, is now the property of the business world, and I say it is high time that the church said in unmistakably clear words that it intends to divorce itself from the whole mess."—New York *Times,* December 4, 1961.

Just what was included in the "whole mess" could be learned from other voices that spoke out against the Christmas festival. On the same weekend, *L'Osservatore Romano,* an unofficial but authoritative voice of the Roman Catholic Church, warned that commercialism was turning the "birthday of Christ into a pagan bacchanal" and suggested that Christians should prefer the "humble, eloquent, religious crib" to the "trees, the fascinating but empty glitter of blown glass, the toys and the showy decorations, sometimes with a superstitious undertone." About a week later another Vatican newspaper, *L'Osservatore della Domenica,* assailed Santa Claus as a "monstrous substitution" for Christ that "offends the faith." It criticized the Christmas tree as "an attempt to substitute for the crib . . . with a certain sense of naturalism and paganism."

These were not the first nor the last observations on the commercial and pagan aspects of Christmas. In December, 1960, Santa Claus was compared to a pagan god by Francis X. Weiser, Jesuit priest at Weston College, Massachusetts. An Associated Press dispatch, hailing him as "one of the nation's foremost authorities on the subject," said: "In the withered pages of Germanic folklore, familiar to these Anglo-Saxons, was the pagan god Thor. He was the god of the peasants; an elderly, jovial man with a long white beard. His color was red, his element was fire, and the hearth was sacred to him. On the occasions when he left his home among the icebergs of the Northland, he frequently would come down chimneys into his element. He rode in a chariot pulled by two white goats, Cracker and Gnasher." (Newark *Evening News,* December 9, 1960) Even a child could see the similarity between Santa Claus and Thor the pagan god.

Another protest against the Christmas festivities came from a United Church of Canada minister, George Hamilton, as reported in the Vancouver *Sun,* December 23, 1959: "The stores commercialize it with their Christmas advertising, we so-

cialize it with parties, dances and liquor and we paganize it with the worship of Santa Claus." A fellow Canadian minister, Ernest Nullmeyer, of Emmanuel Baptist Church in Barrie, voiced his protest in a 1958 radio sermon: "Christmas was the counterpart to the pagan solar feast of the god Mithras," he said. "It started pagan and it has never changed."

The paganism in Christmas has also been noted by newspaper writers such as Brooks Atkinson, who wrote in the New York *Times*, December 8, 1961: "Historically, the pagan aspects of the season are more ancient than the Christian religion. They are in the blood stream of the human race, which has always celebrated the winter solstice (Dec. 21) with feasting and merriment." Many clerical and secular voices have echoed these charges.

Verification

If you take the trouble to look for verification of these charges in standard reference works or history books you will be rewarded. It is generally acknowledged that December 25 is not the actual date of Christ's birth and that the Bible does not give a date. Says *The Catholic Encyclopedia*, 1908 edition, Volume III, page 727: "The well-known solar feast, however, of Natalis Invicti, celebrated on 25 December, has a strong claim on the responsibility for our December date. . . . though the abundance of analogous midwinter festivals may indefinitely have helped the choice of the December date, the same instinct which set Natalis Invicti at the winter solstice will have sufficed, apart from deliberate adaptation or curious calculation, to set the Christian feast there too."

Agreement is voiced by Funk and Wagnalls *Standard Dictionary of Folklore, Mythology, and Legend*, Volume I, page 229: "Correspondence of the Christian festival with the close of the Roman observances of the Saturnalia (December 17-24) and the *natalis invicti solis*, the Mithraic observance of the birth of the sun, has often been remarked upon and is not an accidental phenomenon. . . . December 25 is close enough to the winter solstice for other pagan winter festivals besides the Saturnalia which celebrate the turn of the year to have become absorbed in it. The Yule feast of northern Europe, a solstice observance celebrating the lengthening of the day with the return of the sun and concerning itself principally with the spirits of the dead, became adapted to Christmas, and many Christmas customs of today and of the past are those of the Yule season."

Manger Scene Distorted

The reader who compares the Gospel accounts of Jesus' birth with the traditional manger scene may come in for an additional surprise. No "wise men" from the East visited the babe in the manger. It was humble shepherds, minus any birthday gifts, who came to the manger after Jehovah's angel identified Bethlehem as the right place. (Luke 2:8-20) Matthew does not specify how many astrologers in the East saw a star of unknown origin and interpreted it to mean that a new king had been born to the Jews. But he does note that, instead of directing them right to Bethlehem, the strange light led them to Jerusalem first, where they came in touch with murderous Herod. From the chief priests and scribes Herod learned that the Christ was to be born in Bethlehem according to prophecy. Thereupon he sent the obliging astrologers to Bethlehem with orders to report back with the child's exact location. Herod's intent was to murder Jesus. By the time the "star" led the gift-bearing astrologers to the place where Jesus was, he had grown from an infant into a young child and lived in a house, not a

manger. When God prevented the astrologers from returning to Herod, the wicked ruler attempted to kill Jesus by having all the Bethlehem boys two years old and younger slaughtered.—Matt. 2:1-16.

In view of the tragic consequences of the astrologers' visit and the fact that astrology violates Bible principles, it is certain that God was not the source of that menacing light. Evidently it was the work of Satan, who "keeps transforming himself into an angel of light."—2 Cor. 11:14; Isa. 47:12-15.

"The First Christmas"?

The unsavory features of the modern Christmas festival and the distortion of the Gospel account may cause some to long for the simplicity and purity of what is often called "the first Christmas." But again upon investigating we come away better informed. *The Encyclopedia Americana,* 1956 edition, Volume 6, page 622, states: "The celebration was not observed in the first centuries of the Christian church." August Neander, an outstanding religious historian, wrote: "The notion of a birthday festival was far from the ideas of the Christians of this period in general." —*The History of the Christian Religion and Church, During the Three First Centuries,* translated by Henry John Rose (1848), page 190.

That the apostles did not celebrate Christmas may be ascertained as well from a statement by John Chrysostom, A.D. 386. Chrysostom, who later became patriarch of Constantinople, declared that the celebration of the birth of Christ "according to the flesh" was inaugurated in Antioch ten years previously. He intimates that, while he approved of this festival, many opposed it. (*The New Schaff-Herzog Encyclopedia of Religious Knowledge,* Volume III, page 47) Antioch, the birthplace of Chrysostom, was also the city where Jesus' disciples were first called "Christians." (Acts 11:26) Paul, Barnabas and Peter visited the Christian congregation there. (Acts 13:1, 2, 9; Gal. 2:11) Had the apostles or other Christians in Antioch observed the Christmas festival, it certainly would have been well established and accepted there long before the time of Chrysostom. That it was not so accepted is further indication that Christmas was not celebrated by the early Christians.

The same conclusion is required by all the inspired Scriptures. Nowhere do they tell of anyone celebrating Jesus' birthday, exchanging Christmas gifts or greetings. Since Jesus' fleshly brothers did not exercise faith in him until after his death, it is not likely that they ever honored him as the Christ or Son of God during his lifetime. (John 7:5) Nor would they or the apostles hold a "mass" after his death, for the apostles taught that Christ's sacrifice was offered "once for all time" and needed no repetition. An "unbloody renewal of Christ's sacrifice" (as the "mass" is defined) would not be observed by them, in view of Paul's statement: "Unless blood is poured out no forgiveness takes place." (Heb. 9:22-28) Early Christians did celebrate the anniversary of Christ's death, but had no authority to observe any other date, including his day of birth.—Luke 22:19.

A Most Serious Objection

One of the most serious objections to the Christmas festival from the Scriptural standpoint is its rank paganism. Driving the money changers out of Christmas and bringing back "an old-fashioned Christmas" would not make the celebration proper for Christians. We have no authority to absorb pagan customs and sanctify them as fit for Christian worship. The Bible makes this plain: "What sharing do righteousness and lawlessness have? Or

what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?" Paul says that even "a little leaven ferments the whole lump." (2 Cor. 6:14-16; Gal. 5:9) He reprimanded some of the early Christians for observing days and seasons once approved by God under the law of Moses. How much less can we today observe a day or season never authorized by God and profuse with unscriptural customs?—Gal. 4:10, 11.

Something Finer

There are many sincere persons who feel hurt over the pagan and commercial aspects of Christmas. In their heart they have a real desire to honor God and Christ. If you are one of these persons you can rejoice that the Bible shows a better way. Note Paul's counsel: "Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works that belong to the darkness." (Eph. 5:10, 11) What is it that is acceptable to the Lord? Jesus made this clear when he said: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples."—John 15:8.

The apostle Paul also speaks of this fruitage that is acceptable to the Lord. "The fruitage of the spirit," he says, "is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) This fruitage produces a generosity that is much finer than the "Christmas spirit" that blooms just once a year. God's spirit produces a kindness and unselfishness that is evident each day of the year. It is a way of life. Giving is practiced, not out of compulsion or with thought of repayment, but out of genuine Christian love. (Luke 6:35, 36; 14:12-14) And, even better than such material gifts, God's spirit energizes the true Christian to give something else.

This is the message of life, which all who are proving themselves Christ's disciples gladly share with others. Participation in such activity is service to God, and in connection with it the apostle Paul writes: "I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." (Rom. 12:1) This matter of rendering service that is acceptable to the Lord is also likened to bearing fruit, for Paul states: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) Those who offer such a sacrifice of praise are outspoken advocates of the kingdom of God, as Jesus was. They do not point to Christ as a helpless babe in a manger. Rather, they call attention to his enthronement in heaven as the King of kings and Lord of lords. Now is the crucial time to give our friends and neighbors the good news that mankind's judgment is in progress; that soon Christ will wage war against all unrighteousness and that mankind's woe will end.—Gal. 4:1; Rev. 19:11-16.

If it is your sincere desire to honor God and Christ, produce these acceptable fruits. Do not forget Jesus' instruction: "Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." (Matt. 5:16) Do this and you will enjoy true Christian worship, something finer than Christmas.

Nature's Hardy Hitchhiker

Mr. Bedbug

FOR a wingless, tiny creature, only about one-fifth of an inch long, the bedbug does get around. The insect and its kind have been seen in almost every part of the earth. About thirty species have been described in writings and, of these, eight are found in North America. The others have made their home in Europe, Asia, Africa, South America and the isles of the sea.

The bedbug's fancy Latin title *Cimex lectularius,* when freely translated, means "a bug in a bed." That is why most people call the insect "bedbug." However, they are known by a host of other names as well, such as, "red coats," "conenose" and "mahogany flats." Evidently they are so called because of their mahogany color, cone-shaped noses and flat bodies. But we, for the sake of our story, will refer to this bloodsucking insect as "Mr. H. Bedbug" or just plain "Mr. B." The "H" in his name stands for his hitchhiking skill and hardy effort to resist extermination.

How Mr. B and his family journey from place to place has always been a wonderment to many. The late Sir Arthur Shipley quoted an old American verse that seems to highlight this curiosity. It says:

"The lightning bug has wings of gold;
The gold bug wings of flame;
The bed bug has no wings at all,
But it gets there just the same."

And so it does. Mr. B does get around.

Since Mr. B and his family have no wings, they must crawl to get places. And crawl they will and do from one apartment to another or from one house to another, if the houses or apartments are in close proximity. But Mr. B and his brood would much rather hitchhike than crawl. They seem to have a special knack of hitching a ride by clinging onto handbags or trouser cuffs. They also travel in furniture, mattresses and bedding handled by dealers in secondhand goods, and in laundry deliveries. People who travel about make excellent systems of transportation. Mr. B is not a bit fussy how he travels. Anything is faster and better than crawling. In fact, he will even ride a rat or a mouse or enjoy a bouncing ride on the back of a rabbit or take to the air on the wing of a bird. We might say that the bedbug's motto is: If it moves, ride it. Little wonder then that it enjoys the distinction of being nature's most experienced hitchhiker, and who is there to deny it?

Description and Habits

As for looks, the bedbug would win no beauty contest. It is rather ugly in appearance. When hungry, its ovate-shaped body is crinkled like crepe paper. But after a big meal its body swells until all those crinkles seem to disappear. It then takes on a reddish hue and looks twice its normal size. That is why people often mistake the pest for another kind of insect.

But you do not have to see bedbugs to know that they are around, because these tiny creatures secret an oily fluid that possesses a distinctive, musty odor that can be smelled in a room. Though the odor is unpleasant, it is not harmful unless, of course, you are violently allergic to it.

The bedbug is repulsive primarily because of its eating habits. Usually it gorges itself on human blood. But if there are no humans around, it may feed on rabbits, rats, guinea pigs, mice, birds and chickens.

Say what you will about the great outdoors, Mr. B is strictly a homebody. He is not fond at all of the outdoors. He especially enjoys the comforts of a well-heated home where temperatures soar above 70 degrees Fahrenheit. Anything colder than that affects his growth and eating habits adversely.

Food and Hideouts

Mr. Bedbug is nocturnal. He feeds mostly at night. However, if he is very hungry and if the light is dim, he will not hesitate to feed during the day. He also demonstrates remarkable skill and cunning, almost reasoning powers, when in pursuit of a meal. Malcom Burr, author of *The Insect Legion,* writes: "If a bed be placed with its legs in bowls of water so as to isolate it from the floor, the indomitable little devils will climb up to the ceiling, survey the spot, and drop vertically upon their victim below." N. P. Wright of San Antonio, Texas, also tells of bedbugs leaping from a wall and ceiling onto cots where their victims were lying. Dr. Campbell, also of Texas, has marked bedbugs to check their migratory habits. He says that he has placed the marked bedbugs "in an unoccupied cot at one end of the [hospital] ward in the evening, and the next morning discovered them in an occupied cot at the other end of the ward." They actually crawled from bed to bed in search of food.

The bedbug gets its food by biting people who are asleep. Perhaps that sounds a bit more gruesome than it is, because Mr. B's bites are a neat bit of painless surgery. With his elongated razor-sharp, conelike beak he slices the skin. Then, as he lowers his beak into the incision, he will inject a fluid that aids the blood to flow. The fluid, however, may irritate the skin and cause it to become inflamed and itch. In some instances welts may form. Nothing serious usually results, unless you rub or scratch the spot excessively. In three to five minutes both the operation and the meal are over. A full bedbug will then crawl to its hideaway and there digest its meal—a process that may take several days.

The bedbug's hideouts are many: cracks, crevices, seams, tufts and folds of mattresses, and daybed covers are choice spots. If allowed to multiply, they will establish themselves behind loosened wallpaper, in furniture, cracks in plaster, partitions, and what have you. Habitual hiding places are usually marked by black or brown spots of dried excrement, eggs, eggshells and cast skins. Once bedbugs are permitted to settle themselves in houses built of wood, it becomes almost impossible to cope with them because there are so many places to hide and because of their hardy nature.

Breeding and Maturing

Not only can the bedbug survive being caked in ice weeks at a time, but it can live a year without eating! And if left alone in a warm climate, it will produce three to four generations in a single year. In overheated homes or hotels there may be even more.

Mrs. B may lay three to four eggs a day and from two to five hundred eggs during a period of two to three months. When the temperature is above 70° F. and meals are regular, then egg-laying is at its very

best. No eggs are laid if the temperature drops below 50° F. The eggs are white and about one-thirty-second of an inch long. When first laid, they are coated with a sticky substance that dries at once. This causes the eggs to stick to the object on which they were laid. It takes an egg from six to twenty-eight days to hatch, depending on the temperature. When hatched, baby bedbug enters the world almost translucent and nearly colorless. It is shaped like its parents and has their same flimsy, crinkly appearance.

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- The Beauty of Self-Control.
- Tribalism and the New Africa.
- Those Mysterious Radionic Machines.

Newly hatched bedbugs are hardy. They come equipped with tools and appetite and are ready, willing and able to eat. However, in warm weather they can, if necessary, live several weeks without a meal. And if they are hatched during cool or cold weather, they can survive for several months without anything to eat!

The baby bedbug must undergo five molts before it reaches full growth. After each molt (shedding of skin) it is pale at first, then it becomes brownish. Warm temperatures bring on maturity in four to six weeks. Since temperatures vary and meals may be irregular, there may be a considerable variation in the period of development of the bedbug. As a result, bedbugs in all stages are present at all seasons of the year, perhaps with one exception. The exception is an unheated room in winter, when only adults may be present.

Controlling Mr. B

Pestiferous Mr. B has resisted control for centuries. In times past men poured kerosene into his crack-and-cranny hideaways. There were casualties, but Mr. B survived. In more recent times kerosene has been superseded by the newer chlorinated hydrocarbon insecticides. A single treatment with DDT, lindane, malathion spray or with a pyrethrum-DDT spray usually puts an end to bedbugs in a room and leaves a deposit that prevents reinfestation for several months. These insecticides can be purchased at drug, hardware and department stores and at large food markets. Sprays are preferred to dusts because dusts do not cling to mattresses, bedsteads, springs or vertical surfaces as well as sprays do and therefore do not give a long-lasting protection. Also, dusts are harder to apply properly and are unsightly in exposed places in homes.

In many areas bedbugs have become resistant to DDT, and other insecticides must be applied. Malathion and pyrethrum are effective bedbug killers, and no resistance to them has been observed. However, hardly ever is control complete and immediate. It may be necessary to spray all the hiding places every two weeks until no more bedbugs are seen moving about.

Careful studies have been made to find out if the common North American bedbug is a disease carrier. So far it has been found to be an important vector of no disease. The *Triatoma,* a giant bedbug of Central and South America, however, sometimes transmits Chagas' disease to its hosts. It is also suspected of carrying a number of other maladies. But Mr. B of North America has not been convicted of being any more dangerous than his bite.

Special precaution, however, should be taken with regard to insecticides. They are poisonous. Be sure to store in a cool, dry place out of reach of children and animals. Follow directions carefully. Otherwise you may learn, to your regret, that Mr. B can be less a hazard than the remedy.

Who Is Responsible for the Lack of Faith?

THE minister of the South Brisbane Congregational Church in Australia, B. H. Parker, expressed what observant persons have noted for some time, when he said: "True Christian faith in our churches is dead." But why? Why is there such a lack of faith in the Bible throughout Christendom? Have the clergy failed to teach the Bible and build *people's faith in it*? Yes!

Today it is a common thing to read or hear expressions of ministers that are apparently designed to undermine faith in the Bible. J. G. Hall, church rector of Harrisburg, South Africa, said in a letter to the press on April 26, 1959: The position of the fundamentalists "is undoubtedly untenable in view of the many contradictions not only between the Biblical account and material science, but also in view of the many contradictions contained in the Biblical narratives themselves." Hall does not back up his assertion by citing examples of contradictions, yet many persons will believe him because he is a minister.

Many ministers hold similar opinions. George R. Service, as minister of the Augustine United Church in Winnipeg, Canada, said that "the people who wrote the various [Bible] manuscripts were limited to the knowledge *of their day*," *and therefore the* Bible was subject to error. He asserted that "evolution is another proved fact," and that the Genesis story of Adam and Eve could neither be historically nor biologically true.

Ernest W. Barnes, the late Anglican bishop of Birmingham, England, was quoted in the press as saying that the Bible contained "fanciful falsehoods" on the origin of man. He told the clergy of his diocese: "We cannot teach fanciful falsehoods, however poetic, literary or symbolic, to children in our Church schools." Barnes continued: "If we wish to win the confidence of our young people we must tell them the new found truths of the origin of man and of human civilization and these proofs must be combined with their religious education."

It is the very ones that pose as Bible teachers and supporters who are its chief opponents. *Heinrich Jochmus, editor of the Der Feste Grund,* an Evangelical monthly published in Germany, in its May, 1961, issue, observed that some university professors "felt the Bible was chiefly composed of myths, *sayings, legends and mythological ideas.* . . . the creation of the world, the Flood, the history of the patriarchs, the life of Jesus, his being the Son of God, his birth from a virgin, his miracles, his sacrificial death on the cross, his resurrection, his ascension into heaven, his return and the final things, reported on *in the book of Revelation—these were all* myths, sayings and legends. All of these things did not occur as related and are untrue."

The most influential theologian in Germany today, Rudolf Bultmann, holds to such opinions of the Bible as these. And it is observed that "today his pupils fill the leading university posts in the German theological world." No wonder faith within Christendom's churches is dead!

The Expository Times, published in Edinburgh and widely read by ministers of all denominations, gave this admonition to clergymen, in its January, 1960, issue: "As long as we continue publicly to read from the Bible without qualification or explanation we are engaging in a kind of duplicity. We have good reason, for example (indeed, all scholars are agreed on this), for believing that much of the Fourth Gospel cannot be considered as in the narrower sense of the term 'historical'; yet we continue to read it publicly as though it were. . . .

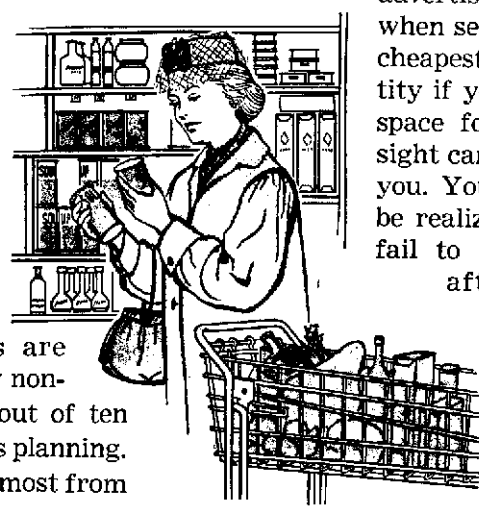
"We read *as if* we regarded what we read as 'true' in the way it appears to be, whereas in point of fact we know ourselves that we *cannot read it without holding a mass of uncommunicated* reservations. . . . How many listeners, for example, believe that the stories about Daniel and the three young men are nothing more than ancient traditions elaborated with literary brilliance into tracts for the times, namely to encourage resistance to *the persecutions of Antiochus Epiphanes IV?* The preacher should make unmistakably clear what they are, instead of reading them *as if* they were actually historical instances of Divine intervention."

No wonder the faith of millions is dead. *False ministers are chiefly responsible.* Jesus said of them: "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 5:14.

Get the MOST for YOUR MONEY

MEETING the rising cost of living is no doubt one of the chief problems that confronts your family. You are not alone. Families the world over are wrestling with it too. Increasing your income might help, but you can do much to meet this problem by striving diligently to get the most for the money you spend. Perhaps you think that you do, but it is very likely that your purchasing methods can be improved, and that to your own advantage.

If you live in a country that has supermarkets, you probably make many purchases on impulse. As you walk down gleaming rows of foodstuffs, you pick up items you had not planned on buying. Food manufacturers design their packages for that very purpose, using eye-catching shapes and colors that will motivate you to pick up their products. The store arranges its displays with the same objective in mind. Both the manufacturer and the store follow the suggestions of the new science of motivational research.



The psychological factors that cause impulse buying are of special interest to motivational researchers. They want to know what will stimulate you to buy things you do not necessarily need. It has been estimated that almost half of all purchases in American supermarkets are done on impulse. Of the many nonfood items sold there, eight out of ten purchases are without previous planning. This is not the way to get the most from your food budget.

Even if you buy your food in a market for one day at a time, as is common in many lands, the money you set aside for food can go much farther when your purchasing is planned in advance. But if you are accustomed to buying larger quantities of food, you might find it advantageous to plan your meals for a week and make a list of the staples and other things you will need. Then you can try to do most of your shopping in one trip. Oftentimes, the more visits you make to the market the greater is the likelihood of your exceeding your food budget. Also, when your children go shopping with you, be careful or you may find that you buy things that are not really needed. They are a strong influence on parents to do impulse buying.

Plan to take advantage of some of the advertised food sales, and when seasonal foods are the cheapest, buy them in quantity if you have the storage space for them. This foresight can be a big saving for you. Your savings may not be realized, however, if you fail to count your change after each purchase. Shortchanging and short-weighing are the most common ways of cheating customers. Not all mer-

chants are dishonest, to be sure, but the number who are is constantly increasing.

Careful Buying

With a little care and thought you can stretch your food budget a surprisingly long way. Instead of buying seasonal fruits and vegetables when they first appear on the market, wait until they are more plentiful and cheaper. Sometimes a merchant will sell at reduced prices leafy vegetables that are slightly wilted. Since these can often be restored to their original crispness by washing them and placing them in the crisper box of a refrigerator while still wet, you might make a small saving by buying them. Of course, families without refrigerators may not be able to avail themselves of this opportunity to save.

Do not look down on small savings. You are making food purchases regularly throughout the year, and the pennies you save each time you shop can amount to a tidy sum by the end of twelve months. Take milk, for example. If your family buys two quarts a day, you purchase 730 quarts in the course of a year. Imagine how much you could reduce your milk bill by saving a few cents on each quart. Perhaps you can make a saving by buying your milk at the store rather than having it delivered. Where it is possible to purchase milk in gallon jugs rather than in quart bottles or cartons, an additional saving can be achieved. For some purposes you might find that you can use inexpensive dry milk rather than whole milk. It can be used in soups, omelets, custards and baked dishes. You might even make a mixture of it with whole milk as a substitute for regular half and half.

In some localities savings can be had by buying day-old baked goods. Oftentimes a market has the practice of selling leftover baked goods at reduced prices. Usually this is done first thing in the morning; so it pays to shop early. There are large bakeries that maintain special stores for disposing of their day-old goods. Doing your own baking, of course, may prove to be even better if you have the time and the ability.

The eggs you use for baking and other cooking do not have to be of the highest and most expensive grade. Lower grades have just as much nutritional value and are cheaper. You might even consider using cracked eggs for this purpose if they are available. They should sell at greatly reduced prices.

Careful buying of canned and packaged goods can also bring you savings. If you can use a large amount of a product over a period of time without its spoiling, you would do well to buy the large economy size of canned or packaged goods. Be certain, however, to compare the price per ounce with that of a small size. Surprising as it may seem, small sizes are sometimes just as economical, and occasionally more so than the large size. Do not stop at comparing sizes; compare brands as well.

You will find that some brands are cheaper per ounce than other brands; yet the product may be just as good. Read the labels and make comparisons of how much each costs per ounce. Although manufacturers often make this difficult by using hard-to-compare sizes, such as 5 5/8, 13 1/3 or 28 16/17 ounces, it is worth the effort to make comparisons. Sometimes brands that are not as well advertised as others may serve your purpose just as well for less money.

How you intend to use a food should determine what grade you buy. Why buy a grade "A" can of tomatoes for stewing or for soup when grade "B" suits your purpose just as well? The same can be said of canned fruits. You may want the best grade for a salad, but for another dish

where appearance is not important a less expensive grade could be used.

Be alert to hidden price increases. You can spot these by checking the net weight or volume of a product. It is not uncommon for a manufacturer to redesign the package of his product so that it appears to be the same size as before but actually holds less. Where it previously may have contained sixteen ounces, it may now contain only twelve, but the price may be left the same.

Sales

Take advantage of money-saving sales, but keep in mind that not all sales save you money. They are bargains only when the sale items are truly lower in price than usual. Sometimes they are not. This requires you to be familiar with the product you want and its customary selling price in your area. Shop around and see what price other stores are asking for it. Knowing the product and the price at which it can generally be had is the way to spot genuine bargains. This is especially important in countries where it is necessary to haggle with merchants for everything that is bought.

When a store makes a special offer of several items for a certain price, do not assume that you will save money by taking the offer. Sometimes such deals bring no saving at all. Do a little calculating with the price for one of the items. See if the price for buying several at a time actually gives you a saving.

It is wise to time your purchasing to take advantage of the seasonal sales that are put on by reputable stores. These occur at regular intervals throughout the year. In January, for example, in some lands there are clearance sales in which goods of many types can be bought at substantial savings. Winter clothing, furniture, big appliances, linens, towels and blankets are often sold at substantially reduced prices. In July and August, spring and summer clothing are usually on sale in northern locations. Anticipate your needs and the seasonal sales so as to do your buying then. If you do not need an item that is on sale, it is not a bargain for you no matter how low the price may be. Do not buy what you do not need or cannot use.

Major Purchases

When it comes to buying a car, furniture and household appliances, you are faced with a sizable outlay of money. It is important to shop around, comparing prices before making a purchase. Learn what you can about the good and bad features of the various makes of the article you want. If it is at all possible to pay cash, by all means do so. You will pay much less for the article that way than by financing it, because you will avoid costly carrying charges. In some cases retailers make more profit from the sale of credit to their customers than from the actual articles they sell them.

If you are considering a used car, do not ignore the fact that practically all used cars have something wrong with them. Repair bills can be expected. Because of this it might be worth your while to pay your mechanic to go with you when you shop for one.

A decision to buy a new car should be with the understanding that the rate of depreciation is much greater than with a used car. It depreciates about 30 to 40 percent in its first year but only 15 to 20 percent in its second year. To get the most for the money you put into a new car, consider the lowest-priced car of the model in which you are interested. Usually many models of one make are basically the same car, with a few changes to place them in different price categories. This

makes the lowest-priced model a better buy than the higher-priced ones. You are faced with diminishing returns as you go up into the range of expensive cars. They give you less return on the amount of money you invest than do the lower-priced cars.

If it is furniture you are interested in buying, it is not wise to invest in something that is shoddily made simply because the price is low. Furniture is something you want to last a long time, not fall apart in a short while. In the long run you will save money by buying well-made furniture of good materials, although you may have to pay more. In the course of time, you will find yourself saving money by paying for quality in the beginning. This is especially important with beds and mattresses. Your rest and health require them to be comfortable as long as you have them.

An important thing to keep in mind when buying an appliance is the cost of maintenance. The more electrical appliances you have, the more you will be paying out to repairmen if they are not well made. To lessen costly repairs, be certain that the make of appliance you buy will give you as much trouble-free service as possible. You may have to pay more for such an appliance, but it is more economical over the years that it will be used.

Take the time to make inquiries of people who own various makes of the appliance in which you are interested. Compare what they say with suggestions from a friendly repairman or a consumer organization. After you have bought the appliance make certain that everyone in the family who will use it clearly understands how it should be operated and cared for. By reading the instructions together carefully, you can avoid many unnecessary and costly repair bills.

Clothing is a big expense for a family and should be purchased with the same care as given to any other large investment. Usually you will get more for your money by buying quality clothing that will give good, satisfying service for a long time. Good-quality housedresses, for instance, will wear far longer than cheap ones and will wash better, fit better and look better. With other clothing, a woman gets more for her money by buying quality garments that are in simple, classic styles that can be worn for several seasons.

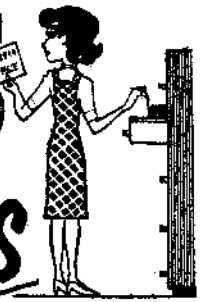
A man likewise does well to buy clothing that will serve him well for several years. A good-quality suit, although costing more than a cheaply made one, will give longer service, keep its shape better and maintain a much nicer appearance. A quality suit bought on sale is superior to the very best of the cheap ones. It will give a man much more value for his money.

There are many ways that an alert family can get the most for their money. All that is required is a little extra effort, time and, above all, planning. As the cost of living continues to rise, the ability you can develop at stretching your income will have a direct bearing on your standard of living and your freedom from needless financial burdens. The increased value you can get from your money is worth the effort it takes to buy wisely.

Fruitage of Modern Child Training

● The bad fruitage from modern theories of child training was pinpointed by Jenken Lloyd Jones, editor of the Tulsa, Oklahoma, *Tribune*, when he said: "We have sown the dragon's teeth of pseudoscientific sentimentality, and out of the ground has sprung the legion bearing switch-blade knives and bicycle chains."

FINGERPRINTS that are ONLY YOURS



AUGUST MEIER was a citizen of Summerdale. His business? Clothing salesman. Anyone in town would have gladly vouched for his integrity. But what the people of Summerdale did not know was that Meier was a thief—a burglar.

One day Meier jimmied open the basement window to Sonnenbaum's store. A half hour later he came out wearing four silk shirts under the coat of his new suit. His pockets were crammed with silk ties and socks, the best in the shop, and the stolen suitcase was packed full of expensive shirts and underwear. Over his shoulder he casually slung an imported topcoat and on his head he wore a fine silk hat. Meier made his exit from the store as quietly as he came. No one saw him.

A week later two detectives paid Meier a call. "Good morning," said Meier to the strangers cheerfully. "You are under arrest," said one of the detectives. Meier became indignant. He protested his innocence. But the detectives would not be moved. The people of Summerdale felt sure that there was some mistake. Meier was taken to court and tried. He was found guilty and sent to the penitentiary. There was only one witness that testified against him—a thumbprint—one that Meier had accidentally left behind.

Fingerprints have been protecting the innocent and convicting the guilty for many centuries. An ancient clay tablet bearing the testimony of a Babylonian officer certifies that he was authorized to make arrests and secure the fingerprints of defendants. In ancient Assyria finger impressions served as a seal to give authenticity to important documents. Chinese monarchs used the thumbprint as a seal when signing documents of importance. According to the laws of Yung-Hwui (A.D. 650-655), a Chinese husband suing for divorce was required to mark with his fingerprint the document setting out his claim. In the Japanese laws of Taiho (A.D. 702) a similar clause applied to illiterate husbands. But none of these ancients, as far as we know, took impressions of all ten fingers, as is done today.

Even in early folklore and superstition reference is made to fingerprints. In old China fingerprints were used as charms to drive away the evil spirits. And in Indian folklore one reads that a red finger mark on a wall would hasten the delivery of a child. According to the following Chinese formula for fortune-telling, the future of a person was predicted in accord with the number of whorls and loops borne on his fingers:

"One whorl, poor; two whorls, rich;
Three whorls, four whorls, open a pawnshop:
Five whorls, be a go-between;
Six whorls, be a thief;
Seven whorls, meet calamities;
Eight whorls, eat chaff;
Nine whorls and one loop, no work to do—
eat till you are old."

Technically the science of fingerprinting is referred to as "dactylography." Dactyliomancy, on the other hand, is divination

by means of finger rings or prints, and it is still practiced even in this modern world, but it is not as popular as palmistry.

"Infallible" Identification

No two sets of fingerprints have ever been found identical. The prints of identical twins, triplets and even of the Dionne quintuplets reflect completely different pattern characteristics in their individual fingerprints. The late Tighe Hopkins of the London *Daily Chronicle* said: "It is improbable that once in ten thousand years, the imprint of the finger tips of two pairs of hands would be found to coincide."

The chance of similarity of fingerprints is extremely remote. Scientist Sir Francis Galton of England, after an extensive study, concluded that "the chance of two fingerprints being identical is less than one in sixty-four thousand millions." "It is wholly inconceivable," he said, "that two persons should show an exact coincidence in the prints of two or three, not to speak of ten fingers." M. Balthazard of France gave the ratio of possible duplication as one in 1,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000. In view of such ratios, it is of little wonder that the system has been termed "infallible."

Other methods for identifying people have been tried, but have proved unreliable for positive identification. Sight, for example, is confused by the extraordinary resemblances between some people. Police lineups have established this fact beyond doubt. Identification through examination of a person's teeth has also proved unsatisfactory, since teeth may be extracted and the pattern changed. The camera has proved unreliable, too, because culprits have disfigured their features just as the picture was being taken. Age and disease have also changed people beyond recognition.

The only serious competition that fingerprinting has ever had was the Bertillon system. Alphonse Bertillon, a French anthropologist, proposed the use of eleven body measurements. One day in 1903, however, the system ran into serious trouble. Will West who was being booked into prison was found to have almost exactly the same measurements as those of a man called William West, whose card was already in the file. What is more, from photographs the two men looked identical. The question arose, Were they one and the same person? This was impossible, because William West was a prisoner already, serving a life term for murder. Although the two men looked almost alike and had nearly identical measurements, their fingerprints were substantially different. With that experience the Bertillon system collapsed and the fingerprinting system went on to win the distinction of being called "the only unchangeable and infallible means of positive identification known to man." J. Edgar Hoover, chief of the Federal Bureau of Investigation, had this to say about fingerprints: "Of all the methods of identification, fingerprinting alone has proved to be both infallible and feasible."

Files and Fingerprints

The F.B.I. has the world's greatest file of fingerprints. If this bureau's eight-inch-square fingerprint cards were stacked in one pile, they would reach nine times the height of the Empire State Building! Over 170,000,000 sets of prints are on file in a six-story building near Washington, D.C. Actually only about 73,000,000 people are represented, since many of them have several prints on file. This file is increasing at the rate of 20,000 prints a day. Yet of all the millions of fingerprints taken no two have ever been found to be alike.

What are fingerprints? A fingerprint is a reproduction of the pattern or design formed by the ridges of the inside of the first joint of a finger. The average fingerprint has as many as fifty "characteristics," all or any of which may differ from every other print in the world. To the fingerprint expert every one of these characteristics has a name and is easily recognizable. A single fingerprint left at the scene of a crime may be as valuable to detectives as a calling card or a photograph. In Chicago a man accused of murder was identified by fingerprints more than ten years after the crime was committed. Fingerprints convict the guilty, but they also protect the innocent.

Individual Protection

It is a great mistake to think that fingerprints are used only in connection with crime. For every criminal print in the massive F.B.I.'s collection today, there are four from persons whose records are unspotted by crime. These include the fingerprints of all army, navy and marine corps personnel as well as the prints of civilians wishing to have their fingerprints on record as a protection against accident, amnesia or loss of identity through some disaster. These prints are kept separately from those pertaining to criminals.

Compulsory fingerprinting has been suggested as a protection for individuals. Some 200,000 persons disappear each year. Fingerprints could help locate these for relatives and friends. Every year there are thousands of amnesia victims wandering aimlessly about the streets. Fingerprints could help restore these to their anxious families in a matter of a few hours. Fingerprints could prevent the forgery of documents, such as wills. They could protect insurance companies against false claims and serve many other purposes as well.

The likelihood of universal fingerprint registration is remote indeed, especially so in a free society, because in many minds there is a close association between fingerprinting and criminology. It is reported that Russian delegates entering the United States refused to submit to fingerprinting; they bluntly called it a practice only for criminals. This idea may stem from the fact that, when the science of fingerprinting was developing, it was used strictly for the detection and identification of criminals. In fact, the U.S. government's first collection of prints was actually managed by imprisoned criminals to save the expense of hiring clerks. In 1938 the American Civil Liberties Union denounced the F.B.I.'s voluntary fingerprinting program as "an early and effective move in the direction of general regimentation of the people." The whole science of dactyloscopy (identification by comparison of fingerprints) in European countries and Great Britain is associated in the public mind almost exclusively with police and crime, and a general view prevails that the introduction of compulsory fingerprint registration would be bitterly resented by the people. They regard it as an intrusion into their private lives.

Permanent Patterns

There has always been some question as to whether fingerprints can be removed. Criminals frequently attempt to alter their fingertips, thinking in this way that they can do away with or change their fingerprints. Some have sandpapered the ends of their fingers, rubbed them on cement walks, burned them with acids and hot irons, cut them into strips with razor blades, inserted melted paraffin under the skin, grafted new skin, and other things, without success. No one has yet been able to change a finger so that it will make a different fingerprint after it is fully healed.

The pattern of a fingerprint never changes during a lifetime. Those found on infants are traceable in old age. Not even the searing heat or terrible radioactivity of an atomic bomb can change the distinctive patterns. Ex-convicts and others who had their hands injured in the explosion of Hiroshima show no pattern changes whatsoever.

Dr. James W. Burks, Jr., of the Tulane University School of Medicine, division of dermatology, stated that his findings disclose that fingerprints can be completely removed by the surgical technique of skin planing. However, the very absence of ridge patterns on fingers could reflect an attempt to conceal identity and thereby arouse suspicion.

There have been other scares. Reports of identical prints have been made, but when experts checked, the similarities disappeared. Others have claimed that fingerprints can be forged. By forgeries they mean that fingerprints of one person can be transferred upon a surface that he has never touched. But forged fingerprints are susceptible to the same detection as any other forgery, such as in handwriting. Police Chief August Vollmer of Berkeley, California, said: "Close inspection of any forged fingerprint will soon cause detection. For this reason the forging of fingerprints has never been taken seriously."

Out of all the fingerprints made since Adam, your prints are distinctive of you. No one else has ever had or may ever have a set precisely like yours.

The Old-Weapons Peril

◆ In Providence, Rhode Island, a cannon from the Civil War stood on the grounds of the State House. The cannon had been loaded ninety-nine years ago; and during the many years up until August, 1962, countless children had climbed upon the cannon's wooden carriage and straddled its brass barrel. That the cannon might still be loaded occurred to Captain William Warren of the Naval and Maritime Museum in Newport. He took his theory to the state National Guard, and authorities took action. The cannon barrel was removed from its carriage, taken to an open field and put powder-end down in a washtub. Navy men used an air drill to penetrate five inches of brass and then washed out two and one half pounds of black powder with a high-pressure hose. Naval ordnance experts declared it was "a miracle" that the cannon's charge had not exploded, which could have happened even by a hard jarring. Said an ordnance man: "Like whiskey, blackpowder gets more dangerous with age."

◆ A French musket loaded at the battle of Fontenoy two centuries ago has claimed a casualty—the wife of an armourer of Nimes, who was cleaning it. Neither he nor the owner, the Marquis de Valmont, had the slightest idea that the weapon might be loaded or, indeed, that eighteenth-century powder might still be explosive. Having reopened the hole through which the spark from the flint reached the powder, the armourer cleaned the trigger, and pulled at it to see if it would move. An explosion followed and a lead bullet that had been rammed home in May, 1745, penetrated the partition between his workshop and the kitchen, wounding his wife in the arm.—*Manchester Guardian Weekly.*

Meanwhile people continue to be injured or killed by modern firearms that were also thought to be unloaded.

Cooks, Don't Neglect the Lowly Bean

ARE you a cook who looks down upon the lowly bean? Don't, for there is much to recommend it. The lowly bean is truly nourishing, economical and can be made very palatable.

No other vegetable appears in such a variety of color, texture and flavor as does the lowly bean. There are upward of 3,500 different types and varieties—2,500 of the soybean alone, the most valuable of all the bean family. Beans are the chief source of protein for hundreds of millions of people in Asia and Central and South America (the home of many of the beans). In fact, it is said that if it were not for the soybean there would be no China today.

If Chinese records can be depended upon, the use of the bean by man goes back more than 4,000 years. Broad beans are mentioned in the Hebrew Scriptures, and Aesop, who lived some six centuries before our Common Era, also refers to them.

Some beans are eaten fresh, pods and all. The French or runner beans of Europe and the American pole, string, stringless and wax beans are eaten this way. The dried seeds are eaten of such varieties as the Asiatic soybean, the European broad or horse beans, the American kidney (red and kidney-shaped), navy (white), black, pinto and the large and small lima beans. Especially flavorful are the green lima bean seeds, both large and "baby" varieties.

Fresh beans have a valuable vitamin content, particularly vitamins A and C. Dried beans, in addition to their precious protein content and carbohydrates, contain considerable calcium, phosphorus, iron and copper, also vitamin B.

When it comes to cooking fresh beans, do not always content yourself with merely boiling them in water. For variety use an herb, such as oregano, and a slight thickening sauce, made with flour that has been first browned in a hot pan and to which butter and fine-cut onions have been added. It makes a little more work; the results, however, are worth it.

Have you ever prepared string, French or runner beans as a salad? After cooking beans, or heating them if canned, add finely chopped onion and mix thoroughly. Then let cool and add French or other favorite dressing. It makes a fine salad for hot summer days and an economical one for winter menus when lettuce is not available or too high in price.

At present dilly beans are popular in the United States. They are simply fresh beans prepared the way pickles are, with vinegar and dill, and are served as olives are.

Among the many ways in which dried beans are served, they are baked with bacon and molasses, also with chopped meat and chili pepper. If you cook them plain, add other vegetables diced small.

Make your bean soup more appealing by using lima beans or by first mashing the beans or running them through a blender or liquefier to make a purée. Then add milk, butter or a substitute and one or more vegetables diced small for added flavor.

Then there is bean soufflé, especially recommended for those who have difficulty digesting beans. Soak, cook, mash and then use them as you would cheese in making a soufflé; be generous with eggs and diced browned onions for flavor. If it is made right, your family will never guess what it is.

Then there is the dried-bean salad. Take *well-cooked* small white beans, navy or baby limas, add onions diced small and your favorite Russian or French dressing, and you have a nourishing, tasty and economical salad.

But tops are bean sprouts, made either from mung or soybeans. Take a cup of beans, wash them and remove all the bad or broken ones, and then put the beans in a jar containing four measures of lukewarm water to each measure of beans and let them stand overnight. The next day drain off the water, tie cheesecloth over the top or use a lid that has holes punched in it, and then rest the jar upside down to drain but tilted to allow ventilation. Keep the beans in a dark place and water them every four hours during the day for several days, until sprouts are from one and a half to two inches in length; but use them before they get roots. They require little cooking, may be served raw in salads, and are ideal for soups, chop suey, stews and suchlike. Nutritionists state that nothing can compare with bean sprouts as an economical supply of certain vitamins, in particular ascorbic acid, or vitamin C.

Yes, cooks, there are many ways of utilizing the lowly bean, to your family's health and enjoyment and as a help to your budget.

Trace Elements and HUMAN LIFE

THE billions of living cells that make up the human body are constructed from the elements in the ground. As the Bible says: "Jehovah God proceeded to form the man out of dust from the ground." (Gen. 2:7) With this scientists agree. In fact, in analyzing the human body they have found that the total amount of minerals in its composition weighs about six and a quarter pounds and would be worth approximately ninety-seven cents. An outstanding fact is that the proper functioning of the human machine is directly dependent upon these minerals. Every organ, every tissue and every cell are marvelously coordinated and must cooperate together so that the minerals in the human body can carry out their roles in the activities of life. This means that each part of the body was designed for a purpose: to complete the functioning of the whole so as to produce an intelligent creature equipped with all the faculties enabling him to enjoy life.

Out of all the elements existing in the ground, six of these comprise 99 percent of the body's composition: oxygen, carbon, hydrogen, nitrogen, calcium and phosphorus. There are other elements found in the body in amounts so slight that they were for a long time immeasurable. They came to be known as the "trace elements." In the soil they are usually referred to as micronutrients. Yet man's health, his feeling of well-being and even his life depend, not only on the presence of these elements, but also on the amounts present in his body. One's appreciation of the delicate precision and balance in the body is enhanced by considering the importance of these trace elements to human life.

Among the essential trace elements found in the body are iron, copper, iodine and fluorine. Some of these carry out their specific duties as parts of complex molecules that are indispensable to body processes. An example of this is iron. In the transport of oxygen in the bloodstream the main function of iron is as part of a protein called hemoglobin. Oxygen is carried as a complex with the iron as part of the red blood cell. Each red blood cell must journey back and forth along a 70,000-mile network of arteries, veins and capillaries carrying oxygen from the lungs to the cells and carbon dioxide back to the lungs for expulsion. This hurried activity exhausts many red blood cells daily. The body must manufacture 900 billion new red blood cells each day to replace those worn out through use. However, the body is economical. It salvages some of the iron from the worn-out cells and sends it to the bone marrow, where it is reused to produce new cells. But the body must also take in iron through food each day. The total amount of iron in the system is about one-tenth of an ounce, about the weight of a penny.

When one has a feeling of utter fatigue,

weakness and nervousness, possibly with shortage of breath and headache, chances are he is suffering from iron-deficiency anemia, a shortage of iron in the system. This has been cited as the most common of all deficiency diseases in man, but is usually due to factors other than dietary inadequacy. It is more common in women than men because of menstruation, gestation and lactation. Among the foods that provide iron for our bodies are liver, oysters, oatmeal, eggs, raisins, potatoes, spinach, cabbage, apricots, molasses and whole grain cereals. Thus the importance of iron to human life is indisputable.

However, there are times when iron-containing foods or iron preparations will fail to improve an anemic condition, as was the case with a group of anemic children. It was discovered that by adding tiny traces of copper to the diet they were cured. Where iron preparations had failed copper had succeeded. Iron without copper is as useless as sawdust. Copper combined with iron steps up the speed with which new red corpuscles are generated. In controlled tests of 140 subjects an increase of one milligram of copper was added as a supplement to the daily diet. The result was an increase of from 5 to 26 percent in the hemoglobin in the blood.

Small concentrations of copper are found in the liver, heart, kidneys, hair and brain. The tissues of the central nervous system require traces of copper. According to *Science Digest* of July, 1958, "Deficiency of copper may be related to anemia, depressed growth, bone disorders and loss of pigment in the hair."

Iodine and Fluorine

Most of the essential elements are known to serve a variety of uses in the workings of the human body, but iodine has only one use according to man's present knowledge. It serves as part of the thyroid hormone, thyroxine, which governs the rate of every chemical process in the body. The amount of iodine in the entire system would scarcely cover the head of a pin, yet less than that amount would interfere with normal growth and intelligence and could result in idiocy and stunted growth. Too much iodine plays havoc with the coordination of the organs and causes the heart to beat at an alarmingly rapid rate. Uncontrollable nervousness and restlessness develop. Too little iodine causes one to become mentally and physically sluggish. The thyroid gland (a butterfly-shaped structure in the front of the neck) enlarges itself in a frustrated attempt to produce the necessary thyroxine. This enlargement is called simple goiter. It may cause an unsightly lump on the throat and can interfere with swallowing and even breathing. Seafood, such as fish and seaweed, is rich in iodine. In Japan, where they eat a variety of seaweed, goiter is rare. The most convenient way to make sure you have the necessary iodine in your diet is to use iodized salt.

Too much fluorine in the drinking water can cause an ugly discoloration of the teeth, with yellowish-brown spots interspersed with white ones. The teeth will be soft and break off easily. Fillings will not stay put. But a lack of fluorine will increase the number of dental caries or cavities. So the conclusion is that what is important is the amount of such an element present. In high concentrations fluorine is a deadly poison, but just a trace is essential for life. Not only is it essential for the formation of teeth and bones but also for undisturbed function of metabolism. Fluorine is found in the liver, kidneys, heart and other organs.

Other Elements

There are other trace elements whose importance was for a long time doubted by some. Cobalt, for example, has been

found widely distributed through the body in very slight concentrations. In the liver there is one part per 10 million. What role does such a slight amount of cobalt play? For one thing, it is believed that cobalt stimulates blood formation. It is known to be an essential component of Vitamin B-12, which functions in the production of hemoglobin.

Sulphur combines with certain amino acids to form our tissue "building blocks" and keeps the hair and nails healthy. Bromine is believed to play a part in helping us to fall asleep. Also, it is thought to be necessary to the functioning of the adrenal glands. Molybdenum is present in the liver and the kidneys and is known to be a part of at least two enzymes. Silicon keeps the skin elastic. Arsenic probably has something to do with the growth of the hair. Sodium and chlorine are essential constituents of blood and other body fluids.

Manganese is present in all human tissue. Albert von Haller tells of an interesting experiment conducted concerning manganese. In endeavoring to determine whether manganese was essential to the functions of an organism or not, Dr. McCollum of the research department of Johns Hopkins University used rats. The results of his experiment did not become apparent at first. In controlled tests, which he continued over a long period of time, he discovered that omission of manganese from their diet caused a deterioration of the testicles of the males and eventually led to complete sterility. The females fed a manganese-deficient diet were completely indifferent to their young. The strongest instinct in a female rat (which is to suckle her young) was missing. Additionally, it was discovered that the young of these manganese-deficient rats inherited their lack.

Thus manganese, while not indispensable to life, is important to life. How important is it to *human* life? Since experiments of this kind could not be performed on humans, the result of a manganese-deficient diet is not known. It is known that manganese is an irreplaceable component of important ferments (those complicated substances that participate in numerous chemical changes). And there is evidence pointing to the fact that manganese is important to the effectiveness of many a vitamin, especially Vitamin B-1, thiamine.

McCollum's experiment led to the realization that if a trace element is lacking in diet, it does not necessarily become apparent at once. Deterioration develops slowly, then all at once the defect appears as an incurable malady. It may be that many of the diseases whose origins are unknown today have some relation to a deficiency of manganese or some other trace element in the diet.

Much to Be Learned

There are many things yet unknown concerning the trace elements. In analyzing the mineral content of the body a total amount of two grams of zinc is found spread in trace amounts in the hair, nails, bone and pigmented (colored) tissues of the eye. Does the amount of zinc affect the eyesight? Does it have any influence on the coloring of the eyes or hair?

A mere little speck of aluminum has been found to exist in the human brain. To the extent of man's limited knowledge, there is no apparent reason for its presence. But why is it there? What does aluminum have to do with the functioning of the brain? Slight traces of copper and manganese have also been found. Are the extremely small amounts of such elements essential to man's thinking ability? Do they have any influence in human behavior? At present scientists do not know.

These are questions that will no doubt be answered in the future.

It seems that some of the trace elements appearing in certain mediums and in certain concentrations can cause detrimental effects. It has been known for some time in industry that nickel dust is a cancer-producing agent. *Science Digest* in its January issue of 1961 stated that nickel in tobacco smoke has been implicated as a possible cause of lung cancer.

Many scientists believe that the trace elements play their most important roles as cofactors for enzymes. (Enzymes are a group of proteins that direct and hasten, or catalyze, chemical reactions in all living things.) Thus the U.S. Department of Agriculture states that "the function of trace elements in the action of enzymes has become one of the central problems in biochemistry today." One thing has become very apparent: trace elements are important to human life! Scientists are now working with trace elements in many different fields besides nutrition: metallurgy, cancer research, mental health, optics and others.

How much of a trace element is needed for maximum health and efficiency? Scientists have been unable to determine the answer to this because there are so many factors that may affect their absorption and use, and so much is still unknown about them. They can only estimate daily requirements.

Sometimes the benefit of the trace elements provided by the soil is lessened by man himself. For the most part, the trace elements are lodged in the outer skin or husk of seeds, fruits and tubers. It is these outer layers that fall victim to the refining of foodstuffs customary in many parts of the world. Potatoes are peeled, peas are taken from their pods, rice is polished and ground, and flour is refined. In cooking, too, an appreciable part of the trace elements goes down the drain. Yet with the use of what limited knowledge man has acquired concerning the trace elements and their importance to human life, it is possible for people in all parts of the world, with diets of many descriptions, to get the substances needed to sustain life, because these substances come from the ground.

How marvelously the human body has been formed! Though it was produced simply from the dust of the earth, the Grand Designer of it made it a system so durable yet in such delicate balance that it continues to be a source of wonder to man.

Winter-Long Cafeteria for Wildlife

"Certain of the crab apples come fairly close to providing an ideal perennial, winter food for wildlife," reports *The Conservationist* for April-May, 1962. "First of all, crab apple trees, when given reasonable care and protection are long-lived. Moreover, the fruits of certain individual crab trees have been found to persist on the branches until early spring, so that they are readily available during the period of snow cover. They produce abundant crops of fruits each year with a minimum of pruning, unlike the commercial apples which must be pruned, fertilized heavily. Finally, of these individual selections, many have already demonstrated their value by being eagerly sought after by many species of wildlife, including pheasants, grouse, bobwhites, squirrels, cottontails and deer and a host of overwintering small birds. Even when the fruits have been frozen so that the pulp is rotten, the seeds are eagerly sought."

Faithfulness Despite Family Opposition

STRENGTHENING TO FAITH

A woman in Arizona began studying with Jehovah's witnesses, but her husband, who was very opposed, moved the family to another city to get away from the Witnesses. However, in due time the Witness who had studied with the woman received this letter: "I finally made my stand definitely for the truth. This time I made up my mind no matter how frightened I was, I'd just do God's will anyway. My husband tried violence, he tried being overly nice and kind. He tried to get me fired at work. He threatened everything he could think of. He called me everything he could think of. One night after a meeting, he tried to keep me up all night. All I did the whole time was quote scriptures and read from the Bible. It had the double effect of giving me added strength and making him feel ashamed. It certainly has strengthened my faith to have this persecution. I have good news too. I'm finally going to be immersed at this coming assembly. Incidentally, I told my husband for every hour he persecuted me, I was going to spend one in the service, to get back at Satan. Now I know how a person can be persecuted and be joyful at the same time."

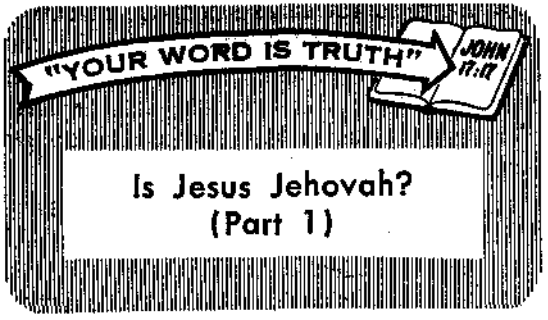
LITERATURE DESTRUCTION NO BARRIER

A Witness in Arizona tells about a young woman who is studying with Jehovah's witnesses but whose husband is opposed. The Witness writes: "He will not allow her to attend meetings or to associate with Jehovah's witnesses in any way. He destroys her literature in a most fiendish manner, doing so right in front of her. The sister with whom she studies is not allowed to set foot on his property, so they study in the car, parked in the street. Every Sunday morning, the goodwill lady slips quietly out of bed, goes into the kitchen, turns the radio on very low, places her ear to the speaker and enjoys the program 'Things People Are Thinking About.' Once after her husband tore up her literature, the Witness who studies with her offered to contribute some without cost. The woman stated, 'No, just let him tear it up and I'll spend his money to buy more.' Recently in front of her and the children, he ripped their *Paradise* books to shreds. This threw the children into near hysterics. Later that evening the little boy, four years old, brought to his mother a one-dollar bill that his father had given him some time previously. Holding it up to his mother, he said, 'Here, Mamma, buy us some more *Paradise* books.' They have more books, and the mother was recently immersed at a special baptism."

"LAST RESORT" SHOULD HAVE COME FIRST

At an assembly in Oklahoma City, Oklahoma, this experience was related: "For three years I was a strong opposer of Jehovah's witnesses. When my wife began to study with the Witnesses, my first serious step in opposition was to order her not to attend meetings. When this did not work, I removed the distributor rotor from our second car so she could not drive the car. The Witnesses then came by and picked her up in their car and also stopped by our house when I was not at home. So I threatened to put a sign in the yard for the Witnesses to keep off my property. Still she studied. I then searched the whole house and gathered all the literature and books from their hiding places and threatened to burn them, but actually I took them outside and hid them in the garage. Then I came home and found her studying over our telephone. I told the sister she had been talking with to please quit 'bothering' my wife. Then she studied through the mail. My next step was to tell her we were going to the hills of Arkansas where the Witnesses could not find her. Then she informed me the Witnesses were active even in the hills of Arkansas. My wife got baptized.

"My last resort, which should have been my first, was to turn to the Bible, to try to prove the Witnesses were not teaching the truth. I began to read the Bible completely through. Before I finished the Hebrew Scriptures, it began to appear that the Witnesses might have a good case. I began to attend a few Bible lectures, still with an opposing attitude. I soon asked for a home Bible study. When I realized Jehovah's witnesses really studied and knew the Bible and were teaching its truths, I wanted to learn everything possible about Jehovah God and his Word so that I, too, could share in the work of preaching his kingdom."



Is Jesus Jehovah? (Part 1)

GOD'S Word, the Bible, identifies Jehovah God as the Creator, the Source of life, the Most High and the Everlasting One, the One from time indefinite: "This is what Jehovah has said, the Creator of the heavens, He the true God, the Former of the earth and the Maker of it." "Jehovah, your loving-kindness is in the heavens . . . with you is the source of life." "You, whose name is Jehovah, you alone are the Most High over all the earth." "From time indefinite to time indefinite you are God."—Isa. 45:18; Ps. 36:5, 9; 83:18; 90:2.

On the other hand, Jesus Christ is identified for us as the Son of God, the beginning of God's creation, the firstborn of all creation and the Mediator between God and man: "You are the Christ, the Son of the living God." "These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God." "He is the image of the invisible God, the first-born of all creation." "There is one God, and one mediator between God and men, a man Christ Jesus."—Matt. 16:16; Rev. 3:14; Col. 1:15; 1 Tim. 2:5.

In spite of the plain import of such Scripture texts, many claim that Jehovah was merely the prehuman Jesus. Among the scriptures a recent trinitarian publication cited to prove this contention were Matthew 1:23, John 1:23 and Philippians 2:10. Do these texts indeed contradict the plain meaning of the scriptures cited and quoted above? No, they do not, as we shall see. How could they? The Word of God does not contradict itself. If it did it would not be God's Word.

At Matthew 1:23 we have the apostolic writer's quotation of Isaiah 7:14: " 'Look! The virgin will become pregnant and will give birth to a son, and they will call his name Immanuel,' which means, when translated, 'With Us Is God.' " The claim is made that since the definite article appears before "God" in the Greek, Jehovah God is referred to and so when Jesus was born Jehovah God himself was literally present with his people.

But how could a newborn infant, not knowing a thing, be said to be Jehovah God? The fact that Jesus was to be called, as it were, Immanuel, meaning "With Us Is God," does not mean that Jesus is Jehovah God or that when Jesus was present Jehovah God was present. Otherwise, we would have to conclude that the name "Jehu," which means "Jehovah Is He," indicated that a certain king of Israel who bore that name was Jehovah God himself. Besides, the words of Isaiah 7:14 were first directed to Isaiah's own wife, that she was to have a third son by this name. If she did indeed have this son, certainly her son's having this name did not mean that Jehovah God was then present in the form of that son. Rather, it meant that Jehovah was with the kingdom of Judah at that time, it being a time when it was being threatened by a conspiracy.

The fact that Jesus was to be called, as it were, Immanuel merely meant that his first coming, to preach God's kingdom and to die for mankind, was an indication that Jehovah God was with us in the sense of being on our side, in favor of our salvation. From the time of Jesus' baptism Jehovah was also present representatively, so that Jesus could say: "He that has seen me has seen the Father also."—John 14:9.

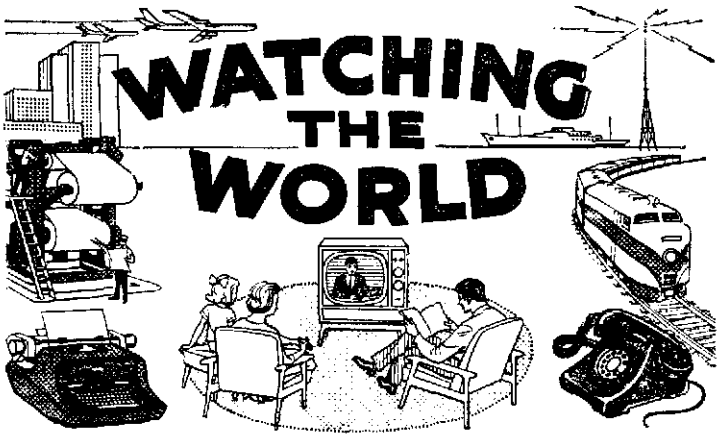
Now consider John 1:23, where John the Baptist answers those who asked him who he was. "I am a voice of someone crying out in the wilderness, 'Make the way of Jehovah straight,' just as Isaiah the prophet said." (See Isaiah 40:3.) Since John here was referring to his work of preparing the way before Jehovah and he actually prepared the way before Jesus Christ, it is argued that Jehovah and Jesus Christ are the same. But not so. Time and again Jehovah is said to appear when, in fact, it was an angel, and Jehovah therefore appeared only in a representative capacity. Thus at Genesis 18:1-33 the spokesman for the three angelic messengers, who told Abraham that he would have a son in a year and that Sodom and Gomorrah were to be destroyed, is spoken of as Jehovah fifteen times. So the mere fact that John the Baptist was said to prepare Jehovah's way does not mean that Jehovah himself came but rather that he came in a representative way, in the person of the Logos. John later wrote: "At no time has anyone beheld God."—1 John 4:12.

There is yet further proof that Isaiah 40:3 could not mean that Jehovah God himself came, that he came in person upon the preaching of John the Baptist. Note the way the context, Isaiah 40:1, 2, reads: " 'Comfort, comfort my people,' says the God of you men. 'Speak to the heart of Jerusalem and call out to her that her military service has been fulfilled, that her error has been paid off. For from the hand of Jehovah she has received a full amount for all her sins.' " There can be no doubt that this refers to Jerusalem's Babylonian captivity, and certainly at the time this prophecy had its initial fulfillment Jehovah God did not in person return to Jerusalem from Babylon. Rather, a remnant of faithful ones returned for the purpose of restoring Jehovah's pure worship in Jerusalem. Yet it is said that Jehovah's way was prepared for his return. He returned in a representative way, even as in the days of John the Baptist, by his chosen servants—back there a faithful remnant of Israel, in John's day, by means of his Son Jesus Christ.

Also note Philippians 2:10, which reads: "In the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground." It is claimed that Paul is here quoting Isaiah 45:23, 24, which reads: "By my own self I have sworn—out of my own mouth in righteousness the word has gone forth, so that it will not return—that to me every knee will bend down, every tongue will swear, saying, 'Surely in Jehovah there are full righteousness and strength.' " Does the fact that Paul seems to be quoting from this text and applying it to Jesus Christ prove that Jehovah and Jesus Christ are one and the same? No, it does not.

True, Paul did quote this prophecy at Romans 14:11 and there he does apply it to Jehovah. But the mere fact that he used similar language at Philippians 2:10 does not mean that he was quoting Isaiah and applying Jehovah's words there to Jesus. Why not? Because of what Paul goes on to say at Philippians 2:11, "And every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." Clearly this shows that a distinction must be made between Isaiah 45:23, which is quoted at Romans 14:11, and Philippians 2:10.

From the foregoing it is clear that the texts used to support the claim that Jesus and Jehovah are the same, namely, Matthew 1:23; John 1:23 and Philippians 2:10, do not at all do so. Rather, they are found to be in harmony with the testimony of the rest of the Scriptures, which show that Jehovah and Jesus Christ are two separate and distinct persons, the one the Father, the other the Son.



French Politics

◈ On October 28 the French people in nationwide balloting supported President de Gaulle's proposal to elect the next president by popular vote instead of by an electoral college. Although only 46 percent of the eligible number of voters and 61 percent of those who cast valid ballots gave him a vote of confidence in the referendum, De Gaulle said that he was satisfied with the results. He had warned earlier that if he was not given a sufficient vote of confidence he would step down from the presidency.

War in India

◈ The border conflict that broke out between China and India on October 20 may prove to be a long-drawn-out war, India's Prime Minister Jawaharlal Nehru warned during the second week of November. After only a little more than a week of fighting New Delhi reported that some 2,000 to 2,500 Indians had been killed or were missing. Other sources placed the casualty figures much higher.

Tropical Typhoons

◈ On November 11 typhoon Karen whipped the island of Guam with sustained winds of over 150 miles an hour and with gusts close to 175 miles an hour. It was described as the worst tropical storm in Guam's history, but because of plenty of advance warning only a few persons were reported killed, although hundreds more were injured, and damage was estimated into the hundreds of millions of dollars.

Toward the end of October tropical storm Harriet lashed southern Thailand with a destructive fury that swept many out to sea and demolished up to 40,000 homes. On November 3 the government reported that 769 persons had been killed, 140 were still missing and hundreds more were badly injured.

Nuclear Testing

◈ On November 4 President Kennedy announced that the United States had concluded atmospheric testing in the Pacific and expressed hope that the nuclear powers "can conclude an effective test-ban treaty so that the world can be free from all testing." The following day eighty-one nations of the United Nations adopted a resolution urging the nuclear powers to permanently end testing. No country voted against the resolution, although the nuclear powers and their allies abstained from voting on it.

Determining Earth's Size

◈ On October 31 the United States orbited a small 355-pound "firefly" satellite with four intensely bright flashing lights. By photographing these flashes against the background of the stars scientists will be helped in determining accurately the size and shape of the earth.

Mars Probe Launched

◈ On November 2 the Soviet Union announced "the first launching of a Mars probe." The one-ton space probe was shot toward Mars from a heavy satellite orbiting the earth. Nearly a week after launching, the rocket was reported on course and was expected to pass within 600 to 6,800 miles of Mars sometime next June, at which time Mars will be 150,000,000 miles from earth. It is hoped that the planet's surface can be photographed and the photos eventually relayed back to earth.

Membership Denied

◈ On October 30 a vote by the 110 member nations of the United Nations again denied Communist China a seat in that world organization. This year 56 rejected Red China's quest for membership, 42 were in favor of it and 12 nations abstained, to compare with 48 against, 36 in favor and 20 abstentions last year.

Church "Reform"

◈ Word comes from the Vatican Ecumenical Council that efforts are being made to "reform" the Catholic church. George W. Cornell, syndicated *Associated Press religion writer*, quoted several high-ranking church officials to this effect in his column appearing in the Fort Lauderdale *News* of October 25, 1962. "We want to adapt and reform the church in accordance with the spirit of the church as it was in the first centuries," said Franzikus Cardinal Koenig, archbishop

of Vienna. "We've dragged along some old things from the Middle Ages that don't best serve their purposes now and could be done away with." Another clergyman, John P. McCormick of the Catholic University of Washington, D.C., offered this analogy: "It's as if the front parlor had been cluttered up with grandma's old furniture. A new generation comes along and wants to get rid of the useless items and put in better furnishings." To the Bible student there is no question that the Catholic church has 'dragged along from the Middle Ages' many pagan doctrines and practices that were foreign to first-century Christianity; yet there is no sound evidence that this old pagan furniture will be replaced with Bible teachings.

Wrangle over Peace

◆ On the evening of November 1 the Community Church of New York, located at 40 East 35th Street, was the scene of a noisy wrangle touched off by two famous Americans who had just received peace awards. Following their reception of the 1962 Gandhi Peace Award, Dr. Linus C. Pauling, Nobel Prize-winning scientist, and James P. Warburg, the economist and author, engaged in anything but a peaceful exchange of views. Although the half-dozen officials on the stage shook hands, Warburg and Pauling continued their verbal attacks even after the crowd began to dismiss. Warburg said he would not have appeared if he had known that Pauling was also to receive the peace award.

World's Fair a Success

◆ On October 22 the World's Fair in Seattle, Washington, closed a six-month run that was successful far beyond the dreams of its promoters. The fair was patronized by about ten million visitors.

Deformed Babies

◆ Between January 1960 and August 1962 some 390 babies were born in Britain to women that had taken the sleep-inducing drug thalidomide during pregnancy, the British Ministry of Health reported recently. At least 302 of these infants are still living, but 224 of them have malformed limbs, and 58 have internal deformities that may never be cured. Most of these deformed babies, reports Dr. A. White Franklin, child health specialist of St. Bartholomew's Hospital, London, have survived with unimpaired intelligence.

Drugs During Pregnancy

◆ On November 1 Dr. Ernest W. Page, chairman of the department of obstetrics and gynecology at the University of California School of Medicine, warned prospective mothers against taking drugs during the first three months of pregnancy. If only those drugs essential to the preservation of health are used, the incidence of children born unfit might be reduced, he said. Dr. Page told the annual meeting of the American Academy of Pediatrics that "we do not know, and we may never learn, how many drugs currently in use may affect embryonic development in a small percentage of cases."

Long Submersion

◆ In mid-September two skin divers spent seven days and nights beneath the waters of the Mediterranean Sea without surfacing. A huge 32-ton, 19-foot-long and 7-feet-in-diameter capsule anchored to the sea bed at a depth of 33 feet and into which the divers entered at intervals by means of an airlock made the long submersion possible. The capsule, named Diogenes, permitted the divers to rest and eliminate nitrogen while underwater.

Pollution of the Sea

◆ Early this fall an issue of the United Nations magazine *UNESCO Courier* reported that oil pollution of the open seas had become a grave problem, killing hundreds of thousands of sea birds, fouling beaches and preventing lobsters from breeding. The magazine said that "the enormous growth of oil fuel use throughout the world—a 50-fold increase in the last 40 years," as well as the methods of removing oil waste from tankers was responsible for the pollution. The dumping of radioactive atomic wastes into the seas adds to the pollution. It was announced on September 29 that forty locations had been selected on the Pacific Coast of the United States and Canada for such disposals.

Modern Youth

◆ James S. Coleman, chairman of the department of social relations at Johns Hopkins University, was shocked at the findings of a study of adolescents in ten schools of from 100 to 2,000 students. "These findings," he said, "gave me a picture of teenage communities quite different from what I had expected." Coleman's studies found teen-agers to be disobedient to parents and the parents negligent in exercising proper authority. He concluded: "The middle-class suburban home is worse than useless as a place for teenagers to live. The teenagers exploit the home but receive little psychological support from it. They flout its discipline but are bound to it by a kind of indentured servitude. Their parents have little need for them and little to offer them."

Baptist Theology Dispute

◆ Great dissension in the Baptist organization was manifested this year as a result of the publication of the book

The Message of Genesis by Ralph H. Elliott, professor at Midwestern Baptist Theological Seminary, Kansas City. The book claimed that there were more than one Adam and more than one Eve, that the Noachian flood was a local flood, that the great ages the Bible gives for men such as Methuselah are "extravagant exaggeration for effect," that when God told Abraham to sacrifice his son, he did not mean to do such a thing literally, but "God's command was to give his best," and so forth. Although the Southern Baptist Convention last summer reaffirmed the church's faith in "the *entire* Bible as the authoritative, authentic, infallible Word of God," a faculty member at Louisville's Southern Baptist Seminary said that the faculty were "almost one hundred percent" in sympathy with Elliott's views. *Time* magazine of November 9 reported that "what worries many professors in Baptist seminaries is that they are as far from the conference's stated position on the Bible as Elliott is. Yet, says one seminarian, 'officially we still believe the Bible was let down on a golden string.'" So officially the Baptist organization accepts the Bible as accurate and true, but in reality many of her religious leaders do not rely on it as the "authentic, infallible Word of God." Thus it was "reluctantly and regretfully" that the trustees of the seminary fired Elliott. Sydnor L. Stealey, president of the Southeastern Baptist Theological Seminary in Wake Forest, N.C., said that faculty and students alike were "deeply disturbed by the news and deeply sympathetic toward Dr. Elliott."

Mood Music

◈ A Flint, Michigan, radio station sponsors a program called "Champion of Sounds" in which teen-agers call in and vote for their favorite popular song. On the night of October 24, two nights after President Kennedy's announcement regarding the Cuban blockade, the overwhelming winner was a song named "The End of the World."

Inefficient Operation

◈ According to a *UPI* news dispatch of September 11 the United States military services waste millions of dollars a year by selling as surplus at cut-rate prices the very items that they buy new. This was reported by government auditors, who said: "This situation is likely to continue year after year unless the armed forces improve their system for checking need for material prior to disposal."

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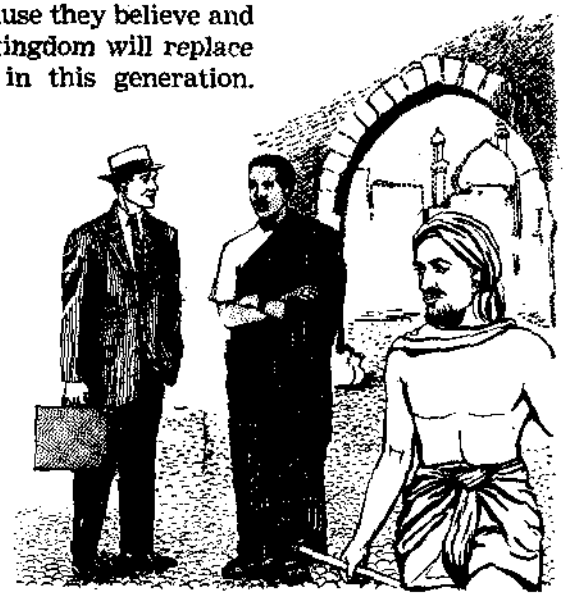

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